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salok.

agam agaaDh paarbarahm so-ay.
jo jo kahai so muktaa ho-ay.
sun meetaa naanak binvantaa.
saaDh janaa kee achraj kathaa. ||1||

asatpadee.

saaDh kai sang mukh oojal hot.
saaDhsang mal saglee khot.
saaDh kai sang mitai abhimaan.
saaDh kai sang pargatai sugi-aan.
saaDh kai sang bujhai parabh nayraa.
saaDhsang sabh hot nibayraa.
saaDh kai sang paa-ay naam raṭan.
saaDh kai sang ayk oopar jaṭan.
saaDh kee mahimaa barnai ka-un paraanee.
naanak saaDh kee sobh^{aa} parabh maahi samaanee. ||1||
saaDh kai sang agochar milai.
saaDh kai sang sadaa parfulai.
saaDh kai sang aavahi bas panchaa.
saaDhsang amrit ras bhunchaa.
saaDhsang ho-ay sabh kee rayn.
saaDh kai sang manohar bain.
saaDh kai sang na kaṭahoo^N Dhaavai.
saaDhsang asthit man paavai.
saaDh kai sang maa-i-aa tay bhinn.
saaDhsang naanak parabh suparsan. ||2||
saaDhsang dusman sabh meet.
saaDhoo kai sang mahaa puneet.
saaDhsang kis si-o nahee bair.
saaDh kai sang na beegaa pair.
saaDh kai sang naahee ko mandaa.
saaDhsang jaanay parmaanandaa.
saaDh kai sang naahee ha-o taap.
saaDh kai sang tajai sabh aap.
aapay jaanai saaDh badaa-ee.
naanak saaDh parabhoo ban aa-ee. ||3||
saaDh kai sang na kabhoo Dhaavai.
saaDh kai sang sadaa sukh paavai.
saaDhsang basat agochar lahai.
saaDhoo kai sang ajar sahai.
saaDh kai sang basai thaani oochai.
saaDhoo kai sang mahal pahoochai.
saaDh kai sang darirhai sabh Dharam.



ਸਾਧ ਕੈ ਸੰਗਿ ਕੇਵਲ ਪਾਰਬ੍ਰਹਮ ॥

saaDh kai sang kayval paarbarahm.

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 ਜਿਸੁ ਧਨ ਤੇ ਸਭੁ ਕੋ ਵਰਸਾਵੈ ॥
 ਸਾਧਸੰਗਿ ਧਰਮ ਰਾਇ ਕਰੇ ਸੇਵਾ ॥
 ਸਾਧ ਕੈ ਸੰਗਿ ਸੋਭਾ ਸੁਰਦੇਵਾ ॥
 ਸਾਧੂ ਕੈ ਸੰਗਿ ਪਾਪ ਪਲਾਇਨ ॥
 ਸਾਧਸੰਗਿ ਅੰਮ੍ਰਿਤ ਗੁਨ ਗਾਇਨ ॥
 ਸਾਧ ਕੈ ਸੰਗਿ ਸ੍ਰਬ ਬਾਨ ਗੰਮਿ ॥

saaDh kai sang paa-ay naam niDhaan.
 naanak saaDhoo kai kurbaan. ||4||
 saaDh kai sang sabh kul uDhaarai.
 saaDhsang saajan meet kutamb nistaarai.
 saaDhoo kai sang so Dhan paavai.
 jis Dhan tay sabh ko varsaavai.
 saaDhsang Dharam raa-ay karay sayvaa.
 saaDh kai sang sobhaa surdayvaa.
 saaDhoo kai sang paap palaa-in.
 saaDhsang amrit gun gaa-in.
 saaDh kai sang sarab thaam gamm.

ਪੰਨਾ ੨੭੨

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 ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਬਿਰਥਾ ਜਾਵੈ ॥
 ਪਾਰਬ੍ਰਹਮੁ ਸਾਧ ਰਿਦ ਬਸੈ ॥
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 ਸਾਧਸੰਗਿ ਗਤਿ ਭਈ ਹਮਾਰੀ ॥
 ਸਾਧ ਕੈ ਸੰਗਿ ਮਿਟੇ ਸਭਿ ਰੋਗ ॥
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 ਸਾਧ ਕੀ ਸੋਭਾ ਕਾ ਨਾਹੀ ਅੰਤ ॥
 ਸਾਧ ਕੀ ਸੋਭਾ ਸਦਾ ਬੇਅੰਤ ॥
 ਸਾਧ ਕੀ ਸੋਭਾ ਉਚ ਤੇ ਉਚੀ ॥
 ਸਾਧ ਕੀ ਸੋਭਾ ਮੂਚ ਤੇ ਮੂਚੀ ॥
 ਸਾਧ ਕੀ ਸੋਭਾ ਸਾਧ ਬਨਿ ਆਈ ॥
 ਨਾਨਕ ਸਾਧ ਪ੍ਰਭ ਭੇਦੁ ਨ ਭਾਈ ॥੮॥੭॥

naanak saaDh kai sang safal jannam. ||5||
 saaDh kai sang nahee kachh ghaal.
 darsan bhaytay hot nihaal.
 saaDh kai sang kalookhat harai.
 saaDh kai sang narak parharai.
 saaDh kai sang eehaa oohaa suhaylaa.
 saaDhsang bichhuray har maylaa.
 jo ichhai so-ee fal paavai.
 saaDh kai sang na birthaa jaavai.
 paarbarahm saaDh rid basai.
 naanak uDhrai saaDh sun rasai. ||6||
 saaDh kai sang sun-o har naa-o.
 saaDhsang har kay gun gaa-o.
 saaDh kai sang na man tay bisrai.
 saaDhsang sarpar nistarai.
 saaDh kai sang lagai parabh meethaa.
 saaDhoo kai sang ghat ghat deethaa.
 saaDhsang bha-ay aagi-aakaaree.
 saaDhsang gay bha-ee hamaaree.
 saaDh kai sang mitay sabh rog.
 naanak saaDh bhaytay sanjog. ||7||
 saaDh kee mahimaa bayd na jaaneh.
 jaytaa sunh taytaa bakhi-aaneh.
 saaDh kee upmaa tihu gun tay door.
 saaDh kee upmaa rahee bharpoor.
 saaDh kee sobhaa kaa naahee ant.
 saaDh kee sobhaa sadaa bay-ant.
 saaDh kee sobhaa ooch tay oochh.
 saaDh kee sobhaa mooch tay moochee.
 saaDh kee sobhaa saaDh ban aa-ee.
 naanak saaDh parabh bhayd na bhaa-ee. ||8||7||



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GAURRI SUKHMANI M: 5

(Continued)

In this "*Ashtpadi*" (or poem with eight stanzas) Guru Ji tells us about the glory, and merits of the saints (or saintly persons, who have controlled their mind and have attuned it to God).

Guru Ji says:

"Shloak" –

(O my friends), God is unapproachable and unfathomable. Whosoever utters His Name is emancipated. Listen O friend, Nanak submits, that astounding is the account of the saintly people."(1)

First listing the merits of their company, Guru Ji says:

"Ashtpadi" -

(O my friends), in the society of saints one obtains honor, because by living in the company of saints, all the dirt of one's evils is washed off. In the company of saints, one's ego is effaced. In the saint's congregation divine knowledge is revealed. (With this divine knowledge), one is able to realize God as near to him, therefore in the company of saints, all one's conflict (with himself or others) ends. In the company of saints one obtains the jewel of Name. In the company of a saint, one strives only to meet the one (God) alone. (In short), no mortal can describe the glory of saints, because the glory of saints is (unlimited) like the glory of God (Himself)."(1)

Elaborating on the merits of the company of the saints, Guru Ji says: "In the society of saints, one meets (that God, who is) beyond the comprehension of ordinary human faculties. In the company of saints, one always remains delighted (like blooming flowers). In the company of saints, one gains control over the five passions (of lust, anger, greed, attachment and ego), and the mortal tastes the elixir of the (God) Name. In the company of saints, one becomes so humble (as if he is the dust of the feet of all). In the company of saints, one speaks very sweetly (with others). In the company of the saints, one's mind never waivers, and it is held in eternal peace and stability. In the company of saints, one remains detached from worldly distractions. (In short), O Nanak, God is very pleased with that person who keeps company with the saints."(2)

Guru Ji now describes what kinds of changes happen to our mind and outlook, when we are in the company of the saints and when we try to emulate them as our role models.

He says: "In the company of saints one starts looking at all the enemies as his friends (because the person loses all sense of enmity). So in the company of a saint one becomes extremely chaste. In the company of saints one bears enmity towards none, and in the company of saints, one does not take any wrong step (or action). In the company of a saint, no one appears to be bad or evil, because in the company of saints, we see God of supreme bliss (pervading in every heart). In the company of saints one does not suffer from the ailment of ego, because in the company of saints one sheds all one's self (conceit). God alone knows the glory of saints, because O Nanak, God and a saint are in love with each other."(3)

Describing how the company of saints strengthens our mind and character, Guru Ji says: "In the company of saints one's mind never wanders. In the company of saints one always obtains peace. In the company of saints one receives the incomprehensible commodity (of Name). In the company of pious persons one endures the unendurable. In the society of saints a man abides in the highest state (of bliss) and one attains to the seat of God. In the company of saints one fully understands all the righteous duties and sees only the one God pervading everywhere. In the company of saints one obtains the treasure of Name, (therefore), Nanak is a sacrifice to the saints."(4)

Guru Ji adds: "In the company of saints man saves all his family (from evil lusts), and also emancipates his friends and relatives. In the company of the saints one obtains that kind of wealth, with which every one feels satiated. In the company of saints, even the judge of righteousness serves the mortal and the angels sing his praises. In the company of saints all one's sins vanish, because then we sing the nectar like songs in praise of God. In the company of saints one



has access to all places. (In short, O Nanak, one's life becomes fruitful in the company of saints.)”(5)

GAURRI SUKHMANI M: 5

(Continued)

Elaborating on the benefits of keeping company with the saints, Guru Ji says: “In the company of saints man does not

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have to do any hard labor (such as doing penance before fires, or living in jungles to find happiness). Simply by having a vision of the saints (and following their simple advice), one feels delighted. In the company of saints one sheds one's sins and in this way one is saved from falling into hell. By associating with the saints the mortal gains happiness both in this and the next, and the man separated from God reunites with Him. The association with the saints doesn't go waste; instead one obtains whatever he wishes. God abides in the hearts of the saints. O Nanak, by listening devotedly to the words uttered by the saints, one is saved (from evils, and) therefore crosses over (the worldly ocean).”(6)

Guru Ji now tells us, why the company of saints is so beneficial. He says: “(O my friends), in the company of saints, you listen to God's Name. In the society of saints, you sing praises of God. In the company of saints, (God) doesn't go out of one's mind. Therefore, in the society of saints, one is saved for sure. In the company of saints, God seems sweet. In the company of saints, one starts seeing God in every heart. In the company of saints, we become obedient (to God's will), and in the company of saints, we obtain high spiritual state. In the company of saints all our (psychological) ailments are removed. O Nanak, it is only by good fortune, that one comes in contact with saintly (persons).”(7)

In conclusion, Guru Ji says: “(O my friends), even the “*Vedas*” do not know the glory of the saint (Guru). They describe only what their composers have heard. The magnificence of saints is beyond the three qualities (of virtue, vice, or power. In other words, there is no entity in the world, which could be compared to the saints). The glory of the saints is pervading all through. There is no end to the glory of saints. The splendor of saints is beyond limits. The grandeur of the saints is highest of the high. The glory of the saints is most magnificent. In short, the glory of saints behooves only the saints, because O Nanak, there is no difference between God and the saint (Guru).”(8-7)

The message of this “*Ashtpadi*” is that, in the company of saints (by listening and devotedly acting on their advice), we are able to wash off all our sins, and enjoy the highest state of supreme bliss, both in this and the next world. Therefore, we should love, respect and follow the advice of saint (Guru Granth Sahib Ji).

ਸਲੋਕੁ ॥

ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਸੋਇ ॥
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ਅਸਟਪਦੀ ॥

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ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਮਨਿ ਹੋਇ ਪ੍ਰਗਾਸੁ ॥

salok.

man saachaa mukh saachaa so-ay.
avar na paykhai aykas bin ko-ay.
naanak ih lachhan barahm gi-aanee ho-ay. ||1||

asatpadee.

barahm gi-aanee sadaa nirlayp.
jaisay jal meh kamal alayp.
barahm gi-aanee sadaa nirdokh.
jaisay soor sarab ka-o sokh.
barahm gi-aanee kai darisat samaan.
jaisay raaj rank ka-o laagai tul pavaan.
barahm gi-aanee kai Dheeraj ayk.
ji-o basuDhaa ko-oo khodai ko-oo chandan layp.
barahm gi-aanee kaa ihai gunaa-o.
naanak ji-o paavak kaa sahj subhaa-o. ||1||
barahm gi-aanee nirmal tay nirmalaa.
jaisay mail na laagai jalaa.
barahm gi-aanee kai man ho-ay pargaas.



ਜੈਸੇ ਧਰ ਉਪਰਿ ਆਕਾਸੁ ॥

jaisay Dhar oopar aakaas.

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ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਮਿਤ੍ਰੁ ਸਤ੍ਰੁ ਸਮਾਨਿ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਹੀ ਅਭਿਮਾਨ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਉਚ ਤੇ ਉਚਾ ॥
 ਮਨਿ ਅਪਨੈ ਹੈ ਸਭ ਤੇ ਨੀਚਾ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੇ ਜਨ ਭਏ ॥
 ਨਾਨਕ ਜਿਨ ਪ੍ਰਭੁ ਆਪਿ ਕਰੇਇ ॥੨॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਗਲ ਕੀ ਚੀਨਾ ॥
 ਆਤਮ ਰਸੁ ਬ੍ਰਹਮ ਗਿਆਨੀ ਚੀਨਾ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਸਭ ਉਪਰਿ ਮਇਆ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਤੇ ਕਛੁ ਬੁਰਾ ਨ ਭਇਆ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਸਮਦਰਸੀ ॥

barahm gi-aanee kai miṭar saṭar samaan.
 barahm gi-aanee kai naahee abhimaan.
 barahm gi-aanee ooch ṭay oochaa.
 man apnai hai sabh ṭay neechaa.
 barahm gi-aanee say jan bha-ay.
 naanak jin parabḥ aap karay-i. ||2||
 barahm gi-aanee sagal kee reena.
 aatam ras barahm gi-aanee cheenaa.
 barahm gi-aanee kee sabh oopar ma-i-aa.
 barahm gi-aanee ṭay kachḥ buraa na bha-i-aa.
 barahm gi-aanee sadaa samadrasee.

ਪੰਨਾ ੨੭੩

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ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਦ੍ਰਿਸਟਿ ਅੰਮ੍ਰਿਤੁ ਬਰਸੀ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਬੰਧਨ ਤੇ ਮੁਕਤਾ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਨਿਰਮਲ ਜੁਗਤਾ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਭੋਜਨੁ ਗਿਆਨ ॥
 ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਬ੍ਰਹਮ ਧਿਆਨੁ ॥੩॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਏਕ ਉਪਰਿ ਆਸ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਨਹੀ ਬਿਨਾਸ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਗਰੀਬੀ ਸਮਾਹਾ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਪਰਉਪਕਾਰ ਉਮਾਹਾ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਹੀ ਧੰਧਾ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਲੇ ਧਾਵਤੁ ਬੰਧਾ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਹੋਇ ਸੁ ਭਲਾ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੁਫਲ ਫਲਾ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੰਗਿ ਸਗਲ ਉਧਾਰੁ ॥
 ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਪੈ ਸਗਲ ਸੰਸਾਰੁ ॥੪॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਏਕੈ ਰੰਗ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਬਸੈ ਪ੍ਰਭੁ ਸੰਗ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਮੁ ਆਧਾਰੁ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਮੁ ਪਰਵਾਰੁ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਸਦ ਜਾਗਤ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਅਹੰਬੁਧਿ ਤਿਆਗਤ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਮਨਿ ਪਰਮਾਨੰਦ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਘਰਿ ਸਦਾ ਅਨੰਦ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੁਖ ਸਹਜ ਨਿਵਾਸ ॥
 ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਨਹੀ ਬਿਨਾਸ ॥੫॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਬ੍ਰਹਮ ਕਾ ਬੇਤਾ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਏਕ ਸੰਗਿ ਹੇਤਾ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਹੋਇ ਅਚਿੰਤ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਨਿਰਮਲ ਮੰਤ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਿਸੁ ਕਰੈ ਪ੍ਰਭੁ ਆਪਿ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਬਡ ਪਰਤਾਪ ॥

barahm gi-aanee kee darisat amrit barsee.
 barahm gi-aanee banDhan ṭay mukṭaa.
 barahm gi-aanee kee nirmal jugṭaa.
 barahm gi-aanee kaa bhojan gi-aan.
 naanak barahm gi-aanee kaa barahm Dhi-aan. ||3||
 barahm gi-aanee ayk oopar aas.
 barahm gi-aanee kaa nahee binaas.
 barahm gi-aanee kai gareebsee samaahaa.
 barahm gi-aanee par-upkaar omaahaa.
 barahm gi-aanee kai naahee DhanDhaa.
 barahm gi-aanee lay Dhaavaṭ banDhaa.
 barahm gi-aanee kai ho-ay so bhalaa.
 barahm gi-aanee sufal falaa.
 barahm gi-aanee sang sagal uDhaar.
 naanak barahm gi-aanee japai sagal sansaar. ||4||
 barahm gi-aanee kai aykai rang.
 barahm gi-aanee kai basai parabḥ sang.
 barahm gi-aanee kai naam aaDhaar.
 barahm gi-aanee kai naam parvaar.
 barahm gi-aanee sadaa sad jaagaṭ.
 barahm gi-aanee aha^N-buDh ti-aagaṭ.
 barahm gi-aanee kai man parmaanand.
 barahm gi-aanee kai ghar sadaa anand.
 barahm gi-aanee sukh sahj nivaas.
 naanak barahm gi-aanee kaa nahee binaas. ||5||
 barahm gi-aanee barahm kaa bayṭaa.
 barahm gi-aanee ayk sang hayṭaa.
 barahm gi-aanee kai ho-ay achint.
 barahm gi-aanee kaa nirmal mant.
 barahm gi-aanee jis karai parabḥ aap.
 barahm gi-aanee kaa bad partaap.



ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਦਰਸੁ ਬਡਭਾਗੀ ਪਾਈਐ ॥	barahm gi-aanee kaa <u>d</u> aras bad h haagee paa-ee-ai.
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਬਲਿ ਬਲਿ ਜਾਈਐ ॥	barahm gi-aanee ka-o bal bal jaa-ee-ai.
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ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਖੋਜਹਿ ਮਹੇਸੁਰ ॥	barahm gi-aanee ka-o <u>k</u> hojeh mahaysur.
ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ ॥੬॥	naanak barahm gi-aanee aap parmaysur. 6
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਕੀਮਤਿ ਨਾਹਿ ॥	barahm gi-aanee kee keema <u>t</u> naahi.
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਸਗਲ ਮਨ ਮਾਹਿ ॥	barahm gi-aanee kai sagal man maahi.
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਕਉਨ ਜਾਨੈ ਭੇਦੁ ॥	barahm gi-aanee kaa ka-un jaanai <u>b</u> hay <u>d</u> .
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਸਦਾ ਅਦੇਸੁ ॥	barahm gi-aanee ka-o sa <u>d</u> aa a <u>d</u> ays.
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਕਥਿਆ ਨ ਜਾਇ ਅਧਾਖੁਰੁ ॥	barahm gi-aanee kaa kathi-aa na jaa-ay a <u>D</u> haakh-yar.
ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਰਬ ਕਾ ਠਾਕੁਰੁ ॥	barahm gi-aanee sarab kaa <u>t</u> haakur.
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਮਿਤਿ ਕਉਨੁ ਬਖਾਨੈ ॥	barahm gi-aanee kee mi <u>t</u> ka-un bak <u>h</u> aanai.
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਗਤਿ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਾਨੈ ॥	barahm gi-aanee kee ga <u>t</u> barahm gi-aanee jaanai.
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ ॥	barahm gi-aanee kaa an <u>t</u> na paar.
ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਸਦਾ ਨਮਸਕਾਰੁ ॥੭॥	naanak barahm gi-aanee ka-o sa <u>d</u> aa namaskaar. 7
ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਭ ਸ੍ਰਿਸਟਿ ਕਾ ਕਰਤਾ ॥	barahm gi-aanee sa <u>b</u> h sarisat kaa kar <u>t</u> aa.
ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦ ਜੀਵੈ ਨਹੀ ਮਰਤਾ ॥	barahm gi-aanee sa <u>d</u> jeevai nahee mar <u>t</u> aa.
ਬ੍ਰਹਮ ਗਿਆਨੀ ਮੁਕਤਿ ਜੁਗਤਿ ਜੀਅ ਕਾ ਦਾਤਾ ॥	barahm gi-aanee mu <u>k</u> a <u>t</u> ju <u>g</u> a <u>t</u> jee-a kaa <u>d</u> aa <u>t</u> aa.
ਬ੍ਰਹਮ ਗਿਆਨੀ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥	barahm gi-aanee pooran purakh bi <u>D</u> haa <u>t</u> aa.
ਬ੍ਰਹਮ ਗਿਆਨੀ ਅਨਾਥ ਕਾ ਨਾਥੁ ॥	barahm gi-aanee anaath kaa naath.
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਸਭ ਊਪਰਿ ਹਾਥੁ ॥	barahm gi-aanee kaa sa <u>b</u> h oopar haath.
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਸਗਲ ਅਕਾਰੁ ॥	barahm gi-aanee kaa sagal akaar.
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ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਨਿਰੰਕਾਰੁ ॥	barahm gi-aanee aap nirankaar.
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਸੋਭਾ ਬ੍ਰਹਮ ਗਿਆਨੀ ਬਨੀ ॥	barahm gi-aanee kee so <u>b</u> haa barahm gi-aanee banee.
ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਰਬ ਕਾ ਧਨੀ ॥੮॥੮॥	naanak barahm gi-aanee sarab kaa <u>D</u> hane. 8 8
GAURRI SUKHMANI M: 5	
(Continued)	
In this Ashtpadi Guru Ji describes the traits and qualities of a “ <i>Braham Giani</i> ” or the true knower of God, and tells us who is such a person.	
He says:	
“ <i>Shloak</i> ” –	
He in whose heart abides the true God, on his tongue also is the true God, who does not recognize any one else except the one (God), O Nanak, these are the qualities of a “ <i>Braham Giani</i> ” or the wise in God.”(1)	
Now Guru Ji embarks upon description of qualities of the wise in God. He says:	
“ <i>Ashtpadi</i> ” –	
(O my friends), just as a lotus flower, while growing in dirty water remains above it (and is not soiled by its dirt), the wise in God, while living in the world remains detached from its evils. Just as the sun provides comfort to all, similarly the knower of God remains above harming any body. The wise in God treats all with equal respect, just as the air affects equally the rich and the penniless. Just as the earth (doesn't care, whether) one digs it up, or some one plasters it with sandal paste, similarly the knower of God maintains his calmness (whether someone praises him or speaks ill of him). Just as the natural trait of fire is (to give warmth to all), similarly this is the quality of a “ <i>Braham Giani</i> ” (to provide	



comfort to all).”(1)

Elaborating on the merits of the wise in God, Guru Ji says: “The wise- in God is the purest of the pure, like water, which gathers no dirt to itself (because the dirt remains suspended in it and the water becomes pure, after it evaporates and condenses again). Just as there is sky all over the earth, the knower of God is illuminated and he realizes that God pervades everywhere. The wise in God treats friends and foes alike, because there is no ego within him (and therefore, anyone’s good or bad treatment doesn’t makes any difference to him). Although God awakened is the highest of the high, (yet) within his own mind he considers himself most humble. But, O Nanak, only those persons become wise in God, whom God Himself makes such.”(2)

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Continuing his narration of the qualities of the divinely wise persons, Guru Ji says: “The wise in God considers himself as the most humble, because he has understood, what is spiritual bliss. The knower of God is merciful to all, and he can do no evil. The wise in God treats all with same (love and) respect, as if his nectar is always raining from his eyes. The knower of God is free from (worldly) bonds and his way of life is pure (and simple). Divine knowledge is the sustenance of a knower of God, and O Nanak, the wise in God (always) remains attuned to God.”(3)

Commenting further on the character of a knower of God, Guru Ji says: “A “*Braham Giani*” leans only on one (God, for support and since God is imperishable), the knower of God (also) never perishes (spiritually). The wise in God is so filled with humility, that he takes delight in doing well to others. The knower of God has no worldly entanglements. The wise in God has kept his wandering mind under control. For the wise in God, whatever happens is for good. In this way, he succeeds and prospers (in every field). In the company of the “*Braham Giani*” all are saved because O Nanak, (in his company), the entire world starts meditating on God.”(4)

Describing the general demeanor of a Braham Giani, Guru Ji says: “The knower of God is always imbued with the love of one (God). Therefore, God always abides in the company of the divinely wise. God’s Name is the sustenance of the wise in God. For him God’s Name is his only family. The wise in God always remains awake (to the worldly temptations), and he forsakes his sense of ego. (Therefore), there is always supreme bliss in the mind of the knower of God, and he lives in a state of peace and poise, and bliss. O Nanak, (such a high spirit of the) “*Braham Giani*” never perishes.”(5)

Now Guru Ji describes the relationship between “*Braham Giani*” and “*Braham*” (or the wise in God, and God Himself).

He says: “The “*Braham Giani*” becomes the knower of “*Braham*” (or God). The wise in God loves God alone. The knower of God is free from any worries, and his instruction to others is also purifying. (Actually), only that person becomes a “*Braham Giani*” whom God fashions as such. Therefore, great is the glory of a “*Braham Giani*”. It is with great good fortune that we obtain the vision of a knower of God. Therefore, we should always feel blessed (in the company) of a God. Even (gods like) Shiva search for him, (because) O Nanak, “*Braham Giani*” is himself the (embodiment of) the all pervading God.”(6)

Commenting further on the glory of a “*Braham Giani*”, Guru Ji says: “(O my friends), no value can be assigned to the worth of a “*Braham Giani*”, because all (divinely merits) abide in the mind of a “*Braham Giani*”. No one can know the secret (of high supreme state) of a knower of God. (It is best) to always salute the wise in God. Not even a little bit of (glory) of a “*Braham Giani*” can be described. He is the object of worship of all. No one can describe the limit of greatness of a knower of God. Only a knower of God knows the state (of mind) of the wise in God. O Nanak, there is no end or limit to the merits of a “*Braham Giani*”. Therefore, one should always bow to the “*Braham Giani*.”(7)

In conclusion, comparing a knower of God to God Himself, Guru Ji says: “The “*Braham Giani*” is the creator of entire creation. The knower of God lives forever, he never goes through the rounds of birth and death. The wise in God tells the way to salvation of the soul. He is the perfect person, and the scribe of one’s destiny. The knower of God is the support of the support less. The knower of God is the helper of all. The entire creation belongs to the “*Braham Giani*”, (virtually); He Himself is the formless God. In short, the glory of a “*Braham Giani*” behooves himself. O Nanak, a “*Braham Giani*” is the master of all.”(8-8)



The message of this “*Ashtpadi*” is that he who loves God so much that he sees Him pervading in every place, and every heart, loves friends and foes alike, and mediates on God with love and devotion, he becomes a “*Braham Giani*” (or knower of God) and becomes one with the *Braham* (or God) Himself.

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ਸਲੋਕੁ ॥

ਉਰਿ ਧਾਰੈ ਜੋ ਅੰਤਰਿ ਨਾਮੁ ॥
 ਸਰਬ ਮੈ ਪੇਖੈ ਭਗਵਾਨੁ ॥
 ਨਿਮਖ ਨਿਮਖ ਠਾਕੁਰ ਨਮਸਕਾਰੈ ॥
 ਨਾਨਕ ਓਹੁ ਅਪਰਸੁ ਸਗਲ ਨਿਸਤਾਰੈ ॥੧॥

ਅਸਟਪਦੀ ॥

ਮਿਥਿਆ ਨਾਹੀ ਰਸਨਾ ਪਰਸ ॥
 ਮਨ ਮਹਿ ਪ੍ਰੀਤਿ ਨਿਰੰਜਨ ਦਰਸ ॥
 ਪਰ ਤ੍ਰਿਅ ਰੂਪੁ ਨ ਪੇਖੈ ਨੇਤ੍ਰੁ ॥
 ਸਾਧ ਕੀ ਟਹਲ ਸੰਤਸੰਗਿ ਹੇਤ ॥
 ਕਰਨ ਨ ਸੁਨੈ ਕਾਹੂ ਕੀ ਨਿੰਦਾ ॥
 ਸਭ ਤੇ ਜਾਨੈ ਆਪਸ ਕਉ ਮੰਦਾ ॥
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਬਿਖਿਆ ਪਰਹਰੈ ॥
 ਮਨ ਕੀ ਬਾਸਨਾ ਮਨ ਤੇ ਟਰੈ ॥
 ਇੰਦ੍ਰੀ ਜਿਤ ਪੰਚ ਦੋਖ ਤੇ ਰਹਤ ॥
 ਨਾਨਕ ਕੋਟਿ ਮਧੇ ਕੋ ਐਸਾ ਅਪਰਸ ॥੧॥
 ਬੈਸਨੋ ਸੋ ਜਿਸੁ ਉਪਰਿ ਸੁਪ੍ਰਸੰਨ ॥
 ਬਿਸਨ ਕੀ ਮਾਇਆ ਤੇ ਹੋਇ ਭਿੰਨ ॥
 ਕਰਮ ਕਰਤ ਹੋਵੈ ਨਿਹਕਰਮ ॥
 ਤਿਸੁ ਬੈਸਨੋ ਕਾ ਨਿਰਮਲ ਧਰਮ ॥
 ਕਾਹੂ ਫਲ ਕੀ ਇਛਾ ਨਹੀ ਬਾਛੈ ॥
 ਕੇਵਲ ਭਗਤਿ ਕੀਰਤਨ ਸੰਗਿ ਰਾਚੈ ॥
 ਮਨ ਤਨ ਅੰਤਰਿ ਸਿਮਰਨ ਗੋਪਾਲ ॥
 ਸਭ ਉਪਰਿ ਹੋਵਤ ਕਿਰਪਾਲ ॥
 ਆਪਿ ਦ੍ਰਿੜੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥
 ਨਾਨਕ ਓਹੁ ਬੈਸਨੋ ਪਰਮ ਗਤਿ ਪਾਵੈ ॥੨॥
 ਭਗਉਤੀ ਭਗਵੰਤ ਭਗਤਿ ਕਾ ਰੰਗੁ ॥
 ਸਗਲ ਤਿਆਗੈ ਦੁਸਟ ਕਾ ਸੰਗੁ ॥
 ਮਨ ਤੇ ਬਿਨਸੈ ਸਗਲਾ ਭਰਮੁ ॥
 ਕਰਿ ਪੂਜੈ ਸਗਲ ਪਾਰਬ੍ਰਹਮੁ ॥
 ਸਾਧਸੰਗਿ ਪਾਪਾ ਮਲੁ ਖੋਵੈ ॥
 ਤਿਸੁ ਭਗਉਤੀ ਕੀ ਮਤਿ ਉਤਮ ਹੋਵੈ ॥
 ਭਗਵੰਤ ਕੀ ਟਹਲ ਕਰੈ ਨਿਤ ਨੀਤਿ ॥
 ਮਨੁ ਤਨੁ ਅਰਪੈ ਬਿਸਨ ਪਰੀਤਿ ॥
 ਹਰਿ ਕੇ ਚਰਨ ਹਿਰਦੈ ਬਸਾਵੈ ॥
 ਨਾਨਕ ਐਸਾ ਭਗਉਤੀ ਭਗਵੰਤ ਕਉ ਪਾਵੈ ॥੩॥

salok.

ur Dhaarai jo antar naam.
 sarab mai paykhai bhagvaan.
 nimakh nimakh thaakur namaskaarai.
 naanak oh apras sagal nistaarai. ||1||

asatpadae.

mithi-aa naahee rasnaa paras.
 man meh pareet niranjan daras.
 par tari-a roop na paykhai naytar.
 saaDh kee tahal satsang hayt.
 karan na sunai kaahoo kee nindaa.
 sabh tay jaanai aapas ka-o mandaa.
 gur parsaad bikhi-aa parharai.
 man kee baasnaa man tay tarai.
 indree jit panch dokh tay rahat.
 naanak kot maDhay ko aisaa apras. ||1||
 baisno so jis oopar suparsan.
 bisan kee maa-i-aa tay ho-ay bhinn.
 karam karat hovai nihkaram.
 tis baisno kaa nirmal Dharam.
 kaahoo fal kee ichhaa nahee baachhhai.
 kayval bhagat keertan sang raachai.
 man tan antar simran gopaal.
 sabh oopar hovai kirpaal.
 aap darirhai avrah naam japaavai.
 naanak oh baisno param gat paavai. ||2||
bhag-utee bhagvant bhagat kaa rang.
 sagal ti-aagai dusat kaa sang.
 man tay binsai saglaa bharam.
 kar poojai sagal paarbarahm.
 saaDhsang paapaa mal khovai.
 tis bhag-utee kee mat ootam hovai.
bhagvant kee tahal karai nit neet.
 man tan arpai bisan pareet.
 har kay charan hirdai basaavai.
 naanak aisaa bhag-utee bhagvant ka-o paavai. ||3||

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ਸੋ ਪੰਡਿਤੁ ਜੋ ਮਨੁ ਪਰਬੋਧੈ ॥
 ਰਾਮ ਨਾਮੁ ਆਤਮ ਮਹਿ ਸੋਧੈ ॥
 ਰਾਮ ਨਾਮ ਸਾਰੁ ਰਸੁ ਪੀਵੈ ॥
 ਉਸੁ ਪੰਡਿਤ ਕੈ ਉਪਦੇਸਿ ਜਗੁ ਜੀਵੈ ॥
 ਹਰਿ ਕੀ ਕਥਾ ਹਿਰਦੈ ਬਸਾਵੈ ॥
 ਸੋ ਪੰਡਿਤੁ ਫਿਰਿ ਜੋਨਿ ਨ ਆਵੈ ॥
 ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਬੂਝੈ ਮੂਲ ॥
 ਸੂਖਮ ਮਹਿ ਜਾਨੈ ਅਸਥੂਲੁ ॥
 ਚਹੁ ਵਰਨਾ ਕਉ ਦੇ ਉਪਦੇਸੁ ॥
 ਨਾਨਕ ਉਸੁ ਪੰਡਿਤ ਕਉ ਸਦਾ ਅਦੇਸੁ ॥੪॥
 ਬੀਜ ਮੰਤ੍ਰੁ ਸਰਬ ਕੋ ਗਿਆਨੁ ॥
 ਚਹੁ ਵਰਨਾ ਮਹਿ ਜਪੈ ਕੋਊ ਨਾਮੁ ॥
 ਜੋ ਜੋ ਜਪੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਇ ॥
 ਸਾਧਸੰਗਿ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥
 ਕਰਿ ਕਿਰਪਾ ਅੰਤਰਿ ਉਰ ਧਾਰੈ ॥
 ਪਸੁ ਪ੍ਰੇਤ ਮੁਖਦ ਪਾਬਰ ਕਉ ਤਾਰੈ ॥
 ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ ॥
 ਕਲਿਆਣ ਰੂਪ ਮੰਗਲ ਗੁਣ ਗਾਮ ॥
 ਕਾਹੂ ਜੁਗਤਿ ਕਿਤੇ ਨ ਪਾਈਐ ਧਰਮਿ ॥
 ਨਾਨਕ ਤਿਸੁ ਮਿਲੈ ਜਿਸੁ ਲਿਖਿਆ ਧੁਰਿ ਕਰਮਿ ॥੫॥
 ਜਿਸ ਕੈ ਮਨਿ ਪਾਰਬ੍ਰਹਮ ਕਾ ਨਿਵਾਸੁ ॥

ਪੰਨਾ ੨੭੫

ਤਿਸ ਕਾ ਨਾਮੁ ਸਤਿ ਰਾਮਦਾਸੁ ॥
 ਆਤਮ ਰਾਮੁ ਤਿਸੁ ਨਦਰੀ ਆਇਆ ॥
 ਦਾਸ ਦਸੰਤਣ ਭਾਇ ਤਿਨਿ ਪਾਇਆ ॥
 ਸਦਾ ਨਿਕਟਿ ਨਿਕਟਿ ਹਰਿ ਜਾਨੁ ॥
 ਸੋ ਦਾਸੁ ਦਰਗਹ ਪਰਵਾਨੁ ॥
 ਅਪੁਨੇ ਦਾਸ ਕਉ ਆਪਿ ਕਿਰਪਾ ਕਰੈ ॥
 ਤਿਸੁ ਦਾਸ ਕਉ ਸਭ ਸੋਝੀ ਪਰੈ ॥
 ਸਗਲ ਸੰਗਿ ਆਤਮ ਉਦਾਸੁ ॥
 ਐਸੀ ਜੁਗਤਿ ਨਾਨਕ ਰਾਮਦਾਸੁ ॥੬॥
 ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ ॥
 ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ ॥
 ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਉਸੁ ਸੋਗੁ ॥
 ਸਦਾ ਅਨੰਦੁ ਤਹ ਨਹੀ ਬਿਓਗੁ ॥
 ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਉਸੁ ਮਾਟੀ ॥
 ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ ॥
 ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ ॥
 ਤੈਸਾ ਰੰਗੁ ਤੈਸਾ ਰਾਜਾਨੁ ॥
 ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ ॥
 ਨਾਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ ॥੭॥
 ਪਾਰਬ੍ਰਹਮ ਕੇ ਸਗਲੇ ਠਾਉ ॥
 ਜਿਤੁ ਜਿਤੁ ਘਰਿ ਰਾਖੈ ਤੈਸਾ ਤਿਨ ਨਾਉ ॥
 ਆਪੇ ਕਰਨ ਕਰਾਵਨ ਜੋਗੁ ॥

so pandit jo man parboDhai.
 raam naam aatam meh soDhai.
 raam naam saar ras peevai.
 us pandit kai updays jag jeevai.
 har kee katha hirdai basaavai.
 so pandit fir jon na aavai.
 bayd puraan simrit boojhai mool.
 sookham meh jaanai asthool.
 chahu varnaa ka-o day updays.
 naanak us pandit ka-o sadaa adays. ||4||
 beej mantr sarab ko gi-aan.
 chahu varnaa meh japai ko-oo naam.
 jo jo japai tis kee gat ho-ay.
 saaDhsang paavai jan ko-ay.
 kar kirpaa antar ur Dhaara.
 pas parayt mughad paathar ka-o taarai.
 sarab rog kaa a-ukhad naam.
 kali-aan roop mangal gun gaam.
 kaahoo jugat kitai na paa-ee-ai Dharam.
 naanak tis milai jis likhi-aa Dhur karam. ||5||
 jis kai man paarbarahm kaa nivaas.

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tis kaa naam sat raamdass.
 aatam raam tis nadree aa-i-aa.
 daas dasant bhaa-ay tin paa-i-aa.
 sadaa nikat nikat har jaan.
 so daas dargeh parvaan.
 apunay daas ka-o aap kirpaa karai.
 tis daas ka-o sabh sojhee parai.
 sagal sang aatam udaas.
 aisee jugat naanak raamdass. ||6||
 parabh kee aagi-aa aatam hitaavai.
 jeevan mukat so-oo kahaavai.
 taisaa harakh taisaa us sog.
 sadaa anand tah nahee bi-og.
 taisaa suvrans taisaa us maatee.
 taisaa amrit taisaa bikh khaatee.
 taisaa maan taisaa abhimaan.
 taisaa rank taisaa raajaan.
 jo vartaa-ay saa-ee jugat.
 naanak oh purakh kahee-ai jeevan mukat. ||7||
 paarbarahm kay saglay thaa-o.
 jit jit ghar raakhai taisaa tin naa-o.
 aapay karan karaavan jog.

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ਪ੍ਰਭ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਹੋਗੁ ॥	parabh̥ bh̥aavai so-ee fun hog.
ਪਸਰਿਓ ਆਪਿ ਹੋਇ ਅਨਤ ਤਰੰਗੁ ॥	pasri-o aap ho-ay anāt tarang.
ਲਖੇ ਨ ਜਾਹਿ ਪਾਰਬ੍ਰਹਮ ਕੇ ਰੰਗੁ ॥	lakḥay na jaahi paarbarahm kay rang.
ਜੈਸੀ ਮਤਿ ਦੇਇ ਤੈਸਾ ਪਰਗਾਸੁ ॥	jaisee mat̥ day-ay taisaa pargaas.
ਪਾਰਬ੍ਰਹਮੁ ਕਰਤਾ ਅਬਿਨਾਸੁ ॥	paarbarahm kartā abinaas.
ਸਦਾ ਸਦਾ ਦਇਆਲੁ ॥	sadaa sadaa sadaa da-i-aal.
ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲੁ ॥੮॥੯॥	simar simar naanak bh̥a-ay nihaal. 8 9

GAURRI SUKHMANI M: 5

(Continued)

In the previous “*Ashtpadi*”, Guru Ji described the qualities of a true “*Braham Giani*” or the wise in God. In this “*Ashtpadi*” he describes the distinguishing qualities of persons, who call themselves by different holy titles, such as “*Aparas*” (the untouched), “*Baisno*” (worshippers of god “*Vishnu*”), “*Bhagautee*” (devotee of God), “*Pundit*” (scholar of Hindu Scriptures), “*Ram Das*” (servant of God Ram) and “*Jeevan Mukat*” (or emancipated in life).

He says:

“*Shloak*” –

The person who enshrines the Name (of God) in his heart, who sees God amongst all and who at every moment bows to God. O Nanak, such a person is the real “*Aparas*” (or the untouched) and he emancipates all.”(1)

Guru Ji elaborates further on the attributes of an “*Aparas*” and says:

“*Ashtpadi*” –

“(In my dictionary, “*Aparas*” is the one), who does not let a lie come near his tongue. In his heart is a longing for the sight of God. His eyes do not look upon the beauty of another’s spouse (with any malicious intent). He serves the saints and loves the holy. With his ears he does not hear the slander of anyone, (instead) he considers himself worse than all others. By Guru’s grace he keeps away from poisonous (worldly) allurements and he purges his soul of all the low desires of his mind. Having won over his faculties (of touch, taste, smell, sound, and speech), he becomes free from the five maladies (of lust, anger, greed, attachment and ego). But O Nanak, only one in a million is such a true “*Aparas*” (or the untouched).”(1)

Now Guru Ji tells who is a real “*Baisno*” (or the disciple of god “*Vishnu*” – who is believed to provide sustenance to the world). He says: “(A true) “*Baisno*” is the one who remains detached from God’s worldly allurements, and on whom God is pleased. Pure is the faith of such a worshipper of Vishnu, who while doing good deeds doesn’t expect any reward. He is solely devoted to God’s meditation and singing His praises, and doesn’t long for a reward for anything. In his mind, body and soul, he contemplates God, and is generous to everyone. He himself firmly enshrines God’s Name (in his mind), and inspires others to do the same. O Nanak, such a “*Baisno*” attains the supreme state of bliss.”(2)

Now Guru Ji describes who is a real “*Bhagautee*” (a worshipper of “*Bhagwaaan*” – God). He says: “(The genuine) “*Bhagautee*” is he, who is filled with the love of God. He completely forsakes the company of evil (people and passions). From his mind vanishes all kind of doubt. He realizes God in all and worships Him alone. In the company of the saintly people, he gets rid of the dirt of all sins. The intellect of such a “*Bhagautee*” becomes immaculate. He meditates on God day and night and dedicates his body and mind to the love of God. He enshrines God’s Name in his heart. O Nanak, such a “*Bhagautee*” attains to God.”(3)

Now Guru Ji gives the attributes of a “*Pundit*” (or a scholar of Hindu scriptures). He says: “A (true) “*Pundit*” is the one, who awakens his mind and searches for God’s Name in his soul. He understands and enjoys the essence of relish of God’s Name, and the entire world is rejuvenated by the instruction of such a pundit. He enshrines, the story of God’s (love and glory) in his heart; such a pundit doesn’t go through the cycle of birth and death again. He knows (about God, the true source of (holy scriptures, such as) “*Vedas*”, “*Puranas*” and “*Simritis*”, and recognizes the intangible (God) in the tangible (creation). He preaches to all the four castes (without any discrimination). O Nanak, I always salute such a



true pundit (or scholar).”(4)

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Guru Ji now tells us, what is the most effective way of obtaining salvation for all irrespective of their cast, color, or race. He says: “Let any one of the four casts (“*Brahmin*”, “*Kashatrya*”, “*Vaish*”, or “*Shudra*”) meditate on God’s Name, he would find that (God’s) Name is the root “mantra” of the incantations, and the source of all (divine) knowledge. Whosoever contemplates (on God’s Name), his life is embellished. But only a very rare person obtains (this gift of Name, by joining) the company of saints. If, by His grace, God enshrines His Name in the heart of a person, and then no matter whether that person is like) an animal, ghost, foolish or stone hearted, he is saved. In short God’s Name is the panacea for all the ills. Singing of God’s leads to pleasant times and salvation. But O Nanak, by no other way or following any kind of faith (ritual), can (God’s Name be obtained), except in whose destiny it is so pre-ordained (by God).”(5)

Reverting back to other so-called “holy sects” of those times, Guru Ji now tells, who is a true “*Ram Das*” (or the servant of God). He says: “(O my friends), he in whose mind is the abode of God, his name is “*Ram Das*”, (in the true sense of the word). God, (who pervades in all) becomes visible to him. It is by his feeling himself as the servant of (God’s) servants, that he obtains (God). He who always deems God, near him, such a servant is approved in (God’s) court. God Himself shows mercy on His servant and that servant comes to understand everything. Such a servant, although living amongst all (his relatives and friends), still remains without any worldly attachment in his mind. O Nanak, such is the way of life of a (true) “*Ram Das*” (or God’s servant).”(6)

In this stanza Guru Ji describes the attributes of a person who calls himself as “*Jeevan Mukat*” (or the one emancipated, while still alive). He says: “He alone is called a “*Jeevan Mukat*”, who obeys God’s will with love. To such a person, pleasure and pain look alike. He always remains in a state of bliss, because in that state there is no separation from God. For him both gold and dust carry the same value, (he is not tempted by greed for wealth). Similarly both nectar and bitter poison appears to be the same for him. Whether a person treats him with honor or rudely, it makes no difference to him. For him both king and the beggar are the same, (he treats both the king and the pauper with same respect and love). In short, he who deems that whatever God does is the right path (for him to follow), O Nanak, such a person is called a “*Jeevan Mukat*” (or living saved).”(7)

In conclusion, Guru Ji says: “(O my friends), all the places (or hearts) belong to God. In whatever house or stage of mind, God keeps the human, that is the name (or title) they acquire. God is capable of doing or getting done every thing. Whatever God wills, that happens (for sure). Like unlimited waves (of the sea) God has spread Himself everywhere. The plays of God cannot be comprehended. Whatever intellect God bestows on a person, so is his mind enlightened. God is the imperishable creator. He is ever and forever merciful. O Nanak, by remembering (God) again and again, (His servant) feels enraptured.”(8-9)

The message of this “*Ashtpadi*” is that the truly holy persons are those who enshrine the love of God in their hearts, and meditate on His Name again and again.



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ਸਲੋਕੁ ॥

ਉਸਤਤਿ ਕਰਹਿ ਅਨੇਕ ਜਨ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ ॥
ਨਾਨਕ ਰਚਨਾ ਪ੍ਰਭਿ ਰਚੀ ਬਹੁ ਬਿਧਿ ਅਨਿਕ ਪ੍ਰਕਾਰ ॥੧॥

ਅਸਟਪਦੀ ॥

ਕਈ ਕੋਟਿ ਹੋਏ ਪੂਜਾਰੀ ॥
ਕਈ ਕੋਟਿ ਆਚਾਰ ਬਿਉਹਾਰੀ ॥
ਕਈ ਕੋਟਿ ਭਏ ਤੀਰਥ ਵਾਸੀ ॥
ਕਈ ਕੋਟਿ ਬਨ ਭ੍ਰਮਹਿ ਉਦਾਸੀ ॥
ਕਈ ਕੋਟਿ ਬੇਦ ਕੇ ਸੁੱਤੇ ॥
ਕਈ ਕੋਟਿ ਤਪੀਸੁਰ ਹੋਤੇ ॥
ਕਈ ਕੋਟਿ ਆਤਮ ਧਿਆਨੁ ਧਾਰਹਿ ॥
ਕਈ ਕੋਟਿ ਕਬਿ ਕਾਬਿ ਬੀਚਾਰਹਿ ॥
ਕਈ ਕੋਟਿ ਨਵਤਨ ਨਾਮ ਧਿਆਵਹਿ ॥
ਨਾਨਕ ਕਰਤੇ ਕਾ ਅੰਤੁ ਨ ਪਾਵਹਿ ॥੧॥
ਕਈ ਕੋਟਿ ਭਏ ਅਭਿਮਾਨੀ ॥
ਕਈ ਕੋਟਿ ਅੰਧ ਅਗਿਆਨੀ ॥
ਕਈ ਕੋਟਿ ਕਿਰਪਨ ਕਠੋਰ ॥
ਕਈ ਕੋਟਿ ਅਭਿਗ ਆਤਮ ਨਿਕੋਰ ॥
ਕਈ ਕੋਟਿ ਪਰ ਦਰਬ ਕਉ ਹਿਰਹਿ ॥
ਕਈ ਕੋਟਿ ਪਰ ਦੂਖਨਾ ਕਰਹਿ ॥
ਕਈ ਕੋਟਿ ਮਾਇਆ ਸ੍ਰਮ ਮਾਹਿ ॥
ਕਈ ਕੋਟਿ ਪਰਦੇਸ ਭ੍ਰਮਾਹਿ ॥
ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ ॥
ਨਾਨਕ ਕਰਤੇ ਕੀ ਜਾਨੈ ਕਰਤਾ ਰਚਨਾ ॥੨॥
ਕਈ ਕੋਟਿ ਸਿਧ ਜਤੀ ਜੋਗੀ ॥
ਕਈ ਕੋਟਿ ਰਾਜੇ ਰਸ ਭੋਗੀ ॥
ਕਈ ਕੋਟਿ ਪੰਖੀ ਸਰਪ ਉਪਾਏ ॥
ਕਈ ਕੋਟਿ ਪਾਥਰ ਬਿਰਖ ਨਿਪਜਾਏ ॥
ਕਈ ਕੋਟਿ ਪਵਣ ਪਾਣੀ ਬੈਸੰਤਰ ॥
ਕਈ ਕੋਟਿ ਦੇਸ ਭੂ ਮੰਡਲ ॥
ਕਈ ਕੋਟਿ ਸਸੀਅਰ ਸੂਰ ਨਖੜੁ ॥

ਪੰਨਾ ੨੭੬

ਕਈ ਕੋਟਿ ਦੇਵ ਦਾਨਵ ਇੰਦ੍ਰ ਸਿਰਿ ਛੜੁ ॥
ਸਗਲ ਸਮਗ੍ਰੀ ਅਪਨੈ ਸੂਤਿ ਧਾਰੈ ॥
ਨਾਨਕ ਜਿਸੁ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਤਿਸੁ ਨਿਸਤਾਰੈ ॥੩॥
ਕਈ ਕੋਟਿ ਰਾਜਸ ਤਾਮਸ ਸਾਤਕ ॥
ਕਈ ਕੋਟਿ ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਅਰੁ ਸਾਸਤ ॥
ਕਈ ਕੋਟਿ ਕੀਏ ਰਤਨ ਸਮੁਦ ॥
ਕਈ ਕੋਟਿ ਨਾਨਾ ਪ੍ਰਕਾਰ ਜੰਤ ॥
ਕਈ ਕੋਟਿ ਕੀਏ ਚਿਰ ਜੀਵੇ ॥
ਕਈ ਕੋਟਿ ਗਿਰੀ ਮੇਰ ਸੁਵਰਨ ਥੀਵੇ ॥
ਕਈ ਕੋਟਿ ਜਖੁ ਕਿੰਨਰ ਪਿਸਾਚ ॥
ਕਈ ਕੋਟਿ ਭੂਤ ਪ੍ਰੇਤ ਸੂਕਰ ਮ੍ਰਿਗਾਚ ॥

salok.

ustat karahi anayk jan ant na paaraavaar.
naanak rachnaa parabh rachee baho biDh anik parkaar. ||1||

asatpadee.

ka-ee kot ho-ay poojaaree.
ka-ee kot aachaar bi-uhaaree.
ka-ee kot bha-ay tirath vaasee.
ka-ee kot ban bharmeh udaasee.
ka-ee kot bayd kay sarotay.
ka-ee kot tapeesur hotay.
ka-ee kot aatam Dhi-aan Dhaareh.
ka-ee kot kab kaab beechaareh.
ka-ee kot navtan naam Dhi-aavahi.
naanak kartay kaa ant na paavahi. ||1||
ka-ee kot bha-ay abhimaanee.
ka-ee kot anDh agi-aanee.
ka-ee kot kirpan kathor.
ka-ee kot abhig aatam nikor.
ka-ee kot par darab ka-o hireh.
ka-ee kot par dookhnaa karahi.
ka-ee kot maa-i-aa saram maahi.
ka-ee kot pardays bharmaaahi.
jit jit laavhu tit tit lagnaa.
naanak kartay kee jaanai kartaa rachnaa. ||2||
ka-ee kot siDh jatee jogee.
ka-ee kot raajay ras bhogee.
ka-ee kot pankhee sarap upaa-ay.
ka-ee kot paathar birakh nipjaa-ay.
ka-ee kot pavan paanee baisantar.
ka-ee kot days bhoo mandal.
ka-ee kot sasee-ar soor nakh-yatar.

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ka-ee kot dayv daanav indar sir chhatar.
sagal samagree apnai soot Dhaarai.
naanak jis jis bhaavai tis tis nistaarai. ||3||
ka-ee kot raajas taamas saatk.
ka-ee kot bayd puraan simrit ar saasat.
ka-ee kot kee-ay ratan samud.
ka-ee kot naanaa parkaar jant.
ka-ee kot kee-ay chir jeevay.
ka-ee kot giree mayr suvran theevay.
ka-ee kot jakh-y kinnar pisaach.
ka-ee kot bhoot parayt sookar marigaach.



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ਸਭ ਤੇ ਨੇਰੈ ਸਭਹੂ ਤੇ ਦੂਰਿ ॥
 ਨਾਨਕ ਆਪਿ ਅਲਿਪਤੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥੪॥
 ਕਈ ਕੋਟਿ ਪਾਤਾਲ ਕੇ ਵਾਸੀ ॥
 ਕਈ ਕੋਟਿ ਨਰਕ ਸੁਰਗ ਨਿਵਾਸੀ ॥
 ਕਈ ਕੋਟਿ ਜਨਮਹਿ ਜੀਵਹਿ ਮਰਹਿ ॥
 ਕਈ ਕੋਟਿ ਬਹੁ ਜੋਨੀ ਫਿਰਹਿ ॥
 ਕਈ ਕੋਟਿ ਬੈਠਤ ਹੀ ਖਾਹਿ ॥
 ਕਈ ਕੋਟਿ ਘਾਲਹਿ ਬਕਿ ਪਾਹਿ ॥
 ਕਈ ਕੋਟਿ ਕੀਏ ਧਨਵੰਤ ॥
 ਕਈ ਕੋਟਿ ਮਾਇਆ ਮਹਿ ਚਿੰਤ ॥
 ਜਹ ਜਹ ਭਾਣਾ ਤਹ ਤਹ ਰਾਖੇ ॥
 ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਪ੍ਰਭ ਕੈ ਹਾਥੇ ॥੫॥
 ਕਈ ਕੋਟਿ ਭਏ ਬੈਰਾਗੀ ॥
 ਰਾਮ ਨਾਮ ਸੰਗਿ ਤਿਨਿ ਲਿਵ ਲਾਗੀ ॥
 ਕਈ ਕੋਟਿ ਪ੍ਰਭ ਕਉ ਖੋਜੰਤੇ ॥
 ਆਤਮ ਮਹਿ ਪਾਰਬ੍ਰਹਮੁ ਲਹੰਤੇ ॥
 ਕਈ ਕੋਟਿ ਦਰਸਨ ਪ੍ਰਭ ਪਿਆਸ ॥
 ਤਿਨ ਕਉ ਮਿਲਿਓ ਪ੍ਰਭੁ ਅਬਿਨਾਸ ॥
 ਕਈ ਕੋਟਿ ਮਾਗਹਿ ਸਤਸੰਗੁ ॥
 ਪਾਰਬ੍ਰਹਮ ਤਿਨ ਲਾਗਾ ਰੰਗੁ ॥
 ਜਿਨ ਕਉ ਹੋਏ ਆਪਿ ਸੁਪ੍ਰਸੰਨ ॥
 ਨਾਨਕ ਤੇ ਜਨ ਸਦਾ ਧਨਿ ਧੰਨਿ ॥੬॥
 ਕਈ ਕੋਟਿ ਖਾਣੀ ਅਰੁ ਖੰਡ ॥
 ਕਈ ਕੋਟਿ ਅਕਾਸ ਬ੍ਰਹਮੰਡ ॥
 ਕਈ ਕੋਟਿ ਹੋਏ ਅਵਤਾਰ ॥
 ਕਈ ਜੁਗਤਿ ਕੀਨੋ ਬਿਸਥਾਰ ॥
 ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ ॥
 ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ ॥
 ਕਈ ਕੋਟਿ ਕੀਨੋ ਬਹੁ ਭਾਤਿ ॥
 ਪ੍ਰਭ ਤੇ ਹੋਏ ਪ੍ਰਭ ਮਾਹਿ ਸਮਾਤਿ ॥
 ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਨੈ ਕੋਇ ॥
 ਆਪੇ ਆਪਿ ਨਾਨਕ ਪ੍ਰਭੁ ਸੋਇ ॥੭॥
 ਕਈ ਕੋਟਿ ਪਾਰਬ੍ਰਹਮ ਕੇ ਦਾਸ ॥
 ਤਿਨ ਹੋਵਤ ਆਤਮ ਪਰਗਾਸ ॥
 ਕਈ ਕੋਟਿ ਤਤ ਕੇ ਬੇਤੇ ॥
 ਸਦਾ ਨਿਹਾਰਹਿ ਏਕੋ ਨੇਤ੍ਰੇ ॥
 ਕਈ ਕੋਟਿ ਨਾਮ ਰਸੁ ਪੀਵਹਿ ॥
 ਅਮਰ ਭਏ ਸਦ ਸਦ ਹੀ ਜੀਵਹਿ ॥
 ਕਈ ਕੋਟਿ ਨਾਮ ਗੁਨ ਗਾਵਹਿ ॥
 ਆਤਮ ਰਸਿ ਸੁਖਿ ਸਹਜਿ ਸਮਾਵਹਿ ॥
 ਅਪੁਨੇ ਜਨ ਕਉ ਸਾਸਿ ਸਾਸਿ ਸਮਾਰੇ ॥
 ਨਾਨਕ ਓਇ ਪਰਮੇਸੁਰ ਕੇ ਪਿਆਰੇ ॥੮॥੧੦॥

sabh tay nayrai sabhhoo tay door.
 naanak aap alipat rahi-aa bharpoor. ||4||
 ka-ee kot paatal kay vaasee.
 ka-ee kot narak surag nivaasee.
 ka-ee kot janmeh jeeveh mareh.
 ka-ee kot baho jonee fireh.
 ka-ee kot baithat hee khaahi.
 ka-ee kot ghaaleh thak paahi.
 ka-ee kot kee-ay Dhanvant.
 ka-ee kot maa-i-aa meh chint.
 jah jah bhaanaa tah tah raakhay.
 naanak sabh kichh parabh kai haathay. ||5||
 ka-ee kot bha-ay bairaagee.
 raam naam sang tin liv laagee.
 ka-ee kot parabh ka-o khojantay.
 aatam meh paarbarahm lahanay.
 ka-ee kot darsan parabh pi-aas.
 tin ka-o mili-o parabh abinaas.
 ka-ee kot maageh satsang.
 paarbarahm tin laagaa rang.
 jin ka-o ho-ay aap suparsan.
 naanak tay jan sadaa Dhan Dhan. ||6||
 ka-ee kot khaanee ar khand.
 ka-ee kot akaas barahmand.
 ka-ee kot ho-ay avtaar.
 ka-ee jugat keeno bisthaar.
 ka-ee baar pasri-o paasaar.
 sadaa sadaa ik aykankaar.
 ka-ee kot keenay baho bhaat.
 parabh tay ho-ay parabh maahi samaat.
 taa kaa ant na jaanai ko-ay.
 aapay aap naanak parabh so-ay. ||7||
 ka-ee kot paarbarahm kay daas.
 tin hovat aatam pargaas.
 ka-ee kot tat kay baytay.
 sadaa nihaarahi ayko naytaray.
 ka-ee kot naam ras peeveh.
 amar bha-ay sad sad hee jeeveh.
 ka-ee kot naam gun gaavahi.
 aatam ras sukh sahj samaaveh.
 apunay jan ka-o saas saas samaaray.
 naanak o-ay parmaysur kay pi-aaray. ||8||10||



GAURRI SUKHMANI M: 5

(Continued)

In this “*Ashtpadi*” Guru Ji is wondering at the endless ways, God created the universe, and millions and millions of different species and entities, which sing His praises and yet cannot reach the limit of His praises.

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He says:

“*Shloak*”-

“Countless persons sing praises of God, but there is no end or limit (to His praises). O Nanak, God has created and fashioned this universe in myriad of ways and forms.”(1)

To start with, Guru Ji notes the myriads of kinds of religious people, and how they praise and try to find God’s limit or end. He says:

“*Ashtpadi*” –

“Many millions have been His worshippers. Many millions perform the religious rituals. Many millions have become dwellers of pilgrimage places, while many others wander in the woods as ascetics. Many millions are the listeners of “*Vedas*” (the Hindu scriptures) and there are many millions who become penitents. Many millions meditate on their inner-self. Many millions deliberate over the poems written by poets. Many millions, remember Him, by new names every day. But O Nanak, they are not able to find the creator’s limits.”(1)

But, quite opposite to the above kind of persons, who are engaged in praising God in so many ways, Guru Ji notes that equally countless are the foolish, greedy, and evil people, who commit all kinds of sins for their selfish motives. He says: “There are millions of persons who are self conceited and there are millions who are pure blind (to the right and true values of life). Many millions are hardened ill-tempered misers. Many millions are unfeeling, insensitive and completely devoid of compassion. Many millions grab what belongs to others and many millions indulge in slandering others. Many millions take pains in amassing wealth. Many millions wander in foreign lands.”

But in his compassion, even for such sinners, Guru Ji addresses God and says: “(O God), all these people do whatever You assign them to do. O Nanak, the Creator alone knows about His creation (and why the people are doing different things).” (2)

Now Guru Ji comments on the myriads of creatures, and planets, and the vast expanse of the universe in general.

He says: “(In this universe), there are many millions of adepts, yogis and celibates. Millions are the rulers who indulge in pleasures. He has created millions of birds and snakes, and millions of trees and mountains. There are millions of elements like air, water, and fire. Millions are the countries, earths and spheres. Millions are suns, moons and stars, and millions are gods, demons, and Indiras (the kings) with canopies over their heads. This entire creation, He has subjected to His own (universal) law, and O Nanak, whomsoever He wills, He emancipates.”(3)

Continuing his comments on various life forms and characters, Guru Ji says: “There are many millions of people, who are being swayed by “*Rajas*”, “*Tames*”, and “*Steak*” (or the impulses for power, vice, or virtue). Many millions recite (holy books like) “*Vedas*”, “*Puranas*” and “*Simritis*”. God has created many millions of jewels in the ocean and millions of kinds of creations. He has created many millions of species that live long lives. Many millions have become mountains of gold. Many millions are the attendants of gods, their singers, and lowborn creatures. Millions are the ghosts, spirits, swines, and predators. God is near to all, and also away from them. O Nanak, He is both detached, and yet pervading in all.”(4)

Now Guru Ji comments on myriads of situations in which various creatures are living in this world. He says: “There are millions of creatures, who are the dwellers of the under worlds. Many millions reside in hell and heaven. Many millions take birth, live, and die. Many millions keep wandering in species. There are millions of people who are so well off that they do not have to do any job to earn their daily sustenance. But there are millions of those, who get exhausted earning their living. (God) has made many millions as rich, and many millions are those, who are engrossed in financial anxiety.



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In whatever (situation, God) wishes, He keeps one in that. O Nanak, everything is under the control of God.”(5)

Next Guru Ji talks about the people who are in love with God and are attuned to Him. He says: “There have been millions (of mortals), who are of detached (inclination), and their mind remains attuned to God’s Name. Millions of people search for God and find out the all-pervading God, within their own self. Many millions long for the sight (of God) and they meet the imperishable God. Many millions pray for the company of holy people, they are imbued with the love of transcendent God. O Nanak blessed are those, on whom is God’s grace.”(6)

In this stanza Guru Ji comments on the vastness of God’s universe, and reveals those scientific facts, which the scientists are now coming to realize after more than 500 years.

He says: “There are millions of sources of creation and continents. Myriads are the skies and the solar systems. Millions of mortals have been born (in this universe). In myriad of ways, God has created the universe and many times has this expanse occurred, but ever and forever, the Creator has remained the same one. God has created millions of beings in many descriptions, but ultimately being created by God, they have merged in God Himself. No body knows the limits of that God, because O Nanak, that God alone is like Himself.” (7)

Guru Ji concludes the “*Ashtpadi*” by tells us the way to attain to that one infinite and formless God. He says: “(O my friends, there are) millions of persons, who are the servants of the transcendent God, whose mind gets enlightened (with divine knowledge). There are millions, who know the essence (of God) and with their eyes they always behold the one (God every where). Many millions enjoy the elixir of God’s Name, and becoming free of (birth and) death, they live forever. There are many millions who sing praises of God’s Name, and remain absorbed in enjoying the relish of peace and poise of their inner self. God takes care of such servants of His with every breath, because O Nanak, they are the beloveds of God.”(8-10)

The message of this “*Ashtpadi*” is that God’s expanses is vast and limitless and also limitless are the species, solar systems and sources of creation. But if we want to meet the master of this infinite expanse, power and beauty, we need to love and praise God’s Name and He will always take care of us.

(Personal Note: When the writer’s eldest son was only a couple of years old, some body advised us to daily recite “*Sukhmani Sahib*” to him, for his health and welfare. Some how he was fascinated by this particular “*Ashtpadi*”, perhaps due to the word, “coat”, and every time we would start the “*Paath*”, he will ask for reciting this “*Ashtpadi*” first. To this day (May 2007, when he is 39 years old), he loves “*Sukhmani Sahib*” in general, and this “*Ashtpadi*” in particular.)

ਸਲੋਕੁ ॥

salok.

ਕਰਣ ਕਾਰਣ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਦੂਸਰ ਨਾਹੀ ਕੋਇ ॥
ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਇ ॥੧॥

karan kaaran parabh ayk hai doosar naahee ko-ay.
naanak tis balihaarṇai jal thal mahee-al so-ay. ||1||

ਅਸਟਪਦੀ ॥

asatpadee.

ਕਰਨ ਕਰਾਵਨ ਕਰਨੈ ਜੋਗੁ ॥
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਗੁ ॥
ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ ॥

karan karaavan karnai jog.
jo tis bhaavai so-ee hog.
khin meh thaap uthaapanhaaraa.

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ਪੰਨਾ ੨੭੭

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ਅੰਤੁ ਨਹੀ ਕਿਛੁ ਪਾਰਾਵਾਰਾ ॥
ਹੁਕਮੇ ਧਾਰਿ ਅਧਰ ਰਹਾਵੈ ॥
ਹੁਕਮੇ ਉਪਜੈ ਹੁਕਮਿ ਸਮਾਵੈ ॥

anṭ nahee kichh paaraavaaraa.
hukmay Dhaar aDhar rahaavai.
hukmay upjai hukam samaavai.



ਹੁਕਮੇ ਉਚ ਨੀਚ ਬਿਉਹਾਰ ॥
 ਹੁਕਮੇ ਅਨਿਕ ਰੰਗ ਪਰਕਾਰ ॥
 ਕਰਿ ਕਰਿ ਦੇਖੇ ਅਪਨੀ ਵਡਿਆਈ ॥
 ਨਾਨਕ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਈ ॥੧॥
 ਪ੍ਰਭ ਭਾਵੈ ਮਾਨੁਖ ਗਤਿ ਪਾਵੈ ॥
 ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਪਾਥਰ ਤਰਾਵੈ ॥
 ਪ੍ਰਭ ਭਾਵੈ ਬਿਨੁ ਸਾਸ ਤੇ ਰਾਖੈ ॥
 ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਹਰਿ ਗੁਣ ਭਾਖੈ ॥
 ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਪਤਿਤ ਉਧਾਰੈ ॥
 ਆਪਿ ਕਰੈ ਆਪਨ ਬੀਚਾਰੈ ॥
 ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਆਪਿ ਸੁਆਮੀ ॥
 ਖੇਲੈ ਬਿਗਸੈ ਅੰਤਰਜਾਮੀ ॥
 ਜੋ ਭਾਵੈ ਸੋ ਕਾਰ ਕਰਾਵੈ ॥
 ਨਾਨਕ ਦ੍ਰਿਸਟੀ ਅਵਰੁ ਨ ਆਵੈ ॥੨॥
 ਕਹੁ ਮਾਨੁਖ ਤੇ ਕਿਆ ਹੋਇ ਆਵੈ ॥
 ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਾਵੈ ॥
 ਇਸ ਕੈ ਹਾਥਿ ਹੋਇ ਤਾ ਸਭੁ ਕਿਛੁ ਲੇਇ ॥
 ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰੇਇ ॥
 ਅਨਜਾਨਤ ਬਿਖਿਆ ਮਹਿ ਰਚੈ ॥
 ਜੇ ਜਾਨਤ ਆਪਨ ਆਪ ਬਚੈ ॥
 ਭਰਮੇ ਭੂਲਾ ਦਹ ਦਿਸਿ ਧਾਵੈ ॥
 ਨਿਮਖ ਮਾਹਿ ਚਾਰਿ ਕੁੰਟ ਫਿਰਿ ਆਵੈ ॥
 ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਅਪਨੀ ਭਗਤਿ ਦੇਇ ॥
 ਨਾਨਕ ਤੇ ਜਨ ਨਾਮਿ ਮਿਲੇਇ ॥੩॥
 ਬਿਨ ਮਹਿ ਨੀਚ ਕੀਟ ਕਉ ਰਾਜ ॥
 ਪਾਰਬ੍ਰਹਮ ਗਰੀਬ ਨਿਵਾਜ ॥
 ਜਾ ਕਾ ਦ੍ਰਿਸਟਿ ਕਛੁ ਨ ਆਵੈ ॥
 ਤਿਸੁ ਤਤਕਾਲ ਦਹ ਦਿਸ ਪ੍ਰਗਟਾਵੈ ॥
 ਜਾ ਕਉ ਅਪੁਨੀ ਕਰੈ ਬਖਸੀਸ ॥
 ਤਾ ਕਾ ਲੇਖਾ ਨ ਗਨੈ ਜਗਦੀਸ ॥
 ਜੀਉ ਪਿੰਡੁ ਸਭ ਤਿਸ ਕੀ ਰਾਸਿ ॥
 ਘਟਿ ਘਟਿ ਪੂਰਨ ਬ੍ਰਹਮ ਪ੍ਰਗਾਸ ॥
 ਅਪਨੀ ਬਣਤ ਆਪਿ ਬਨਾਈ ॥
 ਨਾਨਕ ਜੀਵੈ ਦੇਖਿ ਬਡਾਈ ॥੪॥
 ਇਸ ਕਾ ਬਲੁ ਨਾਹੀ ਇਸੁ ਹਾਥ ॥
 ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੋ ਨਾਥ ॥
 ਆਗਿਆਕਾਰੀ ਬਪੁਰਾ ਜੀਉ ॥
 ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਬੀਉ ॥
 ਕਬਹੂ ਉਚ ਨੀਚ ਮਹਿ ਬਸੈ ॥
 ਕਬਹੂ ਸੋਗ ਹਰਖ ਰੰਗਿ ਹਸੈ ॥
 ਕਬਹੂ ਨਿੰਦ ਚਿੰਦ ਬਿਉਹਾਰ ॥

hukmay ooch neech bi-uhaar.
 hukmay anik rang parkaar.
 kar kar daykhai apnee vadi-aa-ee.
 naanak sabh meh rahi-aa samaa-ee. ||1||
 parabh bhaavai maanukh gaṭ paavai.
 parabh bhaavai taa paathar ṭaraavai.
 parabh bhaavai bin saas ṭay raakhai.
 parabh bhaavai taa har gun bhaakhai.
 parabh bhaavai taa patit uDhaara.
 aap karai aapan beechaarai.
duhaa siri-aa kaa aap su-aamee.
khailai bigsai antarjaamee.
 jo bhaavai so kaar karaavai.
 naanak daristee avar na aavai. ||2||
 kaho maanukh ṭay ki-aa ho-ay aavai.
 jo ṭis bhaavai so-ee karaavai.
 is kai haath ho-ay taa sabh kichh lay-ay.
 jo ṭis bhaavai so-ee karay-i.
 anjaanaṭ bikhi-aa meh rachai.
 jay jaanaṭ aapan aap bachai.
bharmay bhoolaa dah dis Dhaavai.
 nimakh maahi char kunt fir aavai.
 kar kirpaa jis apnee bhagaṭ day-ay.
 naanak ṭay jan naam milay-ay. ||3||
khin meh neech keet ka-o raaj.
 paarbarahm gareeb nivaaj.
 jaa kaa darisat kachhoo na aavai.
ṭis ṭatkaal dah dis paragtaavai.
 jaa ka-o apunee karai bakhsees.
taa kaa laykhaa na ganai jagdees.
 jee-o pind sabh ṭis kee raas.
ghat ghat pooran barahm pargaas.
 apnee banat aap banaa-ee.
 naanak jeevai daykh badaa-ee. ||4||
 is kaa bal naahee is haath.
 karan karaavan sarab ko naath.
 aagi-aakaaree bapuraa jee-o.
 jo ṭis bhaavai so-ee fun thee-o.
 kabhoo ooch neech meh basai.
 kabhoo sog harakh rang hasai.
 kabhoo nind chind bi-uhaar.

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ਕਬਹੂ ਉਭ ਅਕਾਸ ਪਇਆਲ ॥
 ਕਬਹੂ ਬੋਤਾ ਬ੍ਰਹਮ ਬੀਚਾਰ ॥
 ਨਾਨਕ ਆਪਿ ਮਿਲਾਵਣਹਾਰ ॥੫॥
 ਕਬਹੂ ਨਿਰਤਿ ਕਰੈ ਬਹੁ ਭਾਤਿ ॥

kabhoo oobh akaas pa-i-aal.
 kabhoo bayṭaa barahm beechaar.
 naanak aap milaavanhaar. ||5||
 kabhoo niraṭ karai baho bhaat.
 kabhoo so-ay rahai din raat.



ਕਬਹੂ ਸੋਇ ਰਹੈ ਦਿਨੁ ਰਾਤਿ ॥
 ਕਬਹੂ ਮਹਾ ਕ੍ਰੋਧ ਬਿਕਰਾਲ ॥
 ਕਬਹੂ ਸਰਬ ਕੀ ਹੋਤ ਰਵਾਲ ॥
 ਕਬਹੂ ਹੋਇ ਬਹੈ ਬਡ ਰਾਜਾ ॥
 ਕਬਹੂ ਭੇਖਾਰੀ ਨੀਚ ਕਾ ਸਾਜਾ ॥
 ਕਬਹੂ ਅਪਕੀਰਤਿ ਮਹਿ ਆਵੈ ॥
 ਕਬਹੂ ਭਲਾ ਭਲਾ ਕਹਾਵੈ ॥
 ਜਿਉ ਪ੍ਰਭੁ ਰਾਖੈ ਤਿਵ ਹੀ ਰਹੈ ॥
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸਚੁ ਕਹੈ ॥੬॥
 ਕਬਹੂ ਹੋਇ ਪੰਡਿਤੁ ਕਰੇ ਬਖ੍ਰਾਨੁ ॥
 ਕਬਹੂ ਮੋਨਿਧਾਰੀ ਲਾਵੈ ਧਿਆਨੁ ॥
 ਕਬਹੂ ਤਟ ਤੀਰਥ ਇਸਨਾਨ ॥
 ਕਬਹੂ ਸਿਧ ਸਾਧਿਕ ਮੁਖਿ ਗਿਆਨ ॥
 ਕਬਹੂ ਕੀਟ ਹਸਤਿ ਪਤੰਗ ਹੋਇ ਜੀਆ ॥
 ਅਨਿਕ ਜੋਨਿ ਭਰਮੈ ਭਰਮੀਆ ॥

ਪੰਨਾ ੨੭੮

ਨਾਨਾ ਰੂਪ ਜਿਉ ਸ੍ਵਾਗੀ ਦਿਖਾਵੈ ॥
 ਜਿਉ ਪ੍ਰਭੁ ਭਾਵੈ ਤਿਵੈ ਨਚਾਵੈ ॥
 ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਇ ॥
 ਨਾਨਕ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥੭॥
 ਕਬਹੂ ਸਾਧਸੰਗਤਿ ਇਹੁ ਪਾਵੈ ॥
 ਉਸੁ ਅਸਥਾਨ ਤੇ ਬਹੁਰਿ ਨ ਆਵੈ ॥
 ਅੰਤਰਿ ਹੋਇ ਗਿਆਨ ਪਰਗਾਸੁ ॥
 ਉਸੁ ਅਸਥਾਨ ਕਾ ਨਹੀ ਬਿਨਾਸੁ ॥
 ਮਨ ਤਨ ਨਾਮਿ ਰਤੇ ਇਕ ਰੰਗਿ ॥
 ਸਦਾ ਬਸਹਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਸੰਗਿ ॥
 ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ ॥
 ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ ॥
 ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸ੍ਵਾਮ ॥
 ਨਾਨਕ ਪ੍ਰਭੁ ਕੈ ਸਦ ਕੁਰਬਾਨ ॥੮॥੧੧॥

kabhoo mahaa kroDh bikraal.
 kabahoo^N sarab kee hoṭṭ ravaal.
 kabhoo ho-ay bahai bad raajaa.
 kabahu bhaykhaaree neech kaa saajaa.
 kabhoo apkeeraṭ meh aavai.
 kabhoo bhalaa bhalaa kahaavai.
 ji-o parabh raakhai tīv hee rahai.
 gur parsaad naanak sach kahai. ||6||
 kabhoo ho-ay pandiṭ karay bakh-yaan.
 kabhoo moniDhaaree laavai Dhi-aan.
 kabhoo tat tīrath isnaan.
 kabhoo siDh saaDhik mukh gi-aan.
 kabhoo keet hasaṭ paṭang ho-ay jee-aa.
 anik jon bharmai bharmee-aa.

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naanaa roop ji-o savaagee dikhaavai.
 ji-o parabh bhaavai tīvai nachaavai.
 jo tis bhaavai so-ee ho-ay.
 naanak doojaa avar na ko-ay. ||7||
 kabhoo saaDhsangai ih paavai.
 us asthaan tīy bahur na aavai.
 antar ho-ay gi-aan pargaas.
 us asthaan kaa nahee binaas.
 man tan naam raṭay ik rang.
 sadaa baseh paarbarahm kai sang.
 ji-o jal meh jal aa-ay khataanaa.
 tī-o joṭee sang joṭ samaanaa.
 mit ga-ay gavan paa-ay bisraam.
 naanak parabh kai sad kurbaan. ||8||11||

GAURRI SUKHMANI M: 5 (Continued)

In the previous “*Ashtpadi*”, Guru Ji gave us the message that God’s expanse is vast and limitless and also limitless in this expanse are the species, solar systems and sources of creation. In this “*Ashtpadi*”, Guru Ji stresses upon the fact, that it is God, who is the real doer and cause behind all happenings in the world, and how the mortal plays different roles, and does everything as per God’s Will.

He says:

“*Shloak*”-

“God alone is the doer or the cause (or the creator of the entire universe). There is no other than He. Therefore Nanak is a sacrifice unto Him, who is pervading water, earth and the sky.”(1)

Elaborating on the above, Guru Ji says:

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**“Ashtpadi”-**

“(O my friends, God) has the power to do and get everything. Whatever pleases Him, that comes to pass. In an instant He can create and destroy. There is no end or limit (of His power). By His command, He has installed the earth and has kept it without any support. The universe is created under His will and merges back into Him, as per His will. It is according to His will that the high and the low (or the rich, and the poor) are conducting themselves. By His order, the plays and frolics of many kinds are beings performed. Having created the creation, He is looking at His own greatness. O Nanak, God is pervading everywhere and in everyone.”(1)

In order to save us from any sense of ego, on account of our achievements, and to impress upon the power of God, Guru Ji says: “If God so wills, the human attains supreme state (of bliss). If God so wills, He emancipates even the stone (hearted persons). If God so wills, He can keep a person alive even without breath. If God so wills, (the mortal) utters God’s praises. If it so pleases God, He saves even the sinners. Whatever He does, He does on His own, as per His own thoughts. He Himself is the Master of both (this and the next) worlds. That knower of all hearts plays and feels delighted watching the (worldly drama). Whatever He wishes, He makes (the mortal) do that. O Nanak, no other seems (like) Him.” (2)

Comments further on the powerlessness of man, Guru Ji says: “(O my friends), tell me what can a human being do (on his own)? (Because), whatever pleases Him, He gets that deed done (from a person). If it were in the control of a human being, he would grab everything. But whatever pleases God (man) does only that. Un-knowingly, (the mortal) gets entangled in the poison (of worldly greed). If he understands (the consequences), he would save himself. But being deluded by doubt, he roams about in all directions, and in a moment his mind circles around the four corners (of the world). (But), O Nanak, showing mercy whom he blesses with His devotion, through (meditating) on the Name remain merged in Him.”(3)

Elaborating on the limitless power of God, Guru Ji says: “God is the protector of the poor, in an instant, He can make an ant- like lowly person to be a king. He, who seems so merit less (that no one knows him), in an instant, (God) makes him known in all the ten directions. On whom the Master of the owner shows His kindness, He does not take into account (any of his deeds). The body and soul are all His capital. The light of the all-pervading God is enlightening every heart. He has created His creation, all by Himself and Nanak lives watching the glory of God (revealed in His creation).”(4)

Now Guru Ji comments on the powerless ness of man and his changing states and moods. He says: “The mortal’s power is not in his hands. (God) the Master of all is capable of doing and getting everything. The helpless (mortal) has to be obedient (to God, because) whatever pleases Him, only that happens. (Man) sometimes resides in a high (optimistic state), and sometimes in the low (pessimistic) mood. Sometimes he is in sorrow and sometimes he laughs with delight and joy. Sometimes the man indulges in slander and talking ill of others. Sometimes he feels so elated, as if he is flying in skies, and sometimes he is so depressed, as if he is in the depths of the underworld. Sometimes, becoming the knower of the divine knowledge, he talks about God as well, but O Nanak; it is God alone who unites man with Himself.”(5)

Describing, further different acts and mood swings of the man, Guru Ji says: “(Swayed by worldly considerations, the mortal dances many kinds of dances (and does many different things). Sometimes he keeps on sleeping day and night). Sometimes becoming mad with anger, he looks very dreadful, and at other times, he becomes (humble like) the dust of the feet of all. Sometimes he poses like a king, and at other times he assumes the disposition of a lowly beggar. Sometimes (by his bad deeds) he falls into evil repute and other times he is called virtuous by every body. In whatever state God keeps him, (the mortal) lives in that. By Guru’s grace, Nanak says this truth.”(6)

Describing further, many varied roles played by the human being, Guru Ji says: “Sometimes, becoming a pundit, (this mortal) delivers lectures. At other times, becoming a silent sage, he enters into meditation. Sometimes he bathes at pilgrim stations, and shores. Sometimes as an adept and a striver, he delivers divine sermons from his mouth. Sometimes, the mortal becomes an insect, an elephant or a moth, and thus strayed by his own doubts, he wanders through many existences. Like a performer, he is seen assuming various disguises. Howsoever, it pleases God; He makes (the man) dance accordingly. Whatever pleases Him, that very thing happens. O Nanak, except Him, there is none other (like Him).”(7)



Guru Ji concludes the “Ashtpadi”, by describing the circumstance, when the human being ultimately obtains salvation. He says: “(At some stage a man) attains to the society of the saintly people, he does not come out of that place (or state of mind). Because in that company his inner-self gets illuminated with (divine) knowledge and this enlightened state of mind is imperishable. (In this state, his) body and mind are imbued with one love (of God) and then he always abides (in the presence of) the all-pervading God. Just as water mingles with water, so does his light merges in the (supreme) light. Then ended forever are all his comings and goings and he attains a permanent state of rest. Nanak is for ever a sacrifice to that God.”(8-11)

The message of this “*Ashtpadi*” is that God is all-powerful and the poor human being is absolutely powerless. Therefore if we want to end our sufferings and rounds of birth and death, we should join the company of the holy, so that in that company our inner self may get illuminated, and we always keep singing the praises of God with true love and devotion, so that God may show His mercy on us also, and unite us with Him.

ਸਲੋਕੁ ॥

ਸੁਖੀ ਬਸੈ ਮਸਕੀਨੀਆ ਆਪੁ ਨਿਵਾਰਿ ਤਲੇ ॥
ਬਡੇ ਬਡੇ ਅਹੰਕਾਰੀਆ ਨਾਨਕ ਗਰਬਿ ਗਲੇ ॥੧॥

ਅਸਟਪਦੀ ॥

ਜਿਸ ਕੈ ਅੰਤਰਿ ਰਾਜ ਅਭਿਮਾਨੁ ॥
ਸੋ ਨਰਕਪਾਤੀ ਹੋਵਤ ਸੁਆਨੁ ॥
ਜੋ ਜਾਨੈ ਮੈ ਜੋਬਨਵੰਤੁ ॥
ਸੋ ਹੋਵਤ ਬਿਸਟਾ ਕਾ ਜੰਤੁ ॥
ਆਪਸ ਕਉ ਕਰਮਵੰਤੁ ਕਹਾਵੈ ॥
ਜਨਮਿ ਮਰੈ ਬਹੁ ਜੋਨਿ ਭ੍ਰਮਾਵੈ ॥
ਧਨ ਭੂਮਿ ਕਾ ਜੋ ਕਰੈ ਗੁਮਾਨੁ ॥
ਸੋ ਮੂਰਖੁ ਅੰਧਾ ਅਗਿਆਨੁ ॥
ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਕੈ ਹਿਰਦੈ ਗਰੀਬੀ ਬਸਾਵੈ ॥
ਨਾਨਕ ਈਹਾ ਮੁਕਤੁ ਆਗੈ ਸੁਖੁ ਪਾਵੈ ॥੧॥
ਧਨਵੰਤਾ ਹੋਇ ਕਰਿ ਗਰਬਾਵੈ ॥
ਤ੍ਰਿਣ ਸਮਾਨਿ ਕਛੁ ਸੰਗਿ ਨ ਜਾਵੈ ॥
ਬਹੁ ਲਸਕਰ ਮਾਨੁਖ ਊਪਰਿ ਕਰੇ ਆਸ ॥
ਪਲ ਭੀਤਰਿ ਤਾ ਕਾ ਹੋਇ ਬਿਨਾਸ ॥
ਸਭ ਤੇ ਆਪ ਜਾਨੈ ਬਲਵੰਤੁ ॥
ਖਿਨ ਮਹਿ ਹੋਇ ਜਾਇ ਭਸਮੰਤੁ ॥
ਕਿਸੈ ਨ ਬਦੈ ਆਪਿ ਅਹੰਕਾਰੀ ॥
ਧਰਮ ਰਾਇ ਤਿਸੁ ਕਰੇ ਖੁਆਰੀ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਾ ਕਾ ਮਿਟੈ ਅਭਿਮਾਨੁ ॥
ਸੋ ਜਨੁ ਨਾਨਕ ਦਰਗਹ ਪਰਵਾਨੁ ॥੨॥
ਕੋਟਿ ਕਰਮ ਕਰੈ ਹਉ ਧਾਰੇ ॥
ਸ੍ਰਮੁ ਪਾਵੈ ਸਗਲੇ ਬਿਰਥਾਰੇ ॥
ਅਨਿਕ ਤਪਸਿਆ ਕਰੇ ਅਹੰਕਾਰ ॥
ਨਰਕ ਸੁਰਗ ਫਿਰਿ ਫਿਰਿ ਅਵਤਾਰ ॥
ਅਨਿਕ ਜਤਨ ਕਰਿ ਆਤਮ ਨਹੀ ਦ੍ਰਵੈ ॥
ਹਰਿ ਦਰਗਹ ਕਹੁ ਕੈਸੇ ਗਵੈ ॥
ਆਪਸ ਕਉ ਜੋ ਭਲਾ ਕਹਾਵੈ ॥
ਤਿਸਹਿ ਭਲਾਈ ਨਿਕਟਿ ਨ ਆਵੈ ॥
ਸਰਬ ਕੀ ਰੇਨ ਜਾ ਕਾ ਮਨੁ ਹੋਇ ॥

salok.

sukhee basai maskeenee-aa aap nivaar talay.
baday baday aha^Nkaaree-aa naanak garab galay. ||1||

asatpadee.

jis kai antar raaj abhimaan.
so narakpaatee hovāt su-aan.
jo jaanai mai jobanvānt.
so hovāt bistāa kaa jānt.
aapas ka-o karamvānt kahaavai.
janam marai baho jon bharmaavai.
Dhan bhoom kaa jo karai gumaan.
so moorakh anDhaa agi-aan.
kar kirpaa jis kai hirdai gareebēe basaavai.
naanak eehee mukaṭ aagai sukh paavai. ||1||
Dhanvāntāa ho-ay kar garbaavai.
tarin samaan kachh sang na jaavai.
baho laskar maanukh oopar karay aas.
pal bheetar taa kaa ho-ay binaas.
sabh tay aap jaanai balvānt.
khin meh ho-ay jaa-ay bhasmant.
kisai na badai aap aha^Nkaaree.
Dharam raa-ay tis karay khu-aaree.
gur parsaad jaa kaa mitai abhimaan.
so jan naanak dargeh parvaan. ||2||
kot karam karai ha-o Dhaaray.
saram paavai saglay birthaaray.
anik tapasi-aa karay aha^Nkaar.
narak surag fir fir avtaar.
anik jātan kar aatam nahee darvai.
har dargeh kaho kaisay gavai.
aapas ka-o jo bhalaa kahaavai.
tiseh bhalaa-ee nikat na aavai.
sarab kee rayn jaa kaa man ho-ay.



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ਕਹੁ ਨਾਨਕ ਤਾ ਕੀ ਨਿਰਮਲ ਸੋਇ ॥੩॥
 ਜਬ ਲਗੁ ਜਾਨੈ ਮੁਖ ਤੇ ਕਛੁ ਹੋਇ ॥
 ਤਬ ਇਸ ਕਉ ਸੁਖੁ ਨਾਹੀ ਕੋਇ ॥
 ਜਬ ਇਹ ਜਾਨੈ ਮੈ ਕਿਛੁ ਕਰਤਾ ॥
 ਤਬ ਲਗੁ ਗਰਭ ਜੋਨਿ ਮਹਿ ਫਿਰਤਾ ॥
 ਜਬ ਧਾਰੈ ਕੋਉ ਬੈਰੀ ਮੀਤੁ ॥
 ਤਬ ਲਗੁ ਨਿਹਚਲੁ ਨਾਹੀ ਚੀਤੁ ॥
 ਜਬ ਲਗੁ ਮੋਹ ਮਗਨ ਸੰਗਿ ਮਾਇ ॥
 ਤਬ ਲਗੁ ਧਰਮ ਰਾਇ ਦੇਇ ਸਜਾਇ ॥
 ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਬੰਧਨ ਤੂਟੈ ॥
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਹਉ ਛੂਟੈ ॥੪॥
 ਸਹਸ ਖਟੇ ਲਖ ਕਉ ਉਠਿ ਧਾਵੈ ॥

ਪੰਨਾ ੨੭੯

ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ਮਾਇਆ ਪਾਛੈ ਪਾਵੈ ॥
 ਅਨਿਕ ਭੋਗ ਬਿਖਿਆ ਕੇ ਕਰੈ ॥
 ਨਹ ਤ੍ਰਿਪਤਾਵੈ ਖਪਿ ਖਪਿ ਮਰੈ ॥
 ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੋਉ ਰਾਜੈ ॥
 ਸੁਪਨ ਮਨੋਰਥ ਬ੍ਰਿਥੇ ਸਭ ਕਾਜੈ ॥
 ਨਾਮ ਰੰਗਿ ਸਰਬ ਸੁਖੁ ਹੋਇ ॥
 ਬਡਭਾਗੀ ਕਿਸੈ ਪਰਾਪਤਿ ਹੋਇ ॥
 ਕਰਨ ਕਰਾਵਨ ਆਪੇ ਆਪਿ ॥
 ਸਦਾ ਸਦਾ ਨਾਨਕ ਹਰਿ ਜਾਪਿ ॥੫॥
 ਕਰਨ ਕਰਾਵਨ ਕਰਨੈਹਾਰੁ ॥
 ਇਸ ਕੈ ਹਾਥਿ ਕਹਾ ਬੀਚਾਰੁ ॥
 ਜੈਸੀ ਦ੍ਰਿਸਟਿ ਕਰੇ ਤੈਸਾ ਹੋਇ ॥
 ਆਪੇ ਆਪਿ ਆਪਿ ਪ੍ਰਭੁ ਸੋਇ ॥
 ਜੋ ਕਿਛੁ ਕੀਨੋ ਸੁ ਅਪਨੈ ਰੰਗਿ ॥
 ਸਭ ਤੇ ਦੂਰਿ ਸਭਹੂ ਕੈ ਸੰਗਿ ॥
 ਬੂਝੈ ਦੇਖੈ ਕਰੈ ਬਿਬੇਕ ॥
 ਆਪਹਿ ਏਕ ਆਪਹਿ ਅਨੇਕ ॥
 ਮਰੈ ਨ ਬਿਨਸੈ ਆਵੈ ਨ ਜਾਇ ॥
 ਨਾਨਕ ਸਦ ਹੀ ਰਹਿਆ ਸਮਾਇ ॥੬॥
 ਆਪਿ ਉਪਦੇਸੈ ਸਮਝੈ ਆਪਿ ॥
 ਆਪੇ ਰਚਿਆ ਸਭ ਕੈ ਸਾਥਿ ॥
 ਆਪਿ ਕੀਨੋ ਆਪਨ ਬਿਸਥਾਰੁ ॥
 ਸਭੁ ਕਛੁ ਉਸ ਕਾ ਓਹੁ ਕਰਨੈਹਾਰੁ ॥
 ਉਸ ਤੇ ਭਿੰਨ ਕਹਹੁ ਕਿਛੁ ਹੋਇ ॥
 ਬਾਨ ਬਨੰਤਰਿ ਏਕੈ ਸੋਇ ॥
 ਅਪੁਨੇ ਚਲਿਤ ਆਪਿ ਕਰਣੈਹਾਰ ॥
 ਕਉਤਕ ਕਰੈ ਰੰਗ ਆਪਾਰ ॥
 ਮਨ ਮਹਿ ਆਪਿ ਮਨ ਅਪੁਨੇ ਮਾਹਿ ॥
 ਨਾਨਕ ਕੀਮਤਿ ਕਹਨੁ ਨ ਜਾਇ ॥੭॥
 ਸਤਿ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਸੁਆਮੀ ॥
 ਗੁਰ ਪਰਸਾਦਿ ਕਿਨੈ ਵਖਿਆਨੀ ॥

kaho naanak taa kee nirmal so-ay. ||3||
 jab lag jaanai mujh tay kachh ho-ay.
 tab is ka-o sukh naahee ko-ay.
 jab ih jaanai mai kichh kartaa.
 tab lag garabh jon meh firtaa.
 jab Dhaarai ko-oo bairee meet.
 tab lag nihchal naahee cheet.
 jab lag moh magan sang maa-ay.
 tab lag Dharam raa-ay day-ay sajaa-ay.
 parabh kirpaa tay banDhan tootai.
 gur parsaad naanak ha-o chhootai. ||4||
 sahas khatay lakh ka-o uth Dhaavai.

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taripat na aavai maa-i-aa paachhai paavai.
 anik bhog bikhhi-aa kay karai.
 nah triptaaavai khap khap marai.
 binaa santokh nahee ko-oo raajai.
 supan manorath barithay sabh kaajai.
 naam rang sarab sukh ho-ay.
 badbhaagee kisai paraapat ho-ay.
 karan karaavan aapay aap.
 sadaa sadaa naanak har jaap. ||5||
 karan karaavan karnaihaar.
 is kai haath kahaa beechaar.
 jaisee darisat karay taisaa ho-ay.
 aapay aap aap parabh so-ay.
 jo kichh keeno so apnai rang.
 sabh tay door sabhhoo kai sang.
 boojhai daykhai karai bibayk.
 aapeh ayk aapeh anayk.
 marai na binsai aavai na jaa-ay.
 naanak sad hee rahi-aa samaa-ay. ||6||
 aap updaysai samjhai aap.
 aapay rachi-aa sabh kai saath.
 aap keeno aapan bistaar.
 sabh kachh us kaa oh karnaihaar.
 us tay bhinn kahhu kichh ho-ay.
 thaana thanantar aykai so-ay.
 apunay chalit aap karnaihaar.
 ka-utak karai rang aapaar.
 man meh aap man apunay maahi.
 naanak keemat kahan na jaa-ay. ||7||
 sat sat sat parabh su-aamee.
 gur parsaad kinai vakhi-aanee.



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ਸਚੁ ਸਚੁ ਸਚੁ ਸਭੁ ਕੀਨਾ ॥
 ਕੋਟਿ ਮਧੇ ਕਿਨੈ ਬਿਰਲੈ ਚੀਨਾ ॥
 ਭਲਾ ਭਲਾ ਭਲਾ ਤੇਰਾ ਰੂਪ ॥
 ਅਤਿ ਸੁੰਦਰ ਅਪਾਰ ਅਨੂਪ ॥
 ਨਿਰਮਲ ਨਿਰਮਲ ਨਿਰਮਲ ਤੇਰੀ ਬਾਣੀ ॥
 ਘਟਿ ਘਟਿ ਸੁਨੀ ਸ੍ਰਵਨ ਬਖਾਣੀ ॥
 ਪਵਿਤ੍ਰ ਪਵਿਤ੍ਰ ਪਵਿਤ੍ਰ ਪੁਨੀਤ ॥
 ਨਾਮੁ ਜਪੈ ਨਾਨਕ ਮਨਿ ਪ੍ਰੀਤਿ ॥੮॥੧੨॥

sach sach sach sabh keenaa.
 kot maDhay kinai birlai cheenaa.
 bhalaa bhalaa bhalaa tayraa roop.
 at sundar apaar anoop.
 nirmal nirmal nirmal tayree banee.
 ghat ghat sunee sarvan bakh-yaanee.
 pavitar pavitar pavitar puneet.
 naam japai naanak man pareet. ||8||12||

GAURRI SUKHMANNI M: 5

(Continued)

In this “*Ashtpadi*” Guru Ji tells us about the virtues of humility, consequences of arrogance and ego and how to overcome such detrimental tendencies in us.

He says:

“*Shloak*” –

(O my friends), the humble person by shedding his self (conceit), abides in peace. But O Nanak, the mighty arrogant people are consumed by their pride (itself).”(1)

Now Guru Ji describes the consequences of various types of arrogance.

“*Ashtpadi*”-

He says: “He, who has the pride of his possessions and power in his heart, he is liable to punishment to the life of a dog in hell. He who thinks himself to be very handsome, he becomes a worm (living) in filth. He who calls himself a man of pious deeds, he keeps on going in cycles of birth and death and wanders in many existences. He, who feels proud of wealth and lands, is a blind fool, devoid of wisdom. But showing His mercy, he in whose heart (God) instills (a sense of) humility, O Nanak he obtains salvation (from worldly bonds) here and peace hereafter.”(1)

Continuing to comment upon the consequence of indulging in any kind of ego, Guru Ji says: “If upon becoming wealthy (a person) indulges in pride, (he should know that), not even a straw (out of his wealth) will accompany him (after death). He, who sets his hopes on his mighty army and men, in an instant, they could get annihilated. He who considers himself to be the most powerful, in an instant he is reduced to dust. He, who is haughty and considers none equal to him, the Judge of righteousness disgraces him badly. But O Nanak, by Guru’s grace whose pride is effaced, that person is approved in God’s court.”(2)

Guru Ji, not only warns us against indulging in ego of such worldly things as worldly riches or power, but he wants to caution against ego on account of such things of our virtuous deeds, performing of rituals, or other merits. He says: “If a man performs millions of good deeds, and feels proud of these, he is only doing hard labor, (because then) all his deeds are a waste. He who does myriad of penances, and indulges in pride, he keeps on going through pain and pleasure again and again. If in spite of making numerous efforts, one’s heart does not become tender (and compassionate) heart, then how can he reach God’s court? He, who calls himself virtuous, virtue, does not even touch him. But O Nanak, he whose mind becomes so humble, that he thinks himself to be the dust of everyone’s feet, his repute is the purest of all.”(3)

Therefore, admonishing us to never let any egoistic thought in our mind, Guru Ji says: “So long as the man thinks that he can do some thing, till then he doesn’t have any peace. As long as this (mortal) thinks that he is the doer of anything, till then he keeps on wandering in the womb. As long as he considers some as his friend and some as his foe, his mind does not become steady till then. So long (a person) remains absorbed in worldly attachments, the Judge of righteousness, keeps on punishing him till then. O Nanak, it is only by the grace of God, that one is freed of worldly bonds, and by Guru’s grace that he is rid of ego.”(4)



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Now Guru Ji tells us, why we are so swayed by our evil tendencies, such as ego, greed, and lust, and what power is behind all these impulses, and who can help us overcome these. He says: “(When a person) has earned thousands, he runs after hundreds of thousands. He keeps on amassing (more and more) wealth, but is never satiated. He indulges in the enjoyment of countless evil passions, but never feels satiated, and dies hankering after (these false pursuits. The fact is that), without contentment, no one is satisfied. Like the objects of a dream, all man’s efforts are useless (false). It is only through the love of God’s Name, that all peace is obtained. But, it is only by good fortune, that anyone is blessed with it. O Nanak, He Himself is the doer and the cause (of every thing), therefore (O man), meditate upon Him for ever and ever more.”(5)

Commenting on the powerlessness of man and omnipotence of God again, Guru Ji says: “(O my friend), reflect on this fact that there is nothing under the control of this man, it is God who does everything and causes everything to be done. As God wishes, so a mortal becomes. That God is all by Himself. Whatever He has made, He has done as per His own mood (or pleasure). He is farthest from all yet, He is with everybody. He understands, beholds and exercises His judgment (regarding everything). He Himself is one and He Himself is many (forms). He never dies, nor perishes. He neither comes, nor goes (away from this world). O Nanak, He is always pervading everywhere.”(6)

Expanding further on the omnipotence and all pervasiveness of God, Guru Ji says: “God Himself instructs (as a teacher) and He Himself understands (as a student). He by Himself is blended with everyone. He Himself has spread His vast expanse. Everything belongs to Him and He is the doer (of everything). Tell me, can anything be done without Him? In places and interspaces, the one God is contained. He Himself is the doer of all His plays. He performs infinite kinds of wonders. He is abiding in the minds of all beings and all the minds are abiding in Him. O Nanak, His worth can not be described.”(7)

Guru Ji concludes this Ashtpadi, with a prayer to God, and a message to all of us. He says: “That God and Master of all is forever true, eternal, and imperishable. It is only a rare person, who by Guru’s grace has described (this fact). All what He has made is perfect, true, and eternal. But it is a rare one in a million, who has deliberated (on this fact). O God, You are exceedingly beautiful, limitless and incomparable. Pure, clear and immaculate is Your word, which is being heard in each and every heart through the ears, and being uttered through the tongue. (So it is You, who is abiding in all hearts). O Nanak, pure, holy and immaculate becomes that person, who meditates on Your Name with sincere love from the core of his heart. (8-12)

The message of this “Ashtpadi” is, that the person who considers himself as the humblest of all and does not take pride in any of his possessions, knowledge, good deeds or qualities and who with a sincere heart meditates on the all powerful God always abides in peace and bliss.

ਸਲੋਕੁ ॥

salok.

ਸੰਤ ਸਰਨਿ ਜੋ ਜਨੁ ਪਰੈ ਸੋ ਜਨੁ ਉਧਰਨਹਾਰ ॥
ਸੰਤ ਕੀ ਨਿੰਦਾ ਨਾਨਕਾ ਬਹੁਰਿ ਬਹੁਰਿ ਅਵਤਾਰ ॥੧॥

sant̃ saran jo jan parai so jan uDh̃ranhaar.
sant̃ kee nindaa naankaa bahur bahur avtaar. ||1||

ਅਸਟਪਦੀ ॥

asatpadee.

ਸੰਤ ਕੈ ਦੂਖਨਿ ਆਰਜਾ ਘਟੈ ॥
ਸੰਤ ਕੈ ਦੂਖਨਿ ਜਮ ਤੇ ਨਹੀ ਛੁਟੈ ॥
ਸੰਤ ਕੈ ਦੂਖਨਿ ਸੁਖੁ ਸਭੁ ਜਾਇ ॥
ਸੰਤ ਕੈ ਦੂਖਨਿ ਨਰਕ ਮਹਿ ਪਾਇ ॥
ਸੰਤ ਕੈ ਦੂਖਨਿ ਮਤਿ ਹੋਇ ਮਲੀਨ ॥
ਸੰਤ ਕੈ ਦੂਖਨਿ ਸੋਭਾ ਤੇ ਹੀਨ ॥

sant̃ kai dookhan aarjaa ghatai.
sant̃ kai dookhan jam tay nahee chhutai.
sant̃ kai dookhan sukh sabh jaa-ay.
sant̃ kai dookhan narak meh paa-ay.
sant̃ kai dookhan mat̃ ho-ay maleen.
sant̃ kai dookhan sobhaa tay heen.

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ਸੰਤ ਕੇ ਹਤੇ ਕਉ ਰਖੈ ਨ ਕੋਇ ॥
ਸੰਤ ਕੈ ਦੂਖਨਿ ਥਾਨ ਭ੍ਰਸਟੁ ਹੋਇ ॥
ਸੰਤ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਜੇ ਕਰੈ ॥

sant̃ kay haṭay ka-o rakhai na ko-ay.
sant̃ kai dookhan thaana b̃harsat ho-ay.
sant̃ kirpaal kirpaa jay karai.



ਨਾਨਕ ਸੰਤਸੰਗਿ ਨਿੰਦਕੁ ਭੀ ਤਰੈ ॥੧॥
 ਸੰਤ ਕੇ ਦੂਖਨ ਤੇ ਮੁਖ ਭਵੈ ॥
 ਸੰਤਨ ਕੈ ਦੂਖਨਿ ਕਾਗ ਜਿਉ ਲਵੈ ॥
 ਸੰਤਨ ਕੈ ਦੂਖਨਿ ਸਰਪ ਜੋਨਿ ਪਾਇ ॥
 ਸੰਤ ਕੈ ਦੂਖਨਿ ਤ੍ਰਿਗਦ ਜੋਨਿ ਕਿਰਮਾਇ ॥
 ਸੰਤਨ ਕੈ ਦੂਖਨਿ ਤ੍ਰਿਸਨਾ ਮਹਿ ਜਲੈ ॥
 ਸੰਤ ਕੈ ਦੂਖਨਿ ਸਭੁ ਕੋ ਛਲੈ ॥
 ਸੰਤ ਕੈ ਦੂਖਨਿ ਤੇਜੁ ਸਭੁ ਜਾਇ ॥
 ਸੰਤ ਕੈ ਦੂਖਨਿ ਨੀਚੁ ਨੀਚਾਇ ॥
 ਸੰਤ ਦੇਖੀ ਕਾ ਥਾਉ ਕੋ ਨਾਹਿ ॥

ਪੰਨਾ ੨੮੦

ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਓਇ ਭੀ ਗਤਿ ਪਾਹਿ ॥੨॥
 ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਮਹਾ ਅਤਤਾਈ ॥
 ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਖਿਨੁ ਟਿਕਨੁ ਨ ਪਾਈ ॥
 ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਮਹਾ ਹਤਿਆਰਾ ॥
 ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਪਰਮੇਸੁਰਿ ਮਾਰਾ ॥
 ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਰਾਜ ਤੇ ਹੀਨੁ ॥
 ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਦੁਖੀਆ ਅਰੁ ਦੀਨੁ ॥
 ਸੰਤ ਕੇ ਨਿੰਦਕ ਕਉ ਸਰਬ ਰੋਗ ॥
 ਸੰਤ ਕੇ ਨਿੰਦਕ ਕਉ ਸਦਾ ਬਿਜੋਗ ॥
 ਸੰਤ ਕੀ ਨਿੰਦਾ ਦੇਖ ਮਹਿ ਦੇਖੁ ॥
 ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਉਸ ਕਾ ਭੀ ਹੋਇ ਮੋਖੁ ॥੩॥
 ਸੰਤ ਕਾ ਦੇਖੀ ਸਦਾ ਅਪਵਿਤੁ ॥
 ਸੰਤ ਕਾ ਦੇਖੀ ਕਿਸੈ ਕਾ ਨਹੀ ਮਿਤੁ ॥
 ਸੰਤ ਕੇ ਦੇਖੀ ਕਉ ਡਾਨੁ ਲਾਗੈ ॥
 ਸੰਤ ਕੇ ਦੇਖੀ ਕਉ ਸਭ ਤਿਆਗੈ ॥
 ਸੰਤ ਕਾ ਦੇਖੀ ਮਹਾ ਅਹੰਕਾਰੀ ॥
 ਸੰਤ ਕਾ ਦੇਖੀ ਸਦਾ ਬਿਕਾਰੀ ॥
 ਸੰਤ ਕਾ ਦੇਖੀ ਜਨਮੈ ਮਰੈ ॥
 ਸੰਤ ਕੀ ਦੂਖਨਾ ਸੁਖ ਤੇ ਟਰੈ ॥
 ਸੰਤ ਕੇ ਦੇਖੀ ਕਉ ਨਾਹੀ ਠਾਉ ॥
 ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਲਏ ਮਿਲਾਇ ॥੪॥
 ਸੰਤ ਕਾ ਦੇਖੀ ਅਧ ਬੀਚ ਤੇ ਟੂਟੈ ॥
 ਸੰਤ ਕਾ ਦੇਖੀ ਕਿਤੈ ਕਾਜਿ ਨ ਪਹੁੰਚੈ ॥
 ਸੰਤ ਕੇ ਦੇਖੀ ਕਉ ਉਦਿਆਨ ਭ੍ਰਮਾਈਐ ॥
 ਸੰਤ ਕਾ ਦੇਖੀ ਉਝੜਿ ਪਾਈਐ ॥
 ਸੰਤ ਕਾ ਦੇਖੀ ਅੰਤਰ ਤੇ ਥੋਥਾ ॥
 ਜਿਉ ਸਾਸ ਬਿਨਾ ਮਿਰਤਕ ਕੀ ਲੋਥਾ ॥
 ਸੰਤ ਕੇ ਦੇਖੀ ਕੀ ਜੜ ਕਿਛੁ ਨਾਹਿ ॥
 ਆਪਨ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹਿ ॥
 ਸੰਤ ਕੇ ਦੇਖੀ ਕਉ ਅਵਰੁ ਨ ਰਾਖਨਹਾਰੁ ॥

naanak satsang nindak bhee tarai. ||1||
 sant kay dookhan tay mukh bhavai.
 santan kai dookhan kaag ji-o lavai.
 santan kai dookhan sarap jon paa-ay.
 sant kai dookhan tarigad jon kirmaa-ay.
 santan kai dookhan tarisnaa meh jalai.
 sant kai dookhan sabh ko chhalai.
 sant kai dookhan tayj sabh jaa-ay.
 sant kai dookhan neech neechaa-ay.
 sant dokhee kaa thaa-o ko naahi.

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naanak sant bhaavai taa o-ay bhee gat paahi. ||2||
 sant kaa nindak mahaa at^{ta}aa-ee.
 sant kaa nindak khin tikan na paa-ee.
 sant kaa nindak mahaa hati-aaraa.
 sant kaa nindak parmaysur maaraa.
 sant kaa nindak raaj tay heen.
 sant kaa nindak dukhee-aa ar deen.
 sant kay nindak ka-o sarab rog.
 sant kay nindak ka-o sadaa bijog.
 sant kee nindaa dok^h meh dok^h.
 naanak sant bhaavai taa us kaa bhee ho-ay mokh. ||3||
 sant kaa dok^hhee sadaa apvit.
 sant kaa dok^hhee kisai kaa nahee mit.
 sant kay dok^hhee ka-o daan laagai.
 sant kay dok^hhee ka-o sabh ti-aagai.
 sant kaa dok^hhee mahaa ahaⁿkaaree.
 sant kaa dok^hhee sadaa bikaaree.
 sant kaa dok^hhee janmai marai.
 sant kee dookhnaa sukh tay tarai.
 sant kay dok^hhee ka-o naahee thaa-o.
 naanak sant bhaavai taa la-ay milaa-ay. ||4||
 sant kaa dok^hhee aD^h beech tay tootai.
 sant kaa dok^hhee kitai kaaj na pahoochai.
 sant kay dok^hhee ka-o udi-aan bharmaa-ee-ai.
 sant kaa dok^hhee ujharh paa-ee-ai.
 sant kaa dok^hhee antar tay thothaa.
 ji-o saas binaa mirtak kee lothaa.
 sant kay dok^hhee kee jarh kichh naahi.
 aapan beej aapay hee khaahi.
 sant kay dok^hhee ka-o avar na raakh^hanhaar.

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ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਲਏ ਉਬਾਰਿ ॥੫॥
 ਸੰਤ ਕਾ ਦੇਖੀ ਇਉ ਬਿਲਲਾਇ ॥
 ਜਿਉ ਜਲ ਬਿਹੂਨ ਮਛਲੀ ਤੜਫੜਾਇ ॥

naanak sant bhaavai taa la-ay ubaar. ||5||
 sant kaa dok^hhee i-o billaa-ay.
 ji-o jal bihoon machhulee tarh^haf^hraa-ay.



ਸੰਤ ਕਾ ਦੋਖੀ ਭੂਖਾ ਨਹੀ ਰਾਜੈ ॥
 ਜਿਉ ਪਾਵਕੁ ਈਧਨਿ ਨਹੀ ਧਾਪੈ ॥
 ਸੰਤ ਕਾ ਦੋਖੀ ਛੁਟੈ ਇਕੇਲਾ ॥
 ਜਿਉ ਬੁਆਰੁ ਤਿਲੁ ਖੇਤ ਮਾਹਿ ਦੁਹੇਲਾ ॥
 ਸੰਤ ਕਾ ਦੋਖੀ ਧਰਮ ਤੇ ਰਹਤ ॥
 ਸੰਤ ਕਾ ਦੋਖੀ ਸਦ ਮਿਥਿਆ ਕਹਤ ॥
 ਕਿਰਤੁ ਨਿੰਦਕ ਕਾ ਧੁਰਿ ਹੀ ਪਇਆ ॥
 ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਬਿਆ ॥੬॥
 ਸੰਤ ਕਾ ਦੋਖੀ ਬਿਗੜ ਰੂਪੁ ਹੋਇ ਜਾਇ ॥
 ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥
 ਸੰਤ ਕਾ ਦੋਖੀ ਸਦਾ ਸਹਕਾਈਐ ॥
 ਸੰਤ ਕਾ ਦੋਖੀ ਨ ਮਰੈ ਨ ਜੀਵਾਈਐ ॥
 ਸੰਤ ਕੇ ਦੋਖੀ ਕੀ ਪੁਜੈ ਨ ਆਸਾ ॥
 ਸੰਤ ਕਾ ਦੋਖੀ ਉਠਿ ਚਲੈ ਨਿਰਾਸਾ ॥
 ਸੰਤ ਕੇ ਦੋਖਿ ਨ ਤ੍ਰਿਸਟੈ ਕੋਇ ॥
 ਜੈਸਾ ਭਾਵੈ ਤੈਸਾ ਕੋਈ ਹੋਇ ॥
 ਪਇਆ ਕਿਰਤੁ ਨ ਮੇਟੈ ਕੋਇ ॥
 ਨਾਨਕ ਜਾਨੈ ਸਚਾ ਸੋਇ ॥੭॥
 ਸਭ ਘਟ ਤਿਸ ਕੇ ਓਹੁ ਕਰਨੈਹਾਰੁ ॥
 ਸਦਾ ਸਦਾ ਤਿਸ ਕਉ ਨਮਸਕਾਰੁ ॥
 ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਦਿਨੁ ਰਾਤਿ ॥
 ਤਿਸਹਿ ਧਿਆਵਹੁ ਸਾਸਿ ਗਿਰਾਸਿ ॥
 ਸਭੁ ਕਛੁ ਵਰਤੈ ਤਿਸ ਕਾ ਕੀਆ ॥
 ਜੈਸਾ ਕਰੇ ਤੈਸਾ ਕੇ ਬੀਆ ॥
 ਅਪਨਾ ਖੇਲੁ ਆਪਿ ਕਰਨੈਹਾਰੁ ॥
 ਦੂਸਰ ਕਉਨੁ ਕਹੈ ਬੀਚਾਰੁ ॥

ਪੰਨਾ ੨੮੧

ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰੈ ਤਿਸੁ ਆਪਨ ਨਾਮੁ ਦੇਇ ॥
 ਬਡਭਾਗੀ ਨਾਨਕ ਜਨ ਸੇਇ ॥੮॥੧੩॥

sant kaa dokhee bhookhaa nahee raajai.
 ji-o paavak eeDhan nahee Dharaapai.
 sant kaa dokhee chhutai ikaylaa.
 ji-o boo-aarh til khayt maahi duhaylaa.
 sant kaa dokhee Dharam tay rahaṭ.
 sant kaa dokhee sad mithi-aa kahaṭ.
 kiraṭ nindak kaa Dhur hee pa-i-aa.
 naanak jo tis bhaavai so-ee thi-aa. ||6||
 sant kaa dokhee bigarh roop ho-ay jaa-ay.
 sant kay dokhee ka-o dargeh milai sajaa-ay.
 sant kaa dokhee sadaa sahkaa-ee-ai.
 sant kaa dokhee na marai na jeevaa-ee-ai.
 sant kay dokhee kee pujai na aasaa.
 sant kaa dokhee uth chalai niraasaa.
 sant kai dokh na taristai ko-ay.
 jaisaa bhaavai taisaa ko-ee ho-ay.
 pa-i-aa kiraṭ na maytai ko-ay.
 naanak jaanai sachaa so-ay. ||7||
sabh ghat tis kay oh karnaihaar.
sadaa sadaa tis ka-o namaskaar.
parabh kee ustat karahu din raat.
tiseh Dhi-aavahu saas giraas.
sabh kachh vartai tis kaa kee-aa.
 jaisaa karay taisaa ko thee-aa.
 apnaa khayl aap karnaihaar.
doosar ka-un kahai beechaar.

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jis no kirpaa karai tis aapan naam day-ay.
 bad**h**haagee naanak jan say-ay. ||8||13||

GAURRI SUKHMANI M: 5

(Continued)

In the previous “*Ashtpadi*” Guru Ji advised us against indulging in ego of any kind. In this “*Ashtpadi*” he is telling us about the consequences of slandering a saint.

He says:

“*Shloak*”:

He, who seeks the shelter of the saints, he is saved. But O Nanak, he who slanders the saints is born again and again.”(1)

Elaborating on the dire consequences of slandering a saint, Guru Ji says:

“*Ashtpadi*”-

Those who hurt the saints their life span is reduced, because by slandering the saints, man cannot escape from the demons of death. By slandering the saints one loses all peace, and one suffers so much pain, as if he has been thrown into hell. By slandering the saints, one’s intellect gets so corrupted, that he loses his respect (in the world).”



No one shelters the person accursed by the saint. By trying to find faults with the saint, one's own heart gets maligned. However, if the merciful saint shows mercy, O Nanak then along with the saint, even the slanderer is saved (from sins).”(1)

Describing further the punishments awarded by God, on the slanderer of a saint, Guru Ji says: “Upon vilifying a saint one turns away from God, and the person wanders around uttering gossip like the unpleasant crowing of a crow. The slanderer of saints is born as a snake (in his next birth), and wanders in such low lives as a creeping insect. The one who speaks ill of the saint, he burns in the fire of desire. He who can hurt the saints, he can de fraud everyone. By hurting the saint all one's power dissipates. By slandering the saint, a man becomes meanest of the mean. There is no refuge for the slanderer of the saint. But O Nanak, if the saint so wishes, the slanderer too is redeemed.”(2)

Listing the faults of slanderer of a saint, Guru Ji says: “The slanderer of the saint is the worst trouble maker. Even for a moment, he doesn't stop from creating trouble. The slanderer of a saint becomes the cruelest killer. Therefore, he is accursed even by God. The slanderer of a saint so loses his political and social (influence and power), that he becomes most wretched and miserable. The slanderer of the saint is afflicted by all kinds of maladies, and always suffers from separation (from his near and dear ones. In short), libel of a saint is the worst sin of all sins. But O Nanak, if it so pleases the saint, even he obtains emancipation (from his sins).”(3)

Describing further the punishments suffered by a person, who tries to harm a saint, Guru Ji says: “The slanderer of a saint is always impure (in heart). He is never anyone's (true) friend. The one who vilifies a saint is punished (by the judge of righteousness). All turn away from the slanderer of a saint. The slanderer of a saint becomes the most arrogant, and he always indulges evil deeds. The slanderer of the saint keeps on going through birth and death, and for trying to harm the saints, he himself becomes deprived of all peace. The person hurting the saint has nowhere to go for shelter. However, O Nanak, if the saint so desires, he makes (the slanderer) join him (in praising God, and enjoying spiritual peace).”(4)

Continuing to list the punishments, which the slanderer of a saint has to suffer through, Guru Ji says: “The slanderer of a saint fails in the middle of his tasks, he is never able to accomplish any task. The slanderer of a saint is subjected to so much confusion, as if he has been made to wander in wilderness. The evil wisher of the saint is hollow from within like the corpse of a dead man without breath. The slanderer of saint is helpless like a plant, which has no roots. He reaps what he sows (and suffers the consequences of his evil deeds). There is no other person who can save the slanderer of the saint, but O Nanak, if he so wishes, the saint can emancipate the slanderer also.”(5)

Describing the wretched conditions through which the slanderer of a saint passes, Guru Ji says: “The slanderer of the saint bewails, just as a fish out of water, writhes in pain. The slanderer of a saint always remains hungry (for more wealth), and never feels satiated, just as any amount of fuel cannot satiate the fire. The person hurting the saint is forsaken and dies alone, like the spurious sesame plant, which is left standing alone in the field. The calumniator of the saint is devoid of any faith, and always tells lies. The slanderer does (his slandering), because, such is his preordained destiny (based on his past deeds). O Nanak, whatever God wills, that happens”(6)

But that is not all, there are still many more punishments meted out to the slanderer of a saint. Describing these, Guru Ji says: “The slanderer of the saint gets (so maligned in society, as if his very) face has been disfigured. He also gets punishment in God's court. The libeler of saint is always tormented. The slanderer of a saint (goes through such a terrible agony that) he neither recovers nor dies. The one who hurts a saint, none of his desire gets fulfilled, and he departs from the world disappointed. By hurting a saint, no one finds peace (of mind. But in a way, the slanderer is helpless, because as God) wishes so does a person become. No one can erase the destiny (based on past actions). O Nanak, only that true (God) knows all this mystery.”(7)

In conclusion, Guru Ji advises: “(O my friends), all beings belong to Him, He is the doer and cause of everything. Therefore, ever and forever bow to Him. Yes, praise God day and night, and meditate on Him with every breath and morsel (of food). Everything happens as per His doing. (As God), makes anyone, so does he become. He Himself is the executor of His play, who else can say or express any opinion upon it? He on whom He becomes kind, him He blesses with His Name. O Nanak very fortunate, are such persons.”(8-13)



The message of this "*Ashtpadi*" is that we should never indulge in slandering any body, particularly a saint or devotee of God; otherwise we will suffer terrible consequences in this life and after that. Our focus should always be to remember and praise God at all times.