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ਸਲੋਕੁ ॥

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 ਸਾਧਸੰਗਿ ਬਿਨਸੈ ਸਭ ਸੰਗੁ ॥
 ਚਰਨ ਚਲਉ ਮਾਰਗਿ ਗੋਬਿੰਦ ॥
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 ਹਰਿ ਦਰਗਹ ਨਾਨਕ ਉਜਲ ਮਥਾ ॥੨॥
 ਬਡਭਾਗੀ ਤੇ ਜਨ ਜਗ ਮਾਹਿ ॥
 ਸਦਾ ਸਦਾ ਹਰਿ ਕੇ ਗੁਨ ਗਾਹਿ ॥
 ਰਾਮ ਨਾਮ ਜੋ ਕਰਹਿ ਬੀਚਾਰ ॥
 ਸੇ ਧਨਵੰਤ ਗਨੀ ਸੰਸਾਰ ॥
 ਮਨਿ ਤਨਿ ਮੁਖਿ ਬੋਲਹਿ ਹਰਿ ਮੁਖੀ ॥
 ਸਦਾ ਸਦਾ ਜਾਨਹੁ ਤੇ ਸੁਖੀ ॥
 ਏਕੋ ਏਕੁ ਏਕੁ ਪਛਾਨੈ ॥
 ਇਤ ਉਤ ਕੀ ਓਹੁ ਸੋਝੀ ਜਾਨੈ ॥
 ਨਾਮ ਸੰਗਿ ਜਿਸ ਕਾ ਮਨੁ ਮਾਨਿਆ ॥
 ਨਾਨਕ ਤਿਨਹਿ ਨਿਰੰਜਨੁ ਜਾਨਿਆ ॥੩॥
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਆਪਨ ਆਪੁ ਸੁਝੈ ॥
 ਤਿਸ ਕੀ ਜਾਨਹੁ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ॥
 ਸਾਧਸੰਗਿ ਹਰਿ ਹਰਿ ਜਸੁ ਕਹਤ ॥
 ਸਰਬ ਰੋਗ ਤੇ ਓਹੁ ਹਰਿ ਜਨੁ ਰਹਤ ॥
 ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਕੇਵਲ ਬਖਾਨੁ ॥
 ਗ੍ਰਿਹਸਤ ਮਹਿ ਸੋਈ ਨਿਰਬਾਨੁ ॥
 ਏਕ ਉਪਰਿ ਜਿਸੁ ਜਨ ਕੀ ਆਸਾ ॥
 ਤਿਸ ਕੀ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸਾ ॥

salok.

tajahu si-aanap sur janhu simrahu har har raa-ay.
 ayk aas har man rak^hahu naanak dook^h bharam bha-o jaa-ay. ||1||

asatpadee.

maanuk^h kee tayk barithee sab^h jaan.
 dayvan ka-o aykai bhagvaan.
 jis kai dee-ai rahai aghaa-ay.
 batur na tarisnaa laagai aa-ay.
 maarai raakhai ayko aap.
 maanuk^h kai kich^h naahee haath.
 tis kaa hukam booj^h sukh ho-ay.
 tis kaa naam rak^h kanth paro-ay.
 simar simar simar parab^h so-ay.
 naanak big^han na laagai ko-ay. ||1||
 usta^t man meh kar nirankaar.
 kar man mayray sat bi-uhaar.
 nirmal rasnaa amrit pee-o.
 sadaa suhaylaa kar layhi jee-o.
 nainhu payk^h thaakur kaa rang.
 saaDhsang binsai sab^h sang.
 charan chala-o maarag gobind.
 miteh paap japee-ai har bind.
 kar har karam sarvan har katha.
 har dargeh naanak oojal mathaa. ||2||
 badbhaagee tay jan jag maahi.
 sadaa sadaa har kay gun gaahi.
 raam naam jo karahi beechaar.
 say Dhanvant^g ganee sansaar.
 man tan muk^h boleh har muk^hhee.
 sadaa sadaa jaanhu tay sukh^hee.
 ayko ayk ayk pach^haanai.
 it ut^t kee oh soj^hhee jaanai.
 naam sang jis kaa man maani-aa.
 naanak tineh niranjan jaani-aa. ||3||
 gur parsaad aapan aap suj^hai.
 tis kee jaanhu tarisnaa buj^hai.
 saaDhsang har har jas kaha^t.
 sarab rog tay oh har jan raha^t.
 an-din keertan kayval bak^h-yaan.
 garihsat meh so-ee nirbaan.
 ayk oopar jis jan kee aasaa.
 tis kee katee-ai jam kee faasaa.
 paarbarahm kee jis man bhook^h.



ਪਾਰਬ੍ਰਹਮ ਕੀ ਜਿਸੁ ਮਨਿ ਭੂਖ ॥
ਨਾਨਕ ਤਿਸਹਿ ਨ ਲਾਗਹਿ ਦੂਖ ॥੪॥

naanak tiseh na laageh dookh. ||4||

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ਜਿਸ ਕਉ ਹਰਿ ਪ੍ਰਭੁ ਮਨਿ ਚਿਤਿ ਆਵੈ ॥
ਸੋ ਸੰਤੁ ਸੁਹੇਲਾ ਨਹੀ ਝੁਲਾਵੈ ॥
ਜਿਸੁ ਪ੍ਰਭੁ ਅਪੁਨਾ ਕਿਰਪਾ ਕਰੈ ॥
ਸੋ ਸੇਵਕੁ ਕਹੁ ਕਿਸ ਤੇ ਡਰੈ ॥
ਜੈਸਾ ਸਾ ਤੈਸਾ ਦ੍ਰਿਸਟਾਇਆ ॥
ਅਪੁਨੇ ਕਾਰਜ ਮਹਿ ਆਪਿ ਸਮਾਇਆ ॥
ਸੋਧਤ ਸੋਧਤ ਸੋਧਤ ਸੀਝਿਆ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਤਤੁ ਸਭੁ ਬੂਝਿਆ ॥
ਜਬ ਦੇਖਉ ਤਬ ਸਭੁ ਕਿਛੁ ਮੂਲੁ ॥
ਨਾਨਕ ਸੋ ਸੁਖਮੁ ਸੋਈ ਅਸਥੂਲੁ ॥੫॥
ਨਹ ਕਿਛੁ ਜਨਮੈ ਨਹ ਕਿਛੁ ਮਰੈ ॥
ਆਪਨ ਚਲਿਤੁ ਆਪ ਹੀ ਕਰੈ ॥
ਆਵਨੁ ਜਾਵਨੁ ਦ੍ਰਿਸਟਿ ਅਨਦ੍ਰਿਸਟਿ ॥
ਆਗਿਆਕਾਰੀ ਧਾਰੀ ਸਭ ਸ੍ਰਿਸਟਿ ॥

jis ka-o har parabh man chit aavai.
so sant suhaylaa nahee dulaavai.
jis parabh apunaa kirpaa karai.
so sayvak kaho kis tay darai.
jaisaa saa taisaa daristaa-i-aa.
apunay kaaraj meh aap samaa-i-aa.
soDhat soDhat soDhat seejhi-aa.
gur parsaad tat sabh boojhi-aa.
jab daykh-a-u tab sabh kichh mool.
naanak so sookham so-ee asthool. ||5||
nah kichh janmai nah kichh marai.
aapan chalit aap hee karai.
aavan jaavan darisat an-darisat.
aagi-aakaaree Dhaaree sabh sarisat.

ਪੰਨਾ ੨੮੨

ਆਪੇ ਆਪਿ ਸਗਲ ਮਹਿ ਆਪਿ ॥
ਅਨਿਕ ਜੁਗਤਿ ਰਚਿ ਬਾਪਿ ਉਥਾਪਿ ॥
ਅਬਿਨਾਸੀ ਨਾਹੀ ਕਿਛੁ ਖੰਡ ॥
ਧਾਰਣ ਧਾਰਿ ਰਹਿਓ ਬ੍ਰਹਮੰਡ ॥
ਅਲਖ ਅਭੇਵ ਪੁਰਖ ਪਰਤਾਪ ॥
ਆਪਿ ਜਪਾਏ ਤ ਨਾਨਕ ਜਾਪ ॥੬॥
ਜਿਨ ਪ੍ਰਭੁ ਜਾਤਾ ਸੁ ਸੋਭਾਵੰਤ ॥
ਸਗਲ ਸੰਸਾਰੁ ਉਧਰੈ ਤਿਨ ਮੰਤ ॥
ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਸਗਲ ਉਧਾਰਨ ॥
ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਦੂਖ ਬਿਸਾਰਨ ॥
ਆਪੇ ਮੇਲਿ ਲਏ ਕਿਰਪਾਲ ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਜਪਿ ਭਏ ਨਿਹਾਲ ॥
ਉਨ ਕੀ ਸੇਵਾ ਸੋਈ ਲਾਗੈ ॥
ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰਹਿ ਬਡਭਾਗੈ ॥
ਨਾਮੁ ਜਪਤ ਪਾਵਹਿ ਬਿਸ੍ਵਾਮੁ ॥
ਨਾਨਕ ਤਿਨ ਪੁਰਖ ਕਉ ਉਤਮ ਕਰਿ ਮਾਨੁ ॥੭॥
ਜੋ ਕਿਛੁ ਕਰੈ ਸੁ ਪ੍ਰਭ ਕੈ ਚੰਗਿ ॥
ਸਦਾ ਸਦਾ ਬਸੈ ਹਰਿ ਸੰਗਿ ॥
ਸਹਜ ਸੁਭਾਇ ਹੋਵੈ ਸੋ ਹੋਇ ॥
ਕਰਣੈਹਾਰੁ ਪਛਾਣੈ ਸੋਇ ॥
ਪ੍ਰਭ ਕਾ ਕੀਆ ਜਨ ਮੀਠ ਲਗਾਨਾ ॥
ਜੈਸਾ ਸਾ ਤੈਸਾ ਦ੍ਰਿਸਟਾਨਾ ॥
ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸੁ ਮਾਹਿ ਸਮਾਏ ॥
ਓਇ ਸੁਖ ਨਿਧਾਨ ਉਨਹੂ ਬਨਿ ਆਏ ॥
ਆਪਸ ਕਉ ਆਪਿ ਦੀਨੋ ਮਾਨੁ ॥
ਨਾਨਕ ਪ੍ਰਭ ਜਨੁ ਏਕੋ ਜਾਨੁ ॥੮॥੧੪॥

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aapay aap sagal meh aap.
anik jugat rach thaap uthaap.
abhinaasee naahee kichh khand.
Dhaaran Dhaar rahi-o barahmand.
alakh abhayv purakh partaap.
aap japaa-ay ta naanak jaap. ||6||
jin parabh jaataa so sobhaavan.
sagal sansaar uDhrai tin mant.
parabh kay sayvak sagal uDhaaran.
parabh kay sayvak dookh bisaaran.
aapay mayl la-ay kirpaal.
gur kaa sabad jap bha-ay nihaal.
un kee sayvaa so-ee laagai.
jis no kirpaa karahi badbhaagai.
naam japat paavahi bisraam.
naanak tin purakh ka-o ootam kar maan. ||7||
jo kichh karai so parabh kai rang.
sadaa sadaa basai har sang.
sahj subhaa-ay hovai so ho-ay.
karnaihaar pachhaanai so-ay.
parabh kaa kee-aa jan meeth lagaanaa.
jaisaa saa taisaa daristaanaa.
jis tay upjay tis maahi samaa-ay.
o-ay sukh niDhaan unhoo ban aa-ay.
aapas ka-o aap deeno maan.
naanak parabh jan ayko jaan. ||8||14||

**GAURRI SUKHMANI M: 5**

In the previous “*Ashtpadi*”, Guru Ji advised that, our focus should always be to remember and praise God at all times. In this “*Ashtpadi*” Guru Ji, goes one step further, and advises us to forsake our dependence on our knowledge, wits, power, wealth or friends and relatives and instead pin our hopes only on one God and meditate on Him at all times.

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He says:

“*Shloak*” –

O my good friends, forsake all your cleverness, and meditate on God the king. In your heart pin all your hope on the one God. O Nanak, in this way all your pain and doubt will vanish.”(1)

Guru Ji further elaborates and says:

““*Ashtpadi*”-

(O man), understand that reliance on mortal’s support is useless for the giver only is the one God. (He is such a giver) that by his gifts man always remains satiated, and worldly desire afflicts him no more. It is only the one (God) Himself, who destroys or saves (a person), and there is nothing under the control of man. Therefore, by understanding (His) will (and cheerfully accepting His) will, one obtains peace (of mind). You should always keep His Name in your mind. Keep meditating on that God again and again. Then O Nanak, no harm will come your way.”(1)

Now describing the way to remember God, and meditate on is Name, Guru Ji says (to himself and us): “O my mind, engage in this truthful business of praising the formless God in your mind. With your tongue drink the nectar (of Name) This way, forever provide peace to your soul. With your eyes see the wonders of God. (Know that), in the company of saints, all one’s (worldly) attachment vanishes. With your feet, walk the way to God of the earth. Because, by meditating on God even for a short time, all one’s sins are wiped out. With your hands, engage in divine deeds, and with your ears listen to God’s discourse. O Nanak, this way, we are approved in God’s court.”(2)

Describing the merits of those, who thus meditate on God’s Name, Guru Ji says: “Fortunate are those persons in the world, who always sing praises of God. They, who reflect on God’s Name, should be counted as wealthy in the world. They, who with their soul, body and tongue repeat the Name of God; know that they are the honored ones, and are always in peace. He who recognizes one and only one God, he knows the secret of (happiness both) here and hereafter. In short, whose mind is pleased when meditating on God’s Name, O Nanak, he has understood (the reality) of the immaculate God.” (3)

Now Guru Ji describes the merits of those persons, who understand their true self, and always keep God, in their minds. He says: “Who by Guru’s grace has understood himself (that he is an essence of God), know that all his (worldly) desire has been quenched. He who sings praises of God, in the company of saints, that person becomes free of all ailments. He, who night and day sings praises of God, he is the only one, who while still living in the household, is emancipated. The man who pins his hope only on the One (God) is saved from the noose of death (and birth again and again). He, whose mind craves for (the sight of) God, O Nanak, he is never afflicted with pain.”(4)

But, that is not all. When we depend upon only one God, we develop so much confidence in our selves, and courage to face many things, which we otherwise don’t have. Mentioning these things, Guru Ji says: “He who remembers God in mind and soul, that saint is in peace and never wavers. Because, He on whom God shows His grace, why should that true servant (of God) be afraid of any body? He is able to visualize God as He is, (meaning that); He Himself is immersed in His creation. By reflecting over and over again and by Guru’s grace, he understands the entire reality (about God and His creation). Wherever he sees, he sees that every thing it is (God, who is at the) root of every thing. O Nanak, (in this entire world), it is He who is subtle (or not seen), and it is He, who is tangible (or visible).”(5)

Guru Ji adds: “(Such a person understands that), nothing is born and nothing dies. His plays He Himself enacts.



Comings and goings, visible and invisible and the entire world, He has made obedient to Himself. He is all by Himself, and is contained in all. In countless ways, He has created and destroyed (the universe). He is immortal, and none of Him is perishable. He Himself is planning and supporting the entire universe. Incomprehensible and mysterious is the glory of that supreme Being. O Nanak, only when He Himself makes a person to meditate, then he meditates on Him.”(6)

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Now Guru Ji explains, the merits of those, who realize God, and how He makes the mortal meditate on Him. He says: “They who have realized God, they have gained glory. Their teachings save the entire world. Because, the devotees of God save all (from evils), and thus the devotees of God destroy their sufferings. On His own, the merciful Master unites them with Him. By uttering the Guru’s hymns, they feel delighted. But, only that fortunate man applies himself to their service, on whom (God) shows His mercy. By meditating on (God’s) Name, they obtain peace. O Nanak, regard such people as supreme.” (7)

In conclusion, Guru Ji says: “Whatever (a devotee) does, he does out of God’s love. (He always believes, that) ever and forever, God abides in his company. He deems that whatever happens, that happens in a natural sort of way. He recognizes that Doer (of every thing). God’s doings seem sweet to the devotees, because as God is, so is He visible to them. (They realize that) from Whom everything springs forth, it merges back into Him. But enjoyment of those treasures of peace only behooves them alone. (In this way, God) Himself has honored His own. O Nanak, deem God and the devotee as one.”(8-14)

The message of this “Ashtpadi” is that we should cast away all our own cleverness and we should totally depend on one God, for all our needs, and following Guru’s advice, we should try to recognize the Creator, manifested in His creation.

ਸਲੋਕੁ ॥

ਸਰਬ ਕਲਾ ਭਰਪੂਰ ਪ੍ਰਭ ਬਿਰਥਾ ਜਾਨਨਹਾਰ ॥
ਜਾ ਕੈ ਸਿਮਰਨਿ ਉਧਰੀਐ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰ ॥੧॥

ਅਸਟਪਦੀ ॥

ਟੂਟੀ ਗਾਵਨਹਾਰ ਗੁੱਪਾਲ ॥
ਸਰਬ ਜੀਆ ਆਪੇ ਪ੍ਰਤਿਪਾਲ ॥
ਸਗਲ ਕੀ ਚਿੰਤਾ ਜਿਸੁ ਮਨ ਮਾਹਿ ॥
ਤਿਸ ਤੇ ਬਿਰਥਾ ਕੋਈ ਨਾਹਿ ॥
ਰੇ ਮਨ ਮੇਰੇ ਸਦਾ ਹਰਿ ਜਾਪਿ ॥
ਅਬਿਨਾਸੀ ਪ੍ਰਭੁ ਆਪੇ ਆਪਿ ॥
ਆਪਨ ਕੀਆ ਕਛੁ ਨ ਹੋਇ ॥
ਜੇ ਸਉ ਪ੍ਰਾਨੀ ਲੋਚੈ ਕੋਇ ॥
ਤਿਸੁ ਬਿਨੁ ਨਾਹੀ ਤੇਰੈ ਕਿਛੁ ਕਾਮ ॥
ਗਤਿ ਨਾਨਕ ਜਪਿ ਏਕ ਹਰਿ ਨਾਮ ॥੧॥
ਰੂਪਵੰਤੁ ਹੋਇ ਨਾਹੀ ਮੋਹੈ ॥
ਪ੍ਰਭ ਕੀ ਜੋਤਿ ਸਗਲ ਘਟ ਸੋਹੈ ॥
ਧਨਵੰਤਾ ਹੋਇ ਕਿਆ ਕੇ ਗਰਬੈ ॥
ਜਾ ਸਭੁ ਕਿਛੁ ਤਿਸ ਕਾ ਦੀਆ ਦਰਬੈ ॥
ਅਤਿ ਸੂਰਾ ਜੇ ਕੋਊ ਕਹਾਵੈ ॥
ਪ੍ਰਭ ਕੀ ਕਲਾ ਬਿਨਾ ਕਹ ਧਾਵੈ ॥
ਜੇ ਕੋ ਹੋਇ ਬਹੈ ਦਾਤਾਰੁ ॥
ਤਿਸੁ ਦੇਨਹਾਰੁ ਜਾਨੈ ਗਾਵਾਰੁ ॥
ਜਿਸੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ਤੂਟੈ ਹਉ ਰੋਗੁ ॥
ਨਾਨਕ ਸੋ ਜਨੁ ਸਦਾ ਅਰੋਗੁ ॥੨॥

salok.

sarab kalaa bharpoor parabh birthaa jaananhaar.
jaa kai simran uDhree-ai naanak tis balihaar. ||1||

asatpadee.

tootee gaadhanhaar gopaal.
sarab jee-aa aapay partipaal.
sagal kee chintaa jis man maahi.
tis tay birthaa ko-ee naahi.
ray man mayray sada har jaap.
abhinaasee parabh aapay aap.
aapan kee-aa kachhoo na ho-ay.
jay sa-o paraanee lochai ko-ay.
tis bin naahee tayrai kichh kaam.
gat naanak jap ayk har naam. ||1||
roopvant ho-ay naahee mohai.
parabh kee jot sagal ghat sohai.
Dhanvantaa ho-ay ki-aa ko garbai.
jaa sabh kichh tis kaa dee-aa darbai.
at sooraa jay ko-oo kahaavai.
parabh kee kalaa binaa kah Dhaavai.
jay ko ho-ay bahai daataar.
tis daynhaar jaanai gaavaar.
jis gur parsaad tootai ha-o rog.
naanak so jan sada arog. ||2||



ਜਿਉ ਮੰਦਰ ਕਉ ਥਾਮੈ ਥੰਮਨੁ ॥
ਤਿਉ ਗੁਰ ਕਾ ਸਬਦੁ ਮਨਹਿ ਅਸਥੰਮਨੁ ॥
ਜਿਉ ਪਾਖਾਣੁ ਨਾਵ ਚੜਿ ਤਰੈ ॥
ਪ੍ਰਾਣੀ ਗੁਰ ਚਰਣ ਲਗਤੁ ਨਿਸਤਰੈ ॥

ji-o mandar ka-o thaamai thamman.
ti-o gur kaa sabad maneh asthamman.
ji-o paakhāan naav charh tarai.
paraanee gur charan lagat nistarai.

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ਜਿਉ ਅੰਧਕਾਰ ਦੀਪਕ ਪਰਗਾਸੁ ॥
ਗੁਰ ਦਰਸਨੁ ਦੇਖਿ ਮਨਿ ਹੋਇ ਬਿਗਾਸੁ ॥
ਜਿਉ ਮਹਾ ਉਦਿਆਨ ਮਹਿ ਮਾਰਗੁ ਪਾਵੈ ॥
ਤਿਉ ਸਾਧੂ ਸੰਗਿ ਮਿਲਿ ਜੋਤਿ ਪ੍ਰਗਟਾਵੈ ॥
ਤਿਨ ਸੰਤਨ ਕੀ ਬਾਛਉ ਧੂਰਿ ॥
ਨਾਨਕ ਕੀ ਹਰਿ ਲੋਚਾ ਪੂਰਿ ॥੩॥
ਮਨ ਮੂਰਖ ਕਾਹੇ ਬਿਲਲਾਈਐ ॥

ji-o anDhkaar deepak pargaas.
gur darsan daykh man ho-ay bigaas.
ji-o mahaa udi-aan meh maarag paavai.
ti-o saaDhoo sang mil jot
tin santan kee baachha-o Dhoor.
naanak kee har lochaa poor. ||3||
man moorakh kaahay billaa-ee-ai.

ਪੰਨਾ ੨੮੩

ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਿਖਿਆ ਪਾਈਐ ॥
ਦੂਖ ਸੁਖ ਪ੍ਰਭ ਦੇਵਨਹਾਰੁ ॥
ਅਵਰ ਤਿਆਗਿ ਤੂ ਤਿਸਹਿ ਚਿਤਾਰੁ ॥
ਜੋ ਕਛੁ ਕਰੈ ਸੋਈ ਸੁਖੁ ਮਾਨੁ ॥
ਭੂਲਾ ਕਾਹੇ ਫਿਰਹਿ ਅਜਾਨ ॥
ਕਉਨ ਬਸਤੁ ਆਈ ਤੇਰੈ ਸੰਗ ॥
ਲਪਟਿ ਰਹਿਓ ਰਸਿ ਲੋਭੀ ਪਤੰਗ ॥
ਰਾਮ ਨਾਮ ਜਪਿ ਹਿਰਦੇ ਮਾਹਿ ॥
ਨਾਨਕ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਹਿ ॥੪॥
ਜਿਸੁ ਵਖਰ ਕਉ ਲੈਨਿ ਤੂ ਆਇਆ ॥
ਰਾਮ ਨਾਮੁ ਸੰਤਨ ਘਰਿ ਪਾਇਆ ॥
ਤਜਿ ਅਭਿਮਾਨੁ ਲੇਹੁ ਮਨ ਮੋਲਿ ॥
ਰਾਮ ਨਾਮੁ ਹਿਰਦੇ ਮਹਿ ਤੋਲਿ ॥
ਲਾਇ ਖੋਪ ਸੰਤਹ ਸੰਗਿ ਚਾਲੁ ॥
ਅਵਰ ਤਿਆਗਿ ਬਿਖਿਆ ਜੰਜਾਲ ॥
ਧੰਨਿ ਧੰਨਿ ਕਰੈ ਸਭੁ ਕੋਇ ॥
ਮੁਖ ਉਜਲ ਹਰਿ ਦਰਗਹ ਸੋਇ ॥
ਇਹੁ ਵਾਪਾਰੁ ਵਿਰਲਾ ਵਾਪਾਰੈ ॥
ਨਾਨਕ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ॥੫॥
ਚਰਨ ਸਾਧ ਕੇ ਧੋਇ ਧੋਇ ਪੀਉ ॥
ਅਰਪਿ ਸਾਧ ਕਉ ਅਪਨਾ ਜੀਉ ॥
ਸਾਧ ਕੀ ਧੂਰਿ ਕਰਹੁ ਇਸਨਾਨੁ ॥
ਸਾਧ ਉਪਰਿ ਜਾਈਐ ਕੁਰਬਾਨੁ ॥
ਸਾਧ ਸੇਵਾ ਵਡਭਾਗੀ ਪਾਈਐ ॥
ਸਾਧਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥
ਅਨਿਕ ਬਿਘਨ ਤੇ ਸਾਧੂ ਰਾਖੈ ॥
ਹਰਿ ਗੁਨ ਗਾਇ ਅੰਮ੍ਰਿਤ ਰਸੁ ਚਾਖੈ ॥
ਓਟ ਗਹੀ ਸੰਤਹ ਦਰਿ ਆਇਆ ॥
ਸਰਬ ਸੁਖ ਨਾਨਕ ਤਿਹ ਪਾਇਆ ॥੬॥
ਮਿਰਤਕ ਕਉ ਜੀਵਾਲਨਹਾਰ ॥
ਭੂਖੇ ਕਉ ਦੇਵਤ ਅਧਾਰ ॥

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purab likhay kaa likhi-aa paa-ee-ai.
dookh sookh parabh dayvanhaar.
avar ti-aag too tiseh chitaar.
jo kachh karai so-ee sukh maan.
bhoolaa kaahay fireh ajaan.
ka-un basat aa-ee tayrai sang.
lapat rahi-o ras lobhee patang.
raam naam jap hirday maahi.
naanak pat saytee ghar jaahi. ||4||
jis vakhar ka-o lain too aa-i-aa.
raam naam santan ghar paa-i-aa.
taj abhimaan layho man mol.
raam naam hirday meh tol.
laad khayp santah sang chaal.
avar ti-aag bikhi-aa janjaal.
Dhan Dhan kahai sabh ko-ay.
mukh oojal har dargeh so-ay.
ih vaapaar virkaa vaapaarai.
naanak taa kai sad balihaarai. ||5||
charan saaDh kay Dho-ay Dho-ay pee-o.
arap saaDh ka-o apnaa jee-o.
saaDh kee Dhoor karahu isnaan.
saaDh oopar jaa-ee-ai kurbaan.
saaDh sayvaa vadbhaagee paa-ee-ai.
saaDhsang har keertan gaa-ee-ai.
anik bighan tay saaDhoo raakhai.
har gun gaa-ay amrit ras chaakhai.
ot gahee santah dar aa-i-aa.
sarab sookh naanak tih paa-i-aa. ||6||
mirtak ka-o jeevaalanhaar.
bhookhay ka-o dayvat aDhaar.



ਸਰਬ ਨਿਧਾਨ ਜਾ ਕੀ ਦ੍ਰਿਸਟੀ ਮਾਹਿ ॥
ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਣਾ ਪਾਹਿ ॥
ਸਭੁ ਕਿਛੁ ਤਿਸ ਕਾ ਓਹੁ ਕਰਨੈ ਜੋਗੁ ॥
ਤਿਸੁ ਬਿਨੁ ਦੂਸਰ ਹੋਆ ਨ ਹੋਗੁ ॥
ਜਪਿ ਜਨ ਸਦਾ ਸਦਾ ਦਿਨੁ ਰੈਣੀ ॥

sarab niDhaan jaa kee daristee maahi.
purab likhay kaa lahnāa paahi.
sabh kichh tis kaa oh karnai jog.
tis bin doosar ho-aa na hog.
jap jan sadaa sadaa din rainēe.

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ਸਭ ਤੇ ਊਚ ਨਿਰਮਲ ਇਹ ਕਰਣੀ ॥
ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਕਉ ਨਾਮੁ ਦੀਆ ॥
ਨਾਨਕ ਸੋ ਜਨੁ ਨਿਰਮਲੁ ਥੀਆ ॥੭॥
ਜਾ ਕੈ ਮਨਿ ਗੁਰ ਕੀ ਪਰਤੀਤਿ ॥
ਤਿਸੁ ਜਨ ਆਵੈ ਹਰਿ ਪ੍ਰਭੁ ਚੀਤਿ ॥
ਭਗਤੁ ਭਗਤੁ ਸੁਨੀਐ ਤਿਹੁ ਲੇਇ ॥
ਜਾ ਕੈ ਹਿਰਦੈ ਏਕੋ ਹੋਇ ॥
ਸਚੁ ਕਰਣੀ ਸਚੁ ਤਾ ਕੀ ਰਹਤ ॥
ਸਚੁ ਹਿਰਦੈ ਸਤਿ ਮੁਖਿ ਕਹਤ ॥
ਸਾਚੀ ਦ੍ਰਿਸਟਿ ਸਾਚਾ ਆਕਾਰੁ ॥
ਸਚੁ ਵਰਤੈ ਸਾਚਾ ਪਾਸਾਰੁ ॥
ਪਾਰਬ੍ਰਹਮੁ ਜਿਨਿ ਸਚੁ ਕਰਿ ਜਾਤਾ ॥
ਨਾਨਕ ਸੋ ਜਨੁ ਸਚਿ ਸਮਾਤਾ ॥੮॥੧੫॥

sabh tay ooch nirmal ih karṇee.
kar kirpaa jis ka-o naam dee-aa.
naanak so jan nirmal thee-aa. ||7||
jaa kai man gur kee partēet.
tis jan aavai har parabh cheet.
bhagat bhagat sunee-ai tihu lo-ay.
jaa kai hirdai ayko ho-ay.
sach karṇee sach taa kee rahaṭ.
sach hirdai sat mukh kahaṭ.
saachee darisat saachaa aakaar.
sach vartai saachaa paasaar.
paarbarahm jin sach kar jaataa.
naanak so jan sach samaataa. ||8||15||

GAURRI SUKHMANI M: 5

In the previous “*Ashtpadi*”, Guru Ji gave us the message that we should cast away all our cleverness and we should totally depend on one God, for all our needs, and following Guru’s advice, we should try to recognize the Creator, manifested in His creation. In this “*Ashtpadi*” Guru Ji tells us about the attributes, blessings and powers of God and advises us to reflect on His Name.

He says:

“*Shloak*” –

God possesses all powers, and is the knower of state of mind. Nanak is a sacrifice to Him, by meditating on whom, we are saved (from evils).”(1)

Commenting upon the powers of God, and advising us, what should be a mortals attitude towards Him, Guru Ji says:

“*Ashtpadi*”-

(O my friends), God Himself provides sustenance to all the creatures, and that Master of the universe, can reunite our alienated mind with Him. He, who has the care of all in His mind, no one is out of His view. Therefore O my mind always remember God. That imperishable God is all by Himself, (there is no one like Him). Even if a person desires hundreds of times to do any thing, still by his doing alone, nothing will happen. Nanak says, (O man), meditate only on the Name of one (God), except Him, no one would be of any use (or help) to you.”(1)

Guru Ji now wants to caution us against indulging in ego on any account, because God gives all the merits, wealth, or powers, which we may have, to us. He says: “No one can fascinate Him, simply by His beauteous looks, because God’s light is shining in everyone. Why should any one be arrogant, because of his wealth, because all the wealth has been given to him, by that (God)? If someone calls himself to be extremely brave, (he should realize that) without the power of God, where can he go? If some one feels smug in himself, that he is a great giver (of charity), that fool should remember, Him, who is the giver of all. By Guru’s grace, whose malady of ego is cured, O Nanak, that person is always healthy (in mind).”(2)



Next describing, how the advice of Guru helps us in various ways, Guru Ji says: “Just as a pillar supports the roof of a house, similarly the Guru’s word provides support to the mind. Just when placed in a boat, a stone crosses over a stream, similarly by closely following Guru’s advice, a mortal crosses over (the worldly ocean). Just as a lamp spreads light in the darkness, similarly our mind is enlightened by Guru’s word. Just as in dense wilderness, a person finds his way, (with the help of some light from the stars, or the lightening), similarly in the company of a saint, a divine light becomes manifest (in his mind). Therefore, I crave for the humble service of such saints; O God’ please fulfill this desire of Nanak.”(3)

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Some times it so happens, that while engaged in the task of dwelling on God’s Name, we are perturbed by many misfortunes and difficulties. Guru Ji provides solace to us in such circumstances, and advises us not to grieve upon our misfortunes. Putting him in such a situation, Guru Ji shows us how to advise our mind. He says: “O my foolish mind, why do you cry (over your misfortunes, because) we receive what ever has been written (in our destiny, based on our deeds) in the past. God is the dispenser of pain and pleasure. Therefore, forsaking all others, you should only meditate upon Him (for any support). O ignorant one, why are you wandering so lost (in other thoughts), whatever (God) does, find happiness in that. (Don’t grieve over the loss of any thing. Remember that), nothing came with you, (when you were born. So then), why are you clinging with (these worldly things, like) a greedy moth, (who burns himself trying to possess the light). Instead, remember God in your mind, O Nanak, this way you will go to (God’s) home with honor.”(4)

In this stanza Guru Ji reminds us about our purpose of coming into this world. Addressing us he says: (O man), the commodity to get, which, you came into this world, (that commodity), the God’s Name is found in the congregation of saintly persons. Therefore, forsake your arrogance, and in exchange for your mind, buy the commodity of God’s Name and enshrine it in your mind. By joining the company of saints, equip yourself with the consignment (of Name), and discard all other poisonous (worldly) entanglements. (If you do this), everyone will praise you, and you would be received with honor in God’s court also. However only a rare one enters this business (of God’s Name), and Nanak is sacrifice to such (holy persons).”(5)

Since the commodity of God’s Name (our real purpose in life) can only be obtained from the saints, Guru Ji advises us to humbly serve the saints for this purpose. He says: “(O man), follow again and again the words of the saints, with utmost humility and obedience. Surrender (the intellect of) your mind to the saint (Guru’s advice). Counsel your mind with the advice contained in Guru’s words. We should be a sacrifice to the saint (Guru). It is with great good fortune that we get the opportunity to serve (or follow) the saint, because it is only in the company of saints that we (are inspired to) sing praises of God. The saint saves us from (entering into) countless problems. In the saint’s company, one sings praises of God, and tastes the nectar of God’s Name. In short, he who has sought their refuge and has come to the saint’s door, O Nanak he has found all happiness.”(6)

After stressing upon the importance of God’s Name and how to obtain it through the company of saints, Guru Ji reverts to describing some more powers of God. He says: “(God) can make the dead alive. He provides sustenance to the hungry. All kinds of treasures lie under God’s glance, but we obtain what is ordained in our destiny. Everything belongs to Him and He can do everything. Except Him, there has been none other, and nor will ever be. O man, meditate on Him day and night. This is the most exalted and immaculate deed. Nanak says that showing His mercy, to whom (God) has bestowed His Name that person, has become immaculate.”(7)

Guru Ji concludes this “Ashtpadi” by describing some of the attributes of the true devotees of God and the blessing enjoyed by them. He says: “He, in whose heart is full faith and trust in God, in that person’s mind God comes to abide. He within whose mind resides the one (God alone, he) is renowned as a saint and devotee in all the three worlds. True is his doing and true is his way of life. Truth is in his mind and he always utters truth from his tongue. True is his vision and that is why he knows that true is (all this world’s). He knows that it is the true (God), who pervades everywhere, and all this expanse (of the universe) is of that true (God). He who has understood (that God) to be eternal, O Nanak, that devotee (also) merges in the true (God).”(8-15)

The message of this “Ashtpadi” is that God is aware of everyone’s condition. He is the real doer of every thing. Our real purpose in life is to amass the commodity of God’s Name. That commodity we can find only in the company of saintly people. Therefore, if we want to go as winners from the world, then joining the company of



saintly people, we should meditate on God's Name.

ਸਲੋਕੁ ॥

ਰੂਪੁ ਨ ਰੇਖ ਨ ਰੰਗੁ ਕਿਛੁ ਤ੍ਰਿਹੁ ਗੁਣ ਤੇ ਪ੍ਰਭ ਭਿੰਨ ॥
ਤਿਸਹਿ ਬੁਝਾਏ ਨਾਨਕਾ ਜਿਸੁ ਹੋਵੈ ਸੁਪ੍ਰਸੰਨ ॥੧॥

ਅਸਟਪਦੀ ॥

ਅਬਿਨਾਸੀ ਪ੍ਰਭੁ ਮਨ ਮਹਿ ਰਾਖੁ ॥
ਮਾਨੁਖ ਕੀ ਤੂ ਪ੍ਰੀਤਿ ਤਿਆਗੁ ॥
ਤਿਸ ਤੇ ਪਰੈ ਨਾਹੀ ਕਿਛੁ ਕੋਇ ॥
ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੇ ਸੋਇ ॥
ਆਪੇ ਬੀਨਾ ਆਪੇ ਦਾਨਾ ॥
ਗਹਿਰ ਗੰਭੀਰੁ ਗਹੀਰੁ ਸੁਜਾਨਾ ॥
ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਗੋਬਿੰਦ ॥
ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਦਇਆਲ ਬਖਸੰਦ ॥
ਸਾਧ ਤੇਰੇ ਕੀ ਚਰਨੀ ਪਾਉ ॥

ਪੰਨਾ ੨੮੪

ਨਾਨਕ ਕੈ ਮਨਿ ਇਹੁ ਅਨਰਾਉ ॥੧॥
ਮਨਸਾ ਪੂਰਨ ਸਰਨਾ ਜੋਗ ॥
ਜੋ ਕਰਿ ਪਾਇਆ ਸੋਈ ਹੋਗੁ ॥
ਹਰਨ ਭਰਨ ਜਾ ਕਾ ਨੇਤ੍ਰ ਫੋਗੁ ॥
ਤਿਸ ਕਾ ਮੰਤ੍ਰੁ ਨ ਜਾਨੈ ਹੋਗੁ ॥
ਅਨਦ ਰੂਪ ਮੰਗਲ ਸਦ ਜਾ ਕੈ ॥
ਸਰਬ ਬੋਕ ਸੁਨੀਅਹਿ ਘਰਿ ਤਾ ਕੈ ॥
ਰਾਜ ਮਹਿ ਰਾਜੁ ਜੋਗ ਮਹਿ ਜੋਗੀ ॥
ਤਪ ਮਹਿ ਤਪੀਸਰੁ ਗ੍ਰਿਹਸਤ ਮਹਿ ਭੋਗੀ ॥
ਧਿਆਇ ਧਿਆਇ ਭਗਤਹ ਸੁਖੁ ਪਾਇਆ ॥
ਨਾਨਕ ਤਿਸੁ ਪੁਰਖ ਕਾ ਕਿਨੈ ਅੰਤੁ ਨ ਪਾਇਆ ॥੨॥
ਜਾ ਕੀ ਲੀਲਾ ਕੀ ਮਿਤਿ ਨਾਹਿ ॥
ਸਗਲ ਦੇਵ ਹਾਰੇ ਅਵਗਾਹਿ ॥
ਪਿਤਾ ਕਾ ਜਨਮੁ ਕਿ ਜਾਨੈ ਪੂਤੁ ॥
ਸਗਲ ਪਰੋਈ ਅਪੁਨੈ ਸੂਤਿ ॥
ਸੁਮਤਿ ਗਿਆਨੁ ਧਿਆਨੁ ਜਿਨ ਦੇਇ ॥
ਜਨ ਦਾਸ ਨਾਮੁ ਧਿਆਵਹਿ ਸੇਇ ॥
ਤਿਹੁ ਗੁਣ ਮਹਿ ਜਾ ਕਉ ਭਰਮਾਏ ॥
ਜਨਮਿ ਮਰੈ ਫਿਰਿ ਆਵੈ ਜਾਏ ॥
ਊਚ ਨੀਚ ਤਿਸ ਕੇ ਅਸਥਾਨ ॥
ਜੈਸਾ ਜਨਾਵੈ ਤੈਸਾ ਨਾਨਕ ਜਾਨ ॥੩॥

salok.

roop na raykh na rang kichh tarihu gun tay parabh bhinn.
tiseh bujhaa-ay naankaa jis hovai suparsan. ||1||

asatpadee.

abhinaasee parabh man meh raakh.
maanukh kee too pareet ti-aag.
tis tay parai naahee kichh ko-ay.
sarab niranter ayko so-ay.
aapay beenaa aapay daanaa.
gahir gambheer gaheer sujaanaa.
paarbarahm parmaysur gobind.
kirpaa niDhaan da-i-aal bakhсанд.
saaDh tayray kee charnee paa-o.

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naanak kai man ih anraa-o. ||1||
mansaa pooran sarnaa jog.
jo kar paa-i-aa so-ee hog.
haran bharan jaa kaa naytar for.
tis kaa mantar na jaanai hor.
anad roop mangal sad jaa kai.
sarab thok sunee-ah ghar taa kai.
raaj meh raaj jog meh jogee.
tap meh tapeesar garihsat meh bhogee.
Dhi-aa-ay Dhi-aa-ay bhagtah sukh paa-i-aa.
naanak tis purakh kaa kinai ant na paa-i-aa. ||2||
jaa kee leelaa kee mit naahi.
sagal dayv haaray avgaahi.
pitaa kaa janam ke jaanai poot.
sagal paro-ee apunai soot.
sumat gi-aan Dhi-aan jin day-ay.
jan daas naam Dhi-aavahi say-ay.
tihu gun meh jaa ka-o bharmaa-ay.
janam marai fir aavai jaa-ay.
ooch neech tis kay asthaan.
jaisaa janaavai taisaa naanak jaan. ||3||

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ਨਾਨਾ ਰੂਪ ਨਾਨਾ ਜਾ ਕੇ ਰੰਗ ॥
ਨਾਨਾ ਭੋਖ ਕਰਹਿ ਇਕ ਰੰਗ ॥
ਨਾਨਾ ਬਿਧਿ ਕੀਨੋ ਬਿਸਥਾਰੁ ॥
ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਏਕੰਕਾਰੁ ॥

naanaa roop naanaa jaa kay rang.
naanaa bhaykh karahi ik rang.
naanaa biDh keeno bisthaar.
parabh abhinaasee aykankaar.



ਨਾਨਾ ਚਲਿਤ ਕਰੇ ਖਿਨ ਮਾਹਿ ॥
 ਪੂਰਿ ਰਹਿਓ ਪੂਰਨੁ ਸਭ ਠਾਇ ॥
 ਨਾਨਾ ਬਿਧਿ ਕਰਿ ਬਨਤ ਬਨਾਈ ॥
 ਅਪਨੀ ਕੀਮਤਿ ਆਪੇ ਪਾਈ ॥
 ਸਭ ਘਟ ਤਿਸ ਕੇ ਸਭ ਤਿਸ ਕੇ ਠਾਉ ॥
 ਜਪਿ ਜਪਿ ਜੀਵੈ ਨਾਨਕ ਹਰਿ ਨਾਉ ॥੪॥
 ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥
 ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥
 ਨਾਮ ਕੇ ਧਾਰੇ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ ॥
 ਨਾਮ ਕੇ ਧਾਰੇ ਸੁਨਨ ਗਿਆਨ ਧਿਆਨ ॥
 ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ ॥
 ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲ ਆਕਾਰ ॥
 ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆ ਸਭ ਭਵਨ ॥
 ਨਾਮ ਕੇ ਸੰਗਿ ਉਧਰੇ ਸੁਨਿ ਸ੍ਵਨ ॥
 ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਨੈ ਨਾਮਿ ਲਾਏ ॥
 ਨਾਨਕ ਚਉਥੇ ਪਦ ਮਹਿ ਸੋ ਜਨੁ ਗਤਿ ਪਾਏ ॥੫॥
 ਰੂਪੁ ਸਤਿ ਜਾ ਕਾ ਸਤਿ ਅਸਥਾਨੁ ॥
 ਪੁਰਖੁ ਸਤਿ ਕੇਵਲ ਪਰਧਾਨੁ ॥
 ਕਰਤੂਤਿ ਸਤਿ ਸਤਿ ਜਾ ਕੀ ਬਾਣੀ ॥
 ਸਤਿ ਪੁਰਖ ਸਭ ਮਾਹਿ ਸਮਾਣੀ ॥
 ਸਤਿ ਕਰਮੁ ਜਾ ਕੀ ਰਚਨਾ ਸਤਿ ॥
 ਮੂਲੁ ਸਤਿ ਸਤਿ ਉਤਪਤਿ ॥
 ਸਤਿ ਕਰਣੀ ਨਿਰਮਲ ਨਿਰਮਲੀ ॥
 ਜਿਸਹਿ ਬੁਝਾਏ ਤਿਸਹਿ ਸਭ ਭਲੀ ॥
 ਸਤਿ ਨਾਮੁ ਪ੍ਰਭ ਕਾ ਸੁਖਦਾਈ ॥
 ਬਿਸ੍ਵਾਸੁ ਸਤਿ ਨਾਨਕ ਗੁਰ ਤੇ ਪਾਈ ॥੬॥
 ਸਤਿ ਬਚਨ ਸਾਧੂ ਉਪਦੇਸ ॥
 ਸਤਿ ਤੇ ਜਨ ਜਾ ਕੈ ਰਿਦੈ ਪ੍ਰਵੇਸ ॥
 ਸਤਿ ਨਿਰਤਿ ਬੂਝੈ ਜੇ ਕੋਇ ॥
 ਨਾਮੁ ਜਪਤ ਤਾ ਕੀ ਗਤਿ ਹੋਇ ॥
 ਆਪਿ ਸਤਿ ਕੀਆ ਸਭੁ ਸਤਿ ॥
 ਆਪੇ ਜਾਨੈ ਅਪਨੀ ਮਿਤਿ ਗਤਿ ॥

ਪੰਨਾ ੨੮੫

ਜਿਸ ਕੀ ਸ੍ਰਿਸਟਿ ਸੁ ਕਰਣੈਹਾਰੁ ॥
 ਅਵਰ ਨ ਬੂਝਿ ਕਰਤ ਬੀਚਾਰੁ ॥
 ਕਰਤੇ ਕੀ ਮਿਤਿ ਨ ਜਾਨੈ ਕੀਆ ॥
 ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਵਰਤੀਆ ॥੭॥
 ਬਿਸਮਨ ਬਿਸਮ ਭਏ ਬਿਸਮਾਦ ॥
 ਜਿਨਿ ਬੂਝਿਆ ਤਿਸੁ ਆਇਆ ਸ੍ਵਾਦ ॥
 ਪ੍ਰਭ ਕੈ ਰੰਗਿ ਰਾਚਿ ਜਨ ਰਹੇ ॥
 ਗੁਰ ਕੈ ਬਚਨਿ ਪਦਾਰਥ ਲਹੇ ॥

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ਓਇ ਦਾਤੇ ਦੁਖ ਕਾਟਨਹਾਰ ॥
 ਜਾ ਕੈ ਸੰਗਿ ਤਰੈ ਸੰਸਾਰ ॥

naanaa chaliṭ karay khin maahi.
 poor rahi-o pooran sabh thaa-ay.
 naanaa biDh kar banaṭ banaa-ee.
 apnee keemaṭ aapay paa-ee.
sabh ghat tis kay sabh tis kay thaa-o.
 jap jap jeevai naanak har naa-o. ||4||
 naam kay Dhaaray saglay janṭ.
 naam kay Dhaaray khand barahmand.
 naam kay Dhaaray simriṭ bayḍ puraan.
 naam kay Dhaaray sunan gi-aan Dhi-aan.
 naam kay Dhaaray aagaas paṭaal.
 naam kay Dhaaray sagal aakaar.
 naam kay Dhaaray puree-aa sabh bhavan.
 naam kai sang uDhray sun sarvan.
 kar kirpaa jis aapnai naam laa-ay.
 naanak cha-uthay paḍ meh so jan gaṭ paa-ay. ||5||
 roop saṭ jaa kaa saṭ asthaan.
 purakh saṭ kayval parDhaan.
 kartoot saṭ saṭ jaa kee bane.
 saṭ purakh sabh maahi samaanee.
 saṭ karam jaa kee rachnaa saṭ.
 mool saṭ saṭ utpaṭ.
 saṭ karnee nirmal nirmalee.
 jisahi bujhaa-ay tiseh sabh bhalee.
 saṭ naam parabh kaa sukh-daa-ee.
 bisvaas saṭ naanak gur ṭay paa-ee. ||6||
 saṭ bachan saaDhoo upḍays.
 saṭ ṭay jan jaa kai ridai parvays.
 saṭ nirat boojhai jay ko-ay.
 naam japaṭ ṭaa kee gaṭ ho-ay.
 aap saṭ kee-aa sabh saṭ.
 aapay jaanai apnee miṭ gaṭ.

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jis kee sarisat so karnaihaar.
 avar na boojh karat beechaar.
 kartay kee miṭ na jaanai kee-aa.
 naanak jo tis bhaavai so varṭee-aa. ||7||
 bisman bisam bha-ay bismaad.
 jin boojhi-aa tis aa-i-aa savaad.
 parabh kai rang raach jan rahay.
 gur kai bachan paḍaarath lahay.

o-ay daatay dukh kaatanhaar.
 jaa kai sang ṭarai sansaar.
 jan kaa sayvak so vadbhaagee.



ਜਨ ਕਾ ਸੇਵਕੁ ਸੋ ਵਡਭਾਗੀ ॥
 ਜਨ ਕੈ ਸੰਗਿ ਏਕ ਲਿਵ ਲਾਗੀ ॥
 ਗੁਨ ਗੋਬਿੰਦ ਕੀਰਤਨੁ ਜਨੁ ਗਾਵੈ ॥
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਫਲੁ ਪਾਵੈ ॥੮॥੧੬॥

jan kai sang ayk liv laagee.
 gun gobiḁ keertan jan gaavai.
 gur parsaad naanak fal paavai. ||8||16||

GAURRI SUKHMANI M: 5

(Continued)

In the previous “*Ashtpadi*” Guru Ji told us that God is aware of everyone’s condition. He is the real doer of every thing. Our real purpose in life is to amass the commodity of God’s Name. The question naturally arises, what is the shape, form or color of that God, who’s Name, Guru Ji advises us to amass or meditate upon, and what is the significance of His Name?

Answering these questions, Guru Ji says:

“**Shloak**”–

(O my friends), God has neither any form nor outline, nor any color. He is even free from the three qualities or common mortal impulses for power, vice or virtue. O Nanak, God makes only those persons understand Him, on whom He is extremely pleased.”(1)

Now Guru Ji tells us the way to obtain that formless God. He says:

“**Ashtpadi**”–

(O my friend), keep the imperishable God in your mind and shed attachment to any mortal being. There is nothing beyond His (power). Within all is (pervading) that one (God) alone. He Himself sees all, and knows all. He is unfathomable, profound, deep and all wise. He is the transcendent God, the supreme Being and the Master of universe. He is the treasure of grace, compassion and forgiveness.”

Therefore, Guru Ji prays to God and says: “O God please make me fall at the feet of Your saint; this is the heart felt longing of Nanak.”(1)

Continuing uttering praises of God, Guru Ji says: “God is the fulfiller of our wishes and capable of providing refuge (to His creatures). Whatever God has inscribed in creatures’ destiny, only that does happens. Just in the time of twinkling of His eye, the universe can be created or destroyed. No one knows His mystery. He whose form is blissful and ever joyful, all kinds of boons are heard to be present in His house. Among the kings He is the greatest King; among the yogis, He is the holiest yogi. Among the ascetics, He is the highest ascetic and among the householders, He is most indulgent. Meditating on Him again and again, the devotees have obtained peace, but O Nanak, no one has ever understood the limit of that God.” (2)

Commenting on the merits of God and His unique ways, Guru Ji says: “He, to whose play, there is no end or limit, even all gods have exhausted themselves, trying to search Him. (Just as a son cannot know the secrets of birth of his father (similarly the creation cannot know about the birth of its creator)? He has bound the entire universe under His law, like (stringing the beads of a necklace, on a) thread. He, to whom God gives good intellect, wisdom and inclination to meditate; only those devotees and servants remember His Name. (But), whom He dupes in the three modes (or desires for greed, power, or good reputation), they keep wandering in births and deaths, and coming and going (from the world). O Nanak, all these high and low states of mind, are God given, whatever knowledge God gives a person, and he knows Him accordingly.”(3)

Continuing his comments on countless persona of God, Guru Ji says: “Myriad are His forms, and myriad are whose colors, He assumes many guises and yet remains one and the same. In many ways, God has extended this universe. He, the imperishable God is absolute and the only one Creator. In a moment, He plays myriad of plays; the perfect God is pervading all places. In myriad ways, He fashioned the creation; His worth only He Himself knows. All hearts and all



places are His. O Nanak, (His devotee) lives, meditating on His gracious Name.”(4)

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Next, Guru Ji describes the significance of God’s Name, which is a very mysterious concept, representing God’s power, love, knowledge, wisdom, and other qualities, so much so that, that God’s Name and God are used interchangeably. So Guru Ji says: “All the being are supported by the (God’s) Name. Name is the support of all the regions of earth and the solar systems. Name is the basis of (Hindu scriptures), the “*Simritis*”, “*Vedas*” and “*Puranas*”. With the support of Name, the mortals hear about divine knowledge and meditation. (God’s) Name is the prop of the skies and the underworlds. Name is support of all forms of life. By the Name are supported all the worlds and spheres. By hearing (God’s) Name with their ears, many mortals have been saved (from sins). Showing His grace, whom God attaches to His Name, O Nanak, such a servant (rises above the three impulses of vice, virtue, or power), and obtains the fourth state (of divine peace, and bliss).”(5)

Even though, God has no color, shape or form, Guru Ji wants to impress upon us that God does truly exist, who alone is the eternal, and never perishing power. Guru Ji says: “(God), whose form is eternal and whose seat (of power) is eternal, only that eternal Being alone is supreme. Whose deeds are eternal, whose word is true (which no one can change), that true Being is pervading in all. All whose doing is eternal, whose creation is true, true is whose root, and true is all that springs forth (from that root). Eternal is all His doing, which is purest of the pure. Whom He makes to understand (this fact), to him everything seems for good. (Meditation on) the true Name of God is peace giving. But O Nanak, this faith is obtained only through the Guru.”(6)

Describing the merits of saint (Guru’s) instruction, he says: “True are the words and instruction of the saint. True are also those, in whose minds this instruction has been absorbed. If any one knows the distinction between truth, (and untruth), he will meditate on the Name and obtain salvation. He God is Himself true and, what He has created is also true. Only He alone knows His worth and limit. He, to whom the world belongs, is the Creator (of all). Even by reflecting on Him no one else can comprehend Him. (Because) the created cannot know the limit of his Creator? O Nanak, that alone happens, what He wills.”(7)

Guru Ji concludes the “*Ashtpadi*”, by describing the blessings of trying to comprehend God. He says: “Those, who have comprehended (God), they have been so much astonished by seeing and comprehending His wonders, that they themselves have got merged into that wonderful God. The devotees of God remain absorbed in God’s love and through Guru’s instruction they obtain the commodity of Name. These servants then themselves become benefactors and dispellers of woes. In their company rest of the world is saved. Very fortunate is he, who is the servant of the devotees of God. (Because) in the company of devotees one is attuned to the love of One (God). In short, the servant of God who sings praises of God, O Nanak, by Guru’s grace he obtains the fruit (of God’s Name.” (8-16)

The message of this “*Ashtpadi*” is that God has no form or outline, and to obtain Him, we should shed all other attachments and enshrine only His love in our heart and for this we need to seek the guidance of the saint (Guru Granth Sahib Ji).

ਸਲੋਕੁ ॥

salok.

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥

aad sach jugaad sach.

ਹੈ ਭਿ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭਿ ਸਚੁ ॥੧॥

hai bhe sach naanak hosee bhe sach. ||1||

ਅਸਟਪਦੀ ॥

asatpadee.

ਚਰਨ ਸਤਿ ਸਤਿ ਪਰਸਨਹਾਰ ॥

charan sat sat parsanhaar.

ਪੂਜਾ ਸਤਿ ਸਤਿ ਸੇਵਦਾਰ ॥

poojaa sat sat sayvdaar.

ਦਰਸਨੁ ਸਤਿ ਸਤਿ ਪੇਖਨਹਾਰ ॥

darsan sat sat paykhanhaar.

ਨਾਮੁ ਸਤਿ ਸਤਿ ਧਿਆਵਨਹਾਰ ॥

naam sat sat Dhi-aavanhaar.



ਆਪਿ ਸਤਿ ਸਤਿ ਸਭ ਧਾਰੀ ॥
ਆਪੇ ਗੁਣ ਆਪੇ ਗੁਣਕਾਰੀ ॥
ਸਬਦੁ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਬਕਤਾ ॥
ਸੁਰਤਿ ਸਤਿ ਸਤਿ ਜਸੁ ਸੁਨਤਾ ॥

aap sat̃ sat̃ sabh̃ Dhaaree.
aapay guñ aapay guñkaaree.
sabad̃ sat̃ sat̃ parabh̃ bakt̃aa.
surat̃ sat̃ sat̃ jas̃ sunt̃aa.

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ਬੁਝਨਹਾਰ ਕਉ ਸਤਿ ਸਭ ਹੋਇ ॥
ਨਾਨਕ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਸੋਇ ॥੧॥
ਸਤਿ ਸਰੂਪੁ ਰਿਦੈ ਜਿਨਿ ਮਾਨਿਆ ॥
ਕਰਨ ਕਰਾਵਨ ਤਿਨਿ ਮੂਲੁ ਪਛਾਨਿਆ ॥
ਜਾ ਕੈ ਰਿਦੈ ਬਿਸ੍ਵਾਸੁ ਪ੍ਰਭ ਆਇਆ ॥
ਤਤੁ ਗਿਆਨੁ ਤਿਸੁ ਮਨਿ ਪ੍ਰਗਟਾਇਆ ॥
ਭੈ ਤੇ ਨਿਰਭਉ ਹੋਇ ਬਸਾਨਾ ॥
ਜਿਸ ਤੇ ਉਪਜਿਆ ਤਿਸੁ ਮਾਹਿ ਸਮਾਨਾ ॥
ਬਸਤੁ ਮਾਹਿ ਲੇ ਬਸਤੁ ਗਡਾਈ ॥
ਤਾ ਕਉ ਭਿੰਨ ਨ ਕਹਨਾ ਜਾਈ ॥
ਬੂਝੈ ਬੁਝਨਹਾਰੁ ਬਿਬੇਕ ॥
ਨਾਰਾਇਨ ਮਿਲੇ ਨਾਨਕ ਏਕ ॥੨॥
ਠਾਕੁਰ ਕਾ ਸੇਵਕੁ ਆਗਿਆਕਾਰੀ ॥
ਠਾਕੁਰ ਕਾ ਸੇਵਕੁ ਸਦਾ ਪੂਜਾਰੀ ॥
ਠਾਕੁਰ ਕੇ ਸੇਵਕ ਕੈ ਮਨਿ ਪਰਤੀਤਿ ॥
ਠਾਕੁਰ ਕੇ ਸੇਵਕ ਕੀ ਨਿਰਮਲ ਰੀਤਿ ॥
ਠਾਕੁਰ ਕਉ ਸੇਵਕੁ ਜਾਨੈ ਸੰਗਿ ॥
ਪ੍ਰਭ ਕਾ ਸੇਵਕੁ ਨਾਮ ਕੈ ਰੰਗਿ ॥
ਸੇਵਕ ਕਉ ਪ੍ਰਭ ਪਾਲਨਹਾਰਾ ॥
ਸੇਵਕ ਕੀ ਰਾਖੈ ਨਿਰੰਕਾਰਾ ॥
ਸੋ ਸੇਵਕੁ ਜਿਸੁ ਦਇਆ ਪ੍ਰਭੁ ਧਾਰੈ ॥
ਨਾਨਕ ਸੋ ਸੇਵਕੁ ਸਾਸਿ ਸਾਸਿ ਸਮਾਰੈ ॥੩॥
ਅਪੁਨੇ ਜਨ ਕਾ ਪਰਦਾ ਢਾਕੈ ॥
ਅਪਨੇ ਸੇਵਕ ਕੀ ਸਰਪਰ ਰਾਖੈ ॥
ਅਪਨੇ ਦਾਸ ਕਉ ਦੇਇ ਵਡਾਈ ॥
ਅਪਨੇ ਸੇਵਕ ਕਉ ਨਾਮੁ ਜਪਾਈ ॥
ਅਪਨੇ ਸੇਵਕ ਕੀ ਆਪਿ ਪਤਿ ਰਾਖੈ ॥
ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕੋਇ ਨ ਲਾਖੈ ॥
ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਕਉ ਕੋ ਨ ਪਹੁੰਚੈ ॥
ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਉਚ ਤੇ ਉਚੈ ॥
ਜੋ ਪ੍ਰਭਿ ਅਪਨੀ ਸੇਵਾ ਲਾਇਆ ॥
ਨਾਨਕ ਸੋ ਸੇਵਕੁ ਦਹ ਦਿਸਿ ਪ੍ਰਗਟਾਇਆ ॥੪॥
ਨੀਕੀ ਕੀਰੀ ਮਹਿ ਕਲ ਰਾਖੈ ॥
ਭਸਮ ਕਰੈ ਲਸਕਰ ਕੋਟਿ ਲਾਖੈ ॥
ਜਿਸ ਕਾ ਸਾਸੁ ਨ ਕਾਢਤ ਆਪਿ ॥

bujhanhaar ka-o sat̃ sabh̃ ho-ay.
naanak sat̃ sat̃ parabh̃ so-ay. ||1||
sat̃ saroop̃ rid̃ai jiñ maani-aa.
karañ karaavañ tiñ mool̃ pachhaani-aa.
jaa kaĩ rid̃ai bisvaas̃ parabh̃ aa-i-aa.
tat̃ gi-aañ tis̃ mañ paragtaa-i-aa.
bhaĩ taỹ nirbha-o ho-ay basaanaa.
jis̃ taỹ upji-aa tis̃ maahi samaanaa.
basat̃ maahi laỹ basat̃ gadaa-ee.
taa ka-o bhinñ na kahnaa jaa-ee.
boojhaĩ boojhanhaar bibayk̃.
naaraa-iñ milay naanak̃ ayk̃. ||2||
thaaakur̃ kaa sayvak̃ aagi-aakaaree.
thaaakur̃ kaa sayvak̃ sadaa poojaaree.
thaaakur̃ kaỹ sayvak̃ kaĩ mañ parteet̃.
thaaakur̃ kaỹ sayvak̃ kee nirmal̃ reet̃.
thaaakur̃ ka-o sayvak̃ jaanai sang̃.
parabh̃ kaa sayvak̃ naam̃ kai rang̃.
sayvak̃ ka-o parabh̃ paalanhaaraa.
sayvak̃ kee raakhaĩ nirankaaraa.
so sayvak̃ jis̃ da-i-aa parabh̃ Dhaarai.
naanak̃ so sayvak̃ saas̃ saas̃ samaarai. ||3||
apunaỹ jañ kaa pardaa dhaakai.
apnaỹ sayvak̃ kee sarpar̃ raakhaĩ.
apnaỹ daas̃ ka-o daỹ-ay vadaa-ee.
apnaỹ sayvak̃ ka-o naam̃ japaa-ee.
apnaỹ sayvak̃ kee aap̃ pat̃ raakhaĩ.
taa kee gat̃ mit̃ ko-ay na laakhaĩ.
parabh̃ kaỹ sayvak̃ ka-o ko na pahoochai.
parabh̃ kaỹ sayvak̃ ooch̃ taỹ oochaỹ.
jo parabh̃ apnee sayvaa laa-i-aa.
naanak̃ so sayvak̃ dah̃ dis̃ paragtaa-i-aa. ||4||
neek̃ee keeree meh̃ kal̃ raakhaĩ.
bhasam̃ karaĩ laskar̃ kot̃ laakhaĩ.
jis̃ kaa saas̃ na kaadhat̃ aap̃.

ਪੰਨਾ ੨੮੬

ਤਾ ਕਉ ਰਾਖਤ ਦੇ ਕਰਿ ਹਾਥ ॥
ਮਾਨਸ ਜਤਨ ਕਰਤ ਬਹੁ ਭਾਤਿ ॥
ਤਿਸ ਕੇ ਕਰਤਬ ਬਿਰਥੇ ਜਾਤਿ ॥

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aa ka-o raakh̃at̃ daỹ kar̃ haath̃.
maanas̃ jatañ karat̃ baho bhaat̃.
tis̃ kaỹ kart̃ab̃ birthaỹ jaat̃.



ਮਾਰੈ ਨ ਰਾਖੈ ਅਵਰੁ ਨ ਕੋਇ ॥
 ਸਰਬ ਜੀਆ ਕਾ ਰਾਖਾ ਸੋਇ ॥
 ਕਾਹੇ ਸੋਚ ਕਰਹਿ ਰੇ ਪ੍ਰਾਣੀ ॥
 ਜਪਿ ਨਾਨਕ ਪ੍ਰਭ ਅਲਖ ਵਿਡਾਣੀ ॥੫॥
 ਬਾਰੰ ਬਾਰ ਬਾਰ ਪ੍ਰਭੁ ਜਪੀਐ ॥

maarai na raakhai avar na ko-ay.
 sarab jee-aa kaa raakhaa so-ay.
 kaahay soch karahi ray paraanee.
 jap naanak parabh alakh vidaanee. ||5||
 baara^N baar baar parabh japee-ai.

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ਪੀ ਅੰਮ੍ਰਿਤੁ ਇਹੁ ਮਨੁ ਤਨੁ ਧ੍ਰੁਪੀਐ ॥
 ਨਾਮ ਰਤਨੁ ਜਿਨਿ ਗੁਰਮੁਖਿ ਪਾਇਆ ॥
 ਤਿਸੁ ਕਿਛੁ ਅਵਰੁ ਨਾਹੀ ਦ੍ਰਿਸਟਾਇਆ ॥
 ਨਾਮੁ ਧਨੁ ਨਾਮੋ ਰੂਪੁ ਰੰਗੁ ॥
 ਨਾਮੋ ਸੁਖੁ ਹਰਿ ਨਾਮ ਕਾ ਸੰਗੁ ॥
 ਨਾਮ ਰਸਿ ਜੋ ਜਨ ਤ੍ਰਿਪਤਾਨੇ ॥
 ਮਨ ਤਨ ਨਾਮਹਿ ਨਾਮਿ ਸਮਾਨੇ ॥
 ਊਠਤ ਬੈਠਤ ਸੋਵਤ ਨਾਮ ॥
 ਕਹੁ ਨਾਨਕ ਜਨ ਕੈ ਸਦ ਕਾਮ ॥੬॥
 ਬੋਲਹੁ ਜਸੁ ਜਿਹਬਾ ਦਿਨੁ ਰਾਤਿ ॥
 ਪ੍ਰਭਿ ਅਪਨੈ ਜਨ ਕੀਨੀ ਦਾਤਿ ॥
 ਕਰਹਿ ਭਗਤਿ ਆਤਮ ਕੈ ਚਾਇ ॥
 ਪ੍ਰਭ ਅਪਨੇ ਸਿਉ ਰਹਹਿ ਸਮਾਇ ॥
 ਜੋ ਹੋਆ ਹੋਵਤ ਸੋ ਜਾਨੈ ॥
 ਪ੍ਰਭ ਅਪਨੇ ਕਾ ਹੁਕਮੁ ਪਛਾਨੈ ॥
 ਤਿਸ ਕੀ ਮਹਿਮਾ ਕਉਨ ਬਖਾਨਉ ॥
 ਤਿਸ ਕਾ ਗੁਨੁ ਕਹਿ ਏਕ ਨ ਜਾਨਉ ॥
 ਆਠ ਪਹਰ ਪ੍ਰਭ ਬਸਹਿ ਹਜ਼ੂਰੇ ॥
 ਕਹੁ ਨਾਨਕ ਸੇਈ ਜਨ ਪੂਰੇ ॥੭॥
 ਮਨ ਮੇਰੇ ਤਿਨ ਕੀ ਓਟ ਲੇਹਿ ॥
 ਮਨੁ ਤਨੁ ਅਪਨਾ ਤਿਨ ਜਨ ਦੇਹਿ ॥
 ਜਿਨਿ ਜਨਿ ਅਪਨਾ ਪ੍ਰਭੁ ਪਛਾਤਾ ॥
 ਸੋ ਜਨੁ ਸਰਬ ਥੋਕ ਕਾ ਦਾਤਾ ॥
 ਤਿਸ ਕੀ ਸਰਨਿ ਸਰਬ ਸੁਖ ਪਾਵਹਿ ॥
 ਤਿਸ ਕੈ ਦਰਸਿ ਸਭ ਪਾਪ ਮਿਟਾਵਹਿ ॥
 ਅਵਰ ਸਿਆਨਪ ਸਗਲੀ ਛਾਡੁ ॥
 ਤਿਸੁ ਜਨ ਕੀ ਤੂ ਸੇਵਾ ਲਾਗੁ ॥
 ਆਵਨੁ ਜਾਨੁ ਨ ਹੋਵੀ ਤੇਰਾ ॥
 ਨਾਨਕ ਤਿਸੁ ਜਨ ਕੇ ਪੂਜਹੁ ਸਦ ਪੈਰਾ ॥੮॥੧੭॥

pee amrit ih man tan Dharpee-ai.
 naam ratan jin gurmukh paa-i-aa.
 tis kichh avar naahee daristaa-i-aa.
 naam Dhan naamo roop rang.
 naamo sukh har naam kaa sang.
 naam ras jo jan triptaanay.
 man tan naameh naam samaanay.
 oothat baithat sovat naam.
 kaho naanak jan kai sad kaam. ||6||
 bolhu jas jihbaa din raat.
 parabh apnai jan keenee daat.
 karahi bhagat aatam kai chaa-ay.
 parabh apnay si-o raheh samaa-ay.
 jo ho-aa hova so jaanai.
 parabh apnay kaa hukam pachhaanai.
 tis kee mahimaa ka-un bakhaana-o.
 tis kaa gun kahi ayk na jaan-o.
 aath pahar parabh baseh hajoaray.
 kaho naanak say-ee jan pooray. ||7||
 man mayray tin kee ot layhi.
 man tan apnaa tin jan deh.
 jin jan apnaa parabhoo pachhaataa.
 so jan sarab thok kaa daataa.
 tis kee saran sarab sukh paavahi.
 tis kai daras sabh paap mitaaveh.
 avar si-aanap saglee chhaad.
 tis jan kee too sayvaa laag.
 aavan jaan na hovee tayraa.
 naanak tis jan kay poojahu sad pairaa. ||8||17||

GAURRI SUKHMANI M: 5

(Continued)

Guru Ji began the previous “*Ashtpadi*” with the “*Shloak*” saying that God has neither any form nor outline, nor any color. He is even free from the three qualities or common mortal impulses for power, vice or virtue. He starts this “*Ashtpadi*” with the statement about the eternal existence of God, and explains, what kinds of blessings and merits, the servant or devotee of such an eternal God, also acquires, when he meditates on Him, with true love and devotion.

Guru Ji says:

“Shloak” –



God has been in existence even before the beginning (of time), He has been there throughout all ages, and O Nanak, He will be there forever in the future.”(1)

Guru Ji now proceeds to elaborate upon the attributes of eternal God and those who meditate on Him. He says:

“Ashtpadi”-

Eternal is God’s presence, eternal is His worship, and eternal are those who meditate upon Him. Blessed is His sight and blessed is He, who beholds Him. Eternal is His Name, and eternal become those who meditate on it. He Himself is true and true is everything that He sustains. He Himself is (embodiment of) virtue and Himself the dispenser of virtue. Eternal is the word (that praises God), and eternal becomes he who utters that (true) word. True is the consciousness (that listens to the true word), and true is the person who listens to the praise of God. In short, to the knower, all truth is revealed. O Nanak that God is in existence now, and for ever.”(1)

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Now Guru Ji tells the blessings obtained by those who really believe in their hearts about the eternal existence of God. He says: “He, who in his heart believes that God is eternal, he has recognized that God, who is the root cause of all causes. He whose heart has been fully convinced (about God), essence of knowledge is revealed in his mind.”

“Shedding his fear, such a person abides in a fearless state (of mind), and (ultimately) merges into Him, from whom he originated. Just as when a thing is mixed with more of the same, (the two cannot be differentiated, similarly) he cannot be said as different (from God). However, O Nanak, only an astute observer understands (this fact) that those who have met God have become one with Him.”(2)

In this stanza Guru Ji tells us who is the true servant of God and how God protects His true servant. Guru Ji says: “The servant of God is always obedient. God’s servant always adores Him. God’s servant has faith within his mind (about the omnipotence of God). Immaculate is the way of life of a God’s servant. God’s servant believes that God is always with him. The servant of God always remains imbued with the love of His Name. Of His servant God is the cherisher. The formless God preserves the honor of His servant. But he alone is the (true) servant on whom God shows mercy, and O Nanak, he alone is the servant (of God who) remembers Him with each and every breath.”(3)

Elaborating on the blessings, which God bestows on His devotees and servants, Guru Ji says: “God covers the secrets (or lapses) of His devotee. Of His serf, He assuredly preserves the honor. He grants glory to His servant. He makes His servant meditate on His Name. Of His serf, He Himself preserves the honor. No one can estimate the (spiritual) status or greatness of God’s servant. No one equals the (spiritual level), of the devotee of God. God’s servants are the highest of high. O Nanak, whom God yokes to His service, that servant becomes famous in (all the) ten directions.”(4)

Now Guru Ji gives some examples of the vast and limitless powers of God. He says: “(What to speak of others, God can give so much power and) might to an ant that it can destroy to ashes armies of millions (of men, and huge animals like elephants). He, whose life God does not like to end, him He protects with His (own) hands. A person may man make all kinds of efforts, to fulfill his desired tasks (but if God does not will so), all his efforts go waste. In fact, no one else can kill or save a person, because that God is the protector of all beings. Therefore, O mortal, why do you worry so much, you just meditate on that wondrous incomprehensible One, (and he would take care of all your worries).”(5)

So advising us, he says: “(O my friend), again and again we should meditate on God, and by drinking the nectar (of Name), we should satiate our mind and body. He, who has received the Jewel of Name, that Guru-ward person, sees nothing other than God. For him Name becomes his only wealth and for him God’s Name is beauty and delight. The Name is his comfort and God’s Name becomes his companion. The devotees, who are satiated with the nectar of Name, their body and soul, remain merged in God’s Name. Whether standing or sitting, (awake or) sleeping, they keep (meditating on) the Name. Nanak says, that is the eternal avocation of the devotees of God.”(6)

After citing so many powers and qualities of God, and the blessings received by those who meditate on God’s Name Guru Ji advises us and says: “(O my friends), day and night, sing praises of God from your tongue. This is the gift, which God has bestowed on His devotees. (The devotees of God) worship Him, from the inner eagerness of their soul,



and they remain absorbed in the love of their God. (God's devotee), understands the will of His God, in whatever has happened, or is happening now. Which of the glory (of such a devotee), may I describe, I cannot describe even one of his merits. Nanak says perfect are those devotees, who at all time (feel, that they) are living in the presence of God.”(7)

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After describing the qualities of the devotees of God, Guru Ji advises himself (and us): “O my mind, seek the refuge of those (who always meditate on God) and dedicate your mind and body to those devotees. Because the devotee who has recognized his God, he becomes capable of bestowing everything. You will obtain all kinds of comforts in the refuge of such (a devotee), and you can wash off all your sins by beholding him (as your role model). Therefore, discard all other cleverness and yoke yourself to the service of such a devotee. This way all your comings and goings will cease. In short O Nanak, you should always respectfully follow the words of such a devotee.”(8-17)

The message of this “*Ashtpadi*” is that God is eternal and we should try to realize and become one with that eternal God. For that, we should discard all cleverness and follow with utmost love and devotion the advice of His devotees (which is now incorporated in Guru Granth Sahib Ji).

ਸਲੋਕੁ ॥

ਸਤਿ ਪੁਰਖੁ ਜਿਨਿ ਜਾਨਿਆ ਸਤਿਗੁਰੁ ਤਿਸ ਕਾ ਨਾਉ ॥
ਤਿਸ ਕੈ ਸੰਗਿ ਸਿਖੁ ਉਧਰੈ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਉ ॥੧॥

ਅਸਟਪਦੀ ॥

ਸਤਿਗੁਰੁ ਸਿਖ ਕੀ ਕਰੈ ਪ੍ਰਤਿਪਾਲ ॥
ਸੇਵਕ ਕਉ ਗੁਰੁ ਸਦਾ ਦਇਆਲ ॥
ਸਿਖ ਕੀ ਗੁਰੁ ਦੁਰਮਤਿ ਮਲੁ ਹਿਰੈ ॥
ਗੁਰ ਬਚਨੀ ਹਰਿ ਨਾਮੁ ਉਚਰੈ ॥
ਸਤਿਗੁਰੁ ਸਿਖ ਕੇ ਬੰਧਨ ਕਾਟੈ ॥
ਗੁਰ ਕਾ ਸਿਖੁ ਬਿਕਾਰ ਤੇ ਹਾਟੈ ॥
ਸਤਿਗੁਰੁ ਸਿਖ ਕਉ ਨਾਮ ਧਨੁ ਦੇਇ ॥
ਗੁਰ ਕਾ ਸਿਖੁ ਵਡਭਾਗੀ ਹੇ ॥
ਸਤਿਗੁਰੁ ਸਿਖ ਕਾ ਹਲਤੁ ਪਲਤੁ ਸਵਾਰੈ ॥
ਨਾਨਕ ਸਤਿਗੁਰੁ ਸਿਖ ਕਉ ਜੀਅ ਨਾਲਿ ਸਮਾਰੈ ॥੧॥
ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਸੇਵਕੁ ਜੋ ਰਹੈ ॥
ਗੁਰ ਕੀ ਆਗਿਆ ਮਨ ਮਹਿ ਸਹੈ ॥
ਆਪਸ ਕਉ ਕਰਿ ਕਛੁ ਨ ਜਨਾਵੈ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਸਦ ਧਿਆਵੈ ॥
ਮਨੁ ਬੇਚੈ ਸਤਿਗੁਰੁ ਕੈ ਪਾਸਿ ॥
ਤਿਸੁ ਸੇਵਕ ਕੇ ਕਾਰਜ ਰਾਸਿ ॥
ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ ॥
ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ ॥

ਪੰਨਾ ੨੮੭

ਅਪਨੀ ਕ੍ਰਿਪਾ ਜਿਸੁ ਆਪਿ ਕਰੇਇ ॥
ਨਾਨਕ ਸੋ ਸੇਵਕੁ ਗੁਰ ਕੀ ਮਤਿ ਲੇਇ ॥੨॥
ਬੀਸ ਬਿਸਵੇ ਗੁਰ ਕਾ ਮਨੁ ਮਾਨੈ ॥

salok.

sat purakh jin jaani-aa satgur tis kaa naa-o.
tis kai sang sikh uDhrai naanak har gun gaa-o. ||1||

asatpadee.

satgur sikh kee karai partipaal.
sayvak ka-o gur sadaa da-i-aal.
sikh kee gur durmat mal hirai.
gur bachnee har naam uchrai.
satgur sikh kay banDhan kaatai.
gur kaa sikh bikaar tay haatai.
satgur sikh ka-o naam Dhan day-ay.
gur kaa sikh vadbhaagee hay.
satgur sikh kaa halat palat savaarai.
naanak satgur sikh ka-o jee-a naal samaarai. ||1||
gur kai garihi sayvak jo rahai.
gur kee aagi-aa man meh sahai.
aapas ka-o kar kachh na janaavai.
har har naam ridai sad Dhi-aavai.
man baychai satgur kai paas.
tis sayvak kay kaaraj raas.
sayvaa karat ho-ay nihkaamee.
tis ka-o hot paraapat su-aamee.

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apnee kirpaa jis aap karay-i.
naanak so sayvak gur kee mat lay-ay. ||2||
bees bisvay gur kaa man maanai.



ਸੋ ਸੇਵਕੁ ਪਰਮੇਸੁਰ ਕੀ ਗਤਿ ਜਾਨੈ ॥
 ਸੋ ਸਤਿਗੁਰੁ ਜਿਸੁ ਰਿਦੈ ਹਰਿ ਨਾਉ ॥
 ਅਨਿਕ ਬਾਰ ਗੁਰ ਕਉ ਬਲਿ ਜਾਉ ॥

so sayvak parmaysur kee gat jaanai.
 so satgur jis ridai har naa-o.
 anik baar gur ka-o bal jaa-o.

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ਸਰਬ ਨਿਧਾਨ ਜੀਅ ਕਾ ਦਾਤਾ ॥
 ਆਠ ਪਹਰ ਪਾਰਬ੍ਰਹਮ ਰੰਗਿ ਰਾਤਾ ॥
 ਬ੍ਰਹਮ ਮਹਿ ਜਨੁ ਜਨ ਮਹਿ ਪਾਰਬ੍ਰਹਮੁ ॥
 ਏਕਹਿ ਆਪਿ ਨਹੀ ਕਛੁ ਭਰਮੁ ॥
 ਸਹਸ ਸਿਆਨਪ ਲਇਆ ਨ ਜਾਈਐ ॥
 ਨਾਨਕ ਐਸਾ ਗੁਰੁ ਬਡਭਾਗੀ ਪਾਈਐ ॥੩॥
 ਸਫਲ ਦਰਸਨੁ ਪੇਖਤ ਪੁਨੀਤ ॥
 ਪਰਸਤ ਚਰਨ ਗਤਿ ਨਿਰਮਲ ਰੀਤਿ ॥
 ਭੇਟਤ ਸੰਗਿ ਰਾਮ ਗੁਨ ਰਵੇ ॥
 ਪਾਰਬ੍ਰਹਮ ਕੀ ਦਰਗਹ ਗਵੇ ॥
 ਸੁਨਿ ਕਰਿ ਬਚਨ ਕਰਨ ਆਘਾਨੇ ॥
 ਮਨਿ ਸੰਤੋਖੁ ਆਤਮ ਪਤੀਆਨੇ ॥
 ਪੂਰਾ ਗੁਰੁ ਅਖੁਓ ਜਾ ਕਾ ਮੰਤ੍ਰੁ ॥
 ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸਟਿ ਪੇਖੈ ਹੋਇ ਸੰਤ ॥
 ਗੁਣ ਬਿਅੰਤ ਕੀਮਤਿ ਨਹੀ ਪਾਇ ॥
 ਨਾਨਕ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਮਿਲਾਇ ॥੪॥
 ਜਿਹਬਾ ਏਕ ਉਸਤਤਿ ਅਨੇਕ ॥
 ਸਤਿ ਪੁਰਖ ਪੂਰਨ ਬਿਬੇਕ ॥
 ਕਾਹੂ ਬੋਲ ਨ ਪਹੁਚਤ ਪ੍ਰਾਨੀ ॥
 ਅਗਮ ਅਗੋਚਰ ਪ੍ਰਭ ਨਿਰਬਾਨੀ ॥
 ਨਿਰਾਹਾਰ ਨਿਰਵੈਰ ਸੁਖਦਾਈ ॥
 ਤਾ ਕੀ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈ ॥
 ਅਨਿਕ ਭਗਤ ਬੰਦਨ ਨਿਤ ਕਰਹਿ ॥
 ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਸਿਮਰਹਿ ॥
 ਸਦ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਅਪਨੇ ॥
 ਨਾਨਕ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਐਸਾ ਪ੍ਰਭੁ ਜਪਨੇ ॥੫॥
 ਇਹੁ ਹਰਿ ਰਸੁ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥
 ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਅਮਰੁ ਸੋ ਹੋਇ ॥
 ਉਸੁ ਪੁਰਖ ਕਾ ਨਾਹੀ ਕਦੇ ਬਿਨਾਸ ॥
 ਜਾ ਕੈ ਮਨਿ ਪ੍ਰਗਟੇ ਗੁਨਤਾਸ ॥
 ਆਠ ਪਹਰ ਹਰਿ ਕਾ ਨਾਮੁ ਲੇਇ ॥
 ਸਚੁ ਉਪਦੇਸੁ ਸੇਵਕ ਕਉ ਦੇਇ ॥
 ਮੋਹ ਮਾਇਆ ਕੈ ਸੰਗਿ ਨ ਲੇਪੁ ॥
 ਮਨ ਮਹਿ ਰਾਖੈ ਹਰਿ ਹਰਿ ਏਕੁ ॥
 ਅੰਧਕਾਰ ਦੀਪਕ ਪਰਗਾਸੇ ॥
 ਨਾਨਕ ਭਰਮ ਮੋਹ ਦੁਖ ਤਹ ਤੇ ਨਾਸੇ ॥੬॥
 ਤਪਤਿ ਮਾਹਿ ਠਾਢਿ ਵਰਤਾਈ ॥
 ਅਨਦੁ ਭਇਆ ਦੁਖ ਨਾਠੇ ਭਾਈ ॥
 ਜਨਮ ਮਰਨ ਕੇ ਮਿਟੇ ਅੰਦੇਸੇ ॥
 ਸਾਧੂ ਕੇ ਪੂਰਨ ਉਪਦੇਸੇ ॥
 ਭਉ ਚੂਕਾ ਨਿਰਭਉ ਹੋਇ ਬਸੇ ॥
 ਸਗਲ ਬਿਆਧਿ ਮਨ ਤੇ ਖੈ ਨਸੇ ॥

sarab niDhaan jee-a kaa daataa.
 aath pahar paarbarahm rang raataa.
 barahm meh jan jan meh paarbarahm.
 aykeh aap nahee kachh bharam.
 sahas si-aanap la-i-aa na jaa-ee-ai.
 naanak aisaa gur badbhaagee paa-ee-ai. ||3||
 safal darsan paykhat puneet.
 parsat charan gat nirmal reet.
 bhayat sang raam gun ravay.
 paarbarahm kee dargeh gavay.
 sun kar bachan karan aaghaanay.
 man santokh aatam patee-aanay.
 pooraa gur akh-ya-o jaa kaa mantar.
 amrit darisat paykhai ho-ay sant.
 gun bi-an keemat nahee paa-ay.
 naanak jis bhaavai tis la-ay milaa-ay. ||4||
 jihbaa ayk ustat anayk.
 sat purakh pooran bibayk.
 kaahoo bol na pahuchat paraanee.
 agam agochar parabh nirbaanee.
 niraahaar nirvair sukh-daa-ee.
 taa kee keemat kinai na paa-ee.
 anik bhagat bandan nit karahi.
 charan kamal hirdai simrahi.
 sad balihaaree satgur apnay.
 naanak jis parsaad aisaa parabh japnay. ||5||
 ih har ras paavai jan ko-ay.
 amrit peevai amar so ho-ay.
 us purakh kaa naahee kaday binaas.
 jaa kai man pargatay guntaas.
 aath pahar har kaa naam lay-ay.
 sach updays sayvak ka-o day-ay.
 moh maa-i-aa kai sang na layp.
 man meh raakhai har har ayk.
 anDhkaar deepak pargaasay.
 naanak bharam moh dukh tah tay naasay. ||6||
 tapat maahi thaadh vartaa-ee.
 anad bha-i-aa dukh naathay bhaa-ee.
 janam maran kay mitay andaysay.
 saaDhoo kay pooran updaysay.
 bha-o chookaa nirbha-o ho-ay basay.
 sagal bi-aaDh man tay khai nasay.



ਜਿਸ ਕਾ ਸਾ ਤਿਨਿ ਕਿਰਪਾ ਧਾਰੀ ॥
ਸਾਧਸੰਗਿ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰੀ ॥
ਬਿਤਿ ਪਾਈ ਚੂਕੇ ਭ੍ਰਮ ਗਵਨ ॥
ਸੁਨਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਜਸੁ ਸ੍ਰਵਨ ॥੭॥

jis kaa saa tin kirpaa Dhaaree.
saaDhsang jap naam muraaree.
thit paa-ee chookay bharam gavan.
sun naanak har har jas sarvan. ||7||

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ਨਿਰਗੁਨੁ ਆਪਿ ਸਰਗੁਨੁ ਭੀ ਓਹੀ ॥
ਕਲਾ ਧਾਰਿ ਜਿਨਿ ਸਗਲੀ ਮੋਹੀ ॥
ਅਪਨੇ ਚਰਿਤ ਪ੍ਰਭਿ ਆਪਿ ਬਨਾਏ ॥
ਅਪੁਨੀ ਕੀਮਤਿ ਆਪੇ ਪਾਏ ॥
ਹਰਿ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥
ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੋ ਸੋਇ ॥
ਓਤਿ ਪੋਤਿ ਰਵਿਆ ਰੂਪ ਰੰਗ ॥
ਭਏ ਪ੍ਰਗਾਸ ਸਾਧ ਕੈ ਸੰਗ ॥

nirgun aap sargun bhee ohee.
kalaa Dhaar jin saglee mohee.
apnay charit par**ab**h aap banaa-ay.
apunee keemaṭ aapay paa-ay.
har bin doojaa naahee ko-ay.
sarab niraṇṭar ayko so-ay.
oṭ poṭ ravi-aa roop rang.
bha-ay pargaas saaDh kai sang.

ਪੰਨਾ ੨੮੮

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ਰਚਿ ਰਚਨਾ ਅਪਨੀ ਕਲ ਧਾਰੀ ॥
ਅਨਿਕ ਬਾਰ ਨਾਨਕ ਬਲਿਹਾਰੀ ॥੮॥੧੮॥

rach rachnaa apnee kal Dhaaree.
anik baar naanak balihaaree. ||8||18||

GAURRI SUKHMANI M: 5

In previous so many Shabads, and “*Ashtpadis*”, Guru Ji has been telling us, that if we want to live happily in this life, and obtain salvation after that, then we should seek the guidance of the Guru, and following his advice, meditate on God’s Name. But there is always a danger that we may fall into the trap of a false saint or Guru, and may be totally misled and ruined. Therefore, in this “*Ashtpadi*” Guru Ji describes the attributes of the true Guru and his blessings on his Sikhs and then the duties of the sikhs and devotees towards their true Guru.

He says:

“*Shloak*” –

He, who has realized (God), the eternal Being is called the true Guru, in his company a disciple is saved (from evils). Therefore, O Nanak, you should also sing God’s praises, in the company of (such a true Guru).”(1)

Now Guru Ji tells how the true Guru loves and saves his Sikh. He says:

“*Ashtpadi*”-

The true Guru looks after his disciple. The Guru is always merciful on his servant. The Guru removes the filth of evil intellect from the mind of his sikh and following Guru’s word he recites God’s Name. The true Guru liberates the devotee from his (worldly) bonds, and following his advice, the Guru’s disciple stays away from evil pursuits. The true Guru blesses his devotee with the capital of (God’s) Name. Therefore the Guru’s Sikh is very fortunate. The true Guru embellishes his disciple’s life both here and hereafter. O Nanak, the true Guru remembers his disciple from (the core of his) heart.”(1)

Now Guru Ji describes the duties of a sikh (or a disciple) of the Guru, and the blessings received by him. He says: “The servant, (who for the sake of guidance) lives in the Guru’s house, should obey the command of his Guru, from the core of his heart. He never shows himself off, by any of his doings, and always repeats God’s Name, from his heart. He who surrenders his mind to the true Guru (and obeys Guru’s command without question), all the affairs of such a servant are accomplished successfully. He, who performs (Guru’s) service, without any motive, attains to God. But O Nanak, on whom God shows His grace, that servant alone seeks the instruction of the Guru.”(2)



Elaborating on the blessings received by an obedient servant, Guru Ji says: “He upon whom, Guru’s mind is pleased hundred percent, that servant understands the mystery of God. The true Guru is he, in whose heart is enshrined God’s Name, and I am a sacrifice to that Guru many times. The Guru is the giver of all kinds of treasure and (spiritual) life. All through the twenty-four hours, he remains imbued with the love of God. As a devotee he always remains absorbed in the all-pervading God and God remains absorbed in his devotee (the true Guru. In fact, God and his devotee Guru) is one and there is no doubt (in this). Even by hundreds of clever wits, we cannot obtain (a true Guru). O Nanak, it is only through good fortune, that we obtain such a Guru.”(3)

Now narrating the merits of seeking the guidance of a true Guru, described above, Guru Ji says: “Fruitful is the very sight of (a true Guru), one becomes sanctified on seeing (and then following his advice). By respectfully following (Guru’s) teachings, one’s state of mind becomes elevated, and conduct of life becomes immaculate. Because upon beholding (the Guru), he joins him in singing praises of God, and reaches the court of the all-pervading God. Hearing the words (of advice) of such a Guru, one’s ears are satiated, the mind obtains peace and the soul is sated. Perfect is the Guru and imperishable is his instruction. Upon whom he casts his ambrosial glance, he becomes a saint. In short, infinite are the merits of (the true Guru), and no one can assess his worth. But O Nanak, whom he wishes, unites with him.”(4)

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Now describing the merits of God, Guru Ji says: “(A mortal) has only one tongue, but countless are the praises, of the true and perfectly insightful Being. Through no speech one can describe (the merits of God). That God is inaccessible, incomprehensible, and is free of all desires. He needs no sustenance, is without enmity and always peace giving. No one has ever ascertained His worth. There are many devotees (of God), who daily worship Him and meditate on His immaculate Name in their heart. Nanak (says), I am always a sacrifice to my true Guru, by whose grace, I can meditate upon such a God.”(5)

Guru Ji now describes the benefits one obtains when following Guru’s advice; he contemplates on God’s Name. He says: “Only a very rare person, obtains this (delightful) relish (of God’s Name). He, who drinks the nectar (of Name), he becomes immortal. He, in whose mind manifests (God), the treasure of merits, that person never perishes (or goes through birth or death again). At all time, he meditates on God’s Name and imparts the same true instruction to his servant (or disciple) as well. He is not blemished with worldly attachment, and he keeps enshrined the one God (alone) in his mind. (In short), O Nanak, just as with the lighting of a lamp, the darkness (disappears), similarly by meditating on God’s Name), doubt, and woes of worldly attachments, flee away from there.”(6)

Now Guru Ji tells us how such a true Guru has helped him. He says: “(O my friends, my true Guru has provided such a peace to my mind, as if he has) provided cool comfort in burning heat. A state of bliss has prevailed, and all my woes have vanished. (By following) the perfect advice of the saint (Guru), all my dreads of births and deaths have been removed, and all kinds of fears and agonies, have vanished from the mind. He, to whom (my soul belonged), has shown mercy. By meditating on the Name of (God), the destroyer of fear in the company of the saints, and by listening to God’s praise with my ears, Nanak has obtained (spiritual) stability and all my doubts and wanderings (in existences) have ended.”(7)

In conclusion Guru Ji says: “Manifesting His power, who has captivated the (entire universe), He is free of any attribute, and yet the one with all attributes. His wonders, He Himself has created. His worth, He Himself ascertains. Except God, there is no one (like Him). Within all is that one (God). Like warp and woof, He is contained in all the forms and colors. But this enlightenment is obtained only in the company of the saint (Guru). Having created the creation, He has infused His might into it, and Nanak is a sacrifice to Him, a myriad of times.”(8-18)

The message of this “*Ashtpadi*” is that if we want to get all our tasks accomplished, obtain peace of mind, and reunite with God, then we need to completely surrender and whole heartedly follow the advice of the true Guru (Granth Sahib Ji).

ਸਲੋਕੁ ॥

salok.

ਸਾਥਿ ਨ ਚਾਲੈ ਬਿਨੁ ਭਜਨ ਬਿਖਿਆ ਸਗਲੀ ਛਾਹੁ ॥

saath na chaalai bin bhajan bikhī-aa saglee chhaar.



ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਮਾਵਨਾ ਨਾਨਕ ਇਹੁ ਧਨੁ ਸਾਰੁ ॥੧॥	har har naam kamaavanaa naanak ih <u>Dhan</u> saar. 1
ਅਸਟਪਦੀ ॥	asatpadee.
ਸੰਤ ਜਨਾ ਮਿਲਿ ਕਰਹੁ ਬੀਚਾਰੁ ॥	sant janaa mil karahu beechaar.
ਏਕੁ ਸਿਮਰਿ ਨਾਮ ਆਧਾਰੁ ॥	ayk simar naam aa <u>Dhaar</u> .
ਅਵਰਿ ਉਪਾਵ ਸਭਿ ਮੀਤ ਬਿਸਾਰਹੁ ॥	avar upaav sabh meet bisaarahu.
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ਚਰਨ ਕਮਲ ਰਿਦ ਮਹਿ ਉਰਿ ਧਾਰਹੁ ॥	charan kamal rid meh ur <u>Dhaar</u> ahu.
ਕਰਨ ਕਾਰਨ ਸੋ ਪ੍ਰਭੁ ਸਮਰਥੁ ॥	karan kaaran so parabh samrath.
ਦ੍ਰਿੜੁ ਕਰਿ ਗਹਹੁ ਨਾਮੁ ਹਰਿ ਵਥੁ ॥	<u>darirh</u> kar gahhu naam har vath.
ਇਹੁ ਧਨੁ ਸੰਚਹੁ ਹੋਵਹੁ ਭਗਵੰਤ ॥	ih <u>Dhan</u> sanchahu hovhu <u>bhagvant</u> .
ਸੰਤ ਜਨਾ ਕਾ ਨਿਰਮਲ ਮੰਤ ॥	sant janaa kaa nirmal mant.
ਏਕ ਆਸ ਰਾਖਹੁ ਮਨ ਮਾਹਿ ॥	ayk aas raakh ^o man maahi.
ਸਰਬ ਰੋਗ ਨਾਨਕ ਮਿਟਿ ਜਾਹਿ ॥੧॥	sarab rog naanak mit jaahi. 1
ਜਿਸੁ ਧਨ ਕਉ ਚਾਰਿ ਕੁੰਟ ਉਠਿ ਧਾਵਹਿ ॥	jis <u>Dhan</u> ka-o chaar kunt <u>uth</u> <u>Dhaaveh</u> .
ਸੋ ਧਨੁ ਹਰਿ ਸੇਵਾ ਤੇ ਪਾਵਹਿ ॥	so <u>Dhan</u> har sayvaa <u>tay</u> paavahi.
ਜਿਸੁ ਸੁਖ ਕਉ ਨਿਤ ਬਾਛਹਿ ਮੀਤ ॥	jis <u>sukh</u> ka-o nit baach ^h eh meet.
ਸੋ ਸੁਖੁ ਸਾਧੂ ਸੰਗਿ ਪਰੀਤਿ ॥	so <u>sukh</u> saa <u>Dhoo</u> sang pareet.
ਜਿਸੁ ਸੋਭਾ ਕਉ ਕਰਹਿ ਭਲੀ ਕਰਨੀ ॥	jis <u>sobhaa</u> ka-o karahi <u>bhalee</u> karnee.
ਸਾ ਸੋਭਾ ਭਜੁ ਹਰਿ ਕੀ ਸਰਨੀ ॥	saa <u>sobhaa</u> <u>bhaj</u> har kee sarnee.
ਅਨਿਕ ਉਪਾਵੀ ਰੋਗੁ ਨ ਜਾਇ ॥	anik upaavee rog na jaa-ay.
ਰੋਗੁ ਮਿਟੈ ਹਰਿ ਅਵਖਧੁ ਲਾਇ ॥	rog mitai har av ^k ha <u>Dh</u> laa-ay.
ਸਰਬ ਨਿਧਾਨ ਮਹਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ॥	sarab ni <u>Dhaan</u> meh har naam ni <u>Dhaan</u> .
ਜਪਿ ਨਾਨਕ ਦਰਗਹਿ ਪਰਵਾਨੁ ॥੨॥	jap naanak <u>dargahi</u> parvaan. 2
ਮਨੁ ਪਰਬੋਧਹੁ ਹਰਿ ਕੈ ਨਾਇ ॥	man parbo <u>Dhahu</u> har kai naa-ay.
ਦਹ ਦਿਸਿ ਧਾਵਤ ਆਵੈ ਠਾਇ ॥	<u>dah</u> <u>dīs</u> <u>Dhaavat</u> aavai <u>thaa</u> -ay.
ਤਾ ਕਉ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਇ ॥	<u>tā</u> ka-o bi ^{gh} an na laagai ko-ay.
ਜਾ ਕੈ ਰਿਦੈ ਬਸੈ ਹਰਿ ਸੋਇ ॥	jaa kai <u>ridai</u> basai har so-ay.
ਕਲਿ ਤਾਤੀ ਠਾਂਢਾ ਹਰਿ ਨਾਉ ॥	kal <u>taatee</u> <u>thaa</u> ^N <u>dh</u> aa har naa-o.
ਸਿਮਰਿ ਸਿਮਰਿ ਸਦਾ ਸੁਖ ਪਾਉ ॥	simar simar <u>sadaa</u> <u>sukh</u> paa-o.
ਭਉ ਬਿਨਸੈ ਪੂਰਨ ਹੋਇ ਆਸ ॥	<u>bha</u> -o binsai pooran ho-ay aas.
ਭਗਤਿ ਭਾਇ ਆਤਮ ਪਰਗਾਸ ॥	<u>bhagat</u> <u>bhaa</u> -ay <u>aatam</u> pargaas.
ਤਿਤੁ ਘਰਿ ਜਾਇ ਬਸੈ ਅਬਿਨਾਸੀ ॥	<u>tit</u> <u>ghar</u> jaa-ay basai <u>abhinaasee</u> .
ਕਹੁ ਨਾਨਕ ਕਾਟੀ ਜਮ ਫਾਸੀ ॥੩॥	kaho naanak kaatee jam faasee. 3
ਤਤੁ ਬੀਚਾਰੁ ਕਹੈ ਜਨੁ ਸਾਚਾ ॥	<u>ta</u> t beechaar kahai jan saachaa.
ਜਨਮਿ ਮਰੈ ਸੋ ਕਾਚੈ ਕਾਚਾ ॥	janam marai so kaacho kaachaa.
ਆਵਾ ਗਵਨੁ ਮਿਟੈ ਪ੍ਰਭ ਸੇਵ ॥	aavaa gavan mitai parabh sayv.
ਆਪੁ ਤਿਆਗਿ ਸਰਨਿ ਗੁਰਦੇਵ ॥	aap <u>ti</u> -aag saran <u>gurdayv</u> .
ਇਉ ਰਤਨ ਜਨਮ ਕਾ ਹੋਇ ਉਧਾਰੁ ॥	i-o <u>raṭan</u> janam kaa ho-ay <u>uDhaar</u> .
ਹਰਿ ਹਰਿ ਸਿਮਰਿ ਪ੍ਰਾਨ ਆਧਾਰੁ ॥	har har simar paraan aa <u>Dhaar</u> .
ਅਨਿਕ ਉਪਾਵ ਨ ਛੁਟਨਹਾਰੇ ॥	anik upaav na <u>chhootanhaaray</u> .
ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਬੀਚਾਰੇ ॥	simrit saasat bayd beechaaray.
ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹੁ ਮਨੁ ਲਾਇ ॥	har kee <u>bhagat</u> karahu man laa-ay.
ਮਨਿ ਬੰਛਤ ਨਾਨਕ ਫਲ ਪਾਇ ॥੪॥	man ban ^{ch} hat naanak fal paa-ay. 4
ਸੰਗਿ ਨ ਚਾਲਸਿ ਤੇਰੈ ਧਨਾ ॥	sang na chaalas <u>tayrai</u> <u>Dhanaa</u> .



ਤੂੰ ਕਿਆ ਲਪਟਾਵਹਿ ਮੂਰਖ ਮਨਾ ॥
 ਸੁਤ ਮੀਤ ਕੁਟੰਬ ਅਰੁ ਬਨਿਤਾ ॥
 ਇਨ ਤੇ ਕਹਹੁ ਤੁਮ ਕਵਨ ਸਨਾਥਾ ॥
 ਰਾਜ ਰੰਗ ਮਾਇਆ ਬਿਸਥਾਰ ॥
 ਇਨ ਤੇ ਕਹਹੁ ਕਵਨ ਛੁਟਕਾਰ ॥
 ਅਸੁ ਹਸਤੀ ਰਥ ਅਸਵਾਰੀ ॥
 ਝੂਠਾ ਡੰਢੁ ਝੂਠੁ ਪਾਸਾਰੀ ॥
 ਜਿਨਿ ਦੀਏ ਤਿਸੁ ਬੁਝੈ ਨ ਬਿਗਾਨਾ ॥

too^N ki-aa lap^htaavahi moorakh manaa.
 su^t meet^t kutamb ar bani^ttaa.
 in ^tay kahhu tum kavan sanaathaa.
 raaj rang maa-i-aa bisthaar.
 in ^tay kahhu kavan ^{ch}hutkaar.
 as has^ttee rath asvaaree.
 j^hoothaa damf j^hooth paasaaree.
 jin dee-ay tis buj^hai na bigaanaa.

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ਨਾਮੁ ਬਿਸਾਰਿ ਨਾਨਕ ਪਛੁਤਾਨਾ ॥੫॥
 ਗੁਰ ਕੀ ਮਤਿ ਤੂੰ ਲੇਹਿ ਇਆਨੇ ॥
 ਭਗਤਿ ਬਿਨਾ ਬਹੁ ਡੂਬੇ ਸਿਆਨੇ ॥
 ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹੁ ਮਨ ਮੀਤ ॥
 ਨਿਰਮਲ ਹੋਇ ਤੁਮ੍ਹਾਰੇ ਚੀਤ ॥
 ਚਰਨ ਕਮਲ ਰਾਖਹੁ ਮਨ ਮਾਹਿ ॥

naam bisaar naanak pach^hutaanaa. ||5||
 gur kee mat^t too^N layhi i-aanay.
 bhagat^t binaa baho doobay si-aanay.
 har kee bhagat^t karahu man meet^t.
 nirmal ho-ay tum^haaro cheet^t.
 charan kamal raakh^ho man maahi.

ਪੰਨਾ ੨੮੯

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਜਾਹਿ ॥
 ਆਪਿ ਜਪਹੁ ਅਵਰਾ ਨਾਮੁ ਜਪਾਵਹੁ ॥
 ਸੁਨਤ ਕਹਤ ਰਹਤ ਗਤਿ ਪਾਵਹੁ ॥
 ਸਾਰ ਭੂਤ ਸਤਿ ਹਰਿ ਕੇ ਨਾਉ ॥
 ਸਹਜਿ ਸੁਭਾਇ ਨਾਨਕ ਗੁਨ ਗਾਉ ॥੬॥
 ਗੁਨ ਗਾਵਤ ਤੇਰੀ ਉਤਰਸਿ ਮੈਲੁ ॥
 ਬਿਨਸਿ ਜਾਇ ਹਉਮੈ ਬਿਖੁ ਫੈਲੁ ॥
 ਹੋਹਿ ਅਚਿੰਤੁ ਬਸੈ ਸੁਖ ਨਾਲਿ ॥
 ਸਾਸਿ ਗ੍ਰਾਸਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ॥
 ਛਾਡਿ ਸਿਆਨਪ ਸਗਲੀ ਮਨਾ ॥
 ਸਾਧਸੰਗਿ ਪਾਵਹਿ ਸਚੁ ਧਨਾ ॥
 ਹਰਿ ਪ੍ਰੀਤਿ ਸੰਚਿ ਕਰਹੁ ਬਿਉਹਾਰੁ ॥
 ਈਹਾ ਸੁਖੁ ਦਰਗਹ ਜੈਕਾਰੁ ॥
 ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੇ ਦੇਖੁ ॥
 ਕਹੁ ਨਾਨਕ ਜਾ ਕੈ ਮਸਤਕਿ ਲੇਖੁ ॥੭॥
 ਏਕੇ ਜਪਿ ਏਕੇ ਸਾਲਾਹਿ ॥
 ਏਕੁ ਸਿਮਰਿ ਏਕੇ ਮਨ ਆਹਿ ॥
 ਏਕਸ ਕੇ ਗੁਨ ਗਾਉ ਅਨੰਤ ॥
 ਮਨਿ ਤਨਿ ਜਾਪਿ ਏਕ ਭਗਵੰਤ ॥
 ਏਕੇ ਏਕੁ ਏਕੁ ਹਰਿ ਆਪਿ ॥
 ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਪ੍ਰਭੁ ਬਿਆਪਿ ॥
 ਅਨਿਕ ਬਿਸਥਾਰ ਏਕ ਤੇ ਭਏ ॥
 ਏਕੁ ਅਰਾਧਿ ਪਰਾਛਤ ਗਏ ॥
 ਮਨ ਤਨ ਅੰਤਰਿ ਏਕੁ ਪ੍ਰਭੁ ਰਾਤਾ ॥
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਇਕੁ ਜਾਤਾ ॥੮॥੧੯॥

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janam janam kay kilbikh^h jaahi.
 aap japahu avraa naam japaavhu.
 sunat^t kaha^t raha^t gat^t paavhu.
 saar bhoot^t sat^t har ko naa-o.
 sahj sub^haa-ay naanak gun gaa-o. ||6||
 gun gaavat^t tayree utras mail.
 binas jaa-ay ha-umai bik^h fail.
 hohi achint^t basai suk^h naal.
 saas garaas har naam samaal.
 chhaad si-aanap saglee manaa.
 saaDhsang paavahi sach Dhan^a.
 har poonjee sanch karahu bi-uhaar.
 ee^haa suk^h dargeh jaikaar.
 sarab nirantar ayko dayk^h.
 kaho naanak jaa kai mastak layk^h. ||7||
 ayko jap ayko saalaahi.
 ayk simar ayko man aahi.
 aykas kay gun gaa-o anant^t.
 man tan jaap ayk bhagvant^t.
 ayko ayk ayk har aap.
 pooran poor rahi-o parab^h bi-aap.
 anik bisthaar ayk tay bha^a-ay.
 ayk araaDh paraachha^t ga-ay.
 man tan antar ayk parab^h raataa.
 gur parsaad^t naanak ik jaataa. ||8||19||

GAURRI SUKHMANI M: 5

(Continued)



In the previous “*Ashtpadi*”, Guru Ji advised us that if we want to get all our tasks accomplished, obtain peace of mind, and reunite with God, and then we need to completely surrender and whole-heartedly follow the advice of the true Guru. In this “*Ashtpadi*” he gives us that advice, and tells us about the real wealth, which will help us in this world and the next.

He says:

“*Shloak*” –

(O my friend), except, worship of God, nothing accompanies a person (after death). All the worldly wealth, (which a person amasses is useless like) ashes (after death). O Nanak, to earn the wealth of God’s Name, is the most sublime wealth (because only this will accompany us even after death).” (1)

Now elaborating on the above, he advises us and says:

“*Ashtpadi*”-

(O my friends), sit together with the saintly people and deliberate (on the merits of God). Meditate on that one (God), and make (His) Name as your support. O friends, abandon all other efforts, and ways (to obtain God), only enshrine the immaculate Name of God in your heart. That God is capable of doing everything, and getting everything done. Therefore, firmly grasp the concept of God’s Name. Amass this wealth (of Name), and become big fortunate bankers. This is the immaculate instruction of the saintly people. Pin your hope only in the one (God). O Nanak, (in this way), all your woes will vanish.”(1)

Now Guru Ji tells us that what other comforts and boons we get in the service of God. He says: “(O man), the wealth after which you run around in four directions, that wealth you will obtain in the service of God. O my friend, that peace which you crave for every day, that happiness is obtained by loving in the company of saints. The glories for which you do good deeds, for that glory, seek the shelter of God. The malady (of ego), which doesn’t go in spite of countless efforts, this ailment vanishes, by administering the medicine of God’s (Name). Of all the treasures, God’s Name is the greatest treasure. O Nanak, by meditating on (the Name), one is approved in God’s court.” (2)

Therefore, continuing to narrate the merits of meditating on God’s Name, Guru Ji says: “(O my friends), awaken your mind with God’s Name. (This way) your mind, which keeps running in different directions, will get stabilized. No harm befalls him, in whose heart abides that God. In this (present age) called “*Kal Yug*”, people are suffering from the intense heat (of evils in the world), but you can always obtain peace, by always meditating God’s Name, which can provide you cool comfort. (By meditating on the Name), one’s fear vanishes, and all one’s desire is fulfilled. By loving devotion of God, the soul gets enlightened. (Because), in the heart of such a person, the imperishable (God) comes to reside, and O Nanak, (this way) one’s noose of (spiritual) death is cut off.” (3)

But cautioning us about the deity, whom we, should worship, Guru Ji says: “The true devotee (of God), utters the essence of all reflection. That, the one who goes through birth and death, he is absolutely false (god). It is only by worshipping the (one supreme) God, that the process of (one’s) coming and going ends. Therefore (O my friend), shed your self- conceit and seek the support of the Guru-God. This is how the jewel like (human) birth is saved. Therefore, remember again and again the one God, who is the prop of your life breath. By deliberating on “*Simritis*”, “*Shastras*”, and “*Vedas*”, or trying other countless ways, one cannot escape (from the rounds of birth and death). Therefore, worship God, with full concentration of mind. O Nanak, (he who does that), obtains the fruit of his hearts desire.” (4)

Next Guru Ji questions the real value of our worldly possessions relatives and friends in the end. Guru Ji asks his own mind and indirectly us: “O my foolish mind, this worldly wealth will not go with you (in the end), then why are you so involved in it? Tell me, out of your sons, friends, family, and wife, who is going to be your savior? Or how can one get liberated (from the worldly desires) for dominions, celebrations, festivities, and the expanse of worldly wealth? The joy ride of horses, elephants and chariots (or motor cycles, vans, and sports cars in these days), is all a vain show, and a false expanse. A mortal doesn’t acknowledge, (that God), who has bestowed (all these gifts) on him, and O Nanak, by forsaking (God’s) Name, he grieves in the end.” (5)

Therefore Guru Ji now advises us and says to us: “O ignorant one, submit your self to the instruction of the Guru.



Because even very clever persons have been drowned (in evil pursuits) without worshipping God. Worship God from the core of your heart, O my friend, in this way your mind will become immaculate. Enshrine God's Name in your heart. This way, the sins and vices of myriad of your births will depart. Repeat God's Name yourself, and encourage others to do so. Thus by hearing, uttering and living by (the Name), you will obtain emancipation. (In short), God's Name is the essence of all things, the only truth. Therefore, O Nanak, keep singing praises of (God), as your innate nature.”(6)

Describing the merits of singing praises of God, and meditating on His Name, Guru Ji says: “(O my friend), while singing (God's) praises, dirt of your mind will be washed off and all the contaminating poison of ego will be removed. So meditate on God's Name, with every breath and morsel of yours. This way you will become free of anxiety and live in peace. O my mind, shed away all your cleverness, only then, you would obtain the true riches (of Name) in the society of saints. Amass God's Name and engage only in this true business (of Name). (By doing so), you will find peace here and honor in God's court. See the one (God) alone in all. But O Nanak, (Only that person thinks like this), who is blessed with such (a great) destiny.” (7)

In conclusion, Guru Ji says:“(O man), meditate only on one (God) and praise only that one. Meditate only on one and have longing for seeing the one alone. Sing praises of only one limitless (God). With your body and mind, worship only the one God. It is the one and only one perfect God, who is pervading everywhere. Countesses of expansions have happened, from the one God. By meditating on that one (God), all one's sins have been destroyed. He in whose mind is enshrined the one God, O Nanak, by Guru's grace, he has recognized that one (God).”(8-19)

The message of this “Ashtpadi” is that God's Name is the real essence. Only this thing, accompanies us to the end, and helps us to obtain emancipation. We can obtain Name in the company of saint (Guru), but we have to make sure that we meditate on the Name of that one God alone, and not any lesser gods or goddesses.

ਸਲੋਕੁ ॥

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ ॥
ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥੧॥

ਅਸਟਪਦੀ ॥

ਜਾਚਕ ਜਨੁ ਜਾਚੈ ਪ੍ਰਭ ਦਾਨੁ ॥
ਕਰਿ ਕਿਰਪਾ ਦੇਵਹੁ ਹਰਿ ਨਾਮੁ ॥
ਸਾਧ ਜਨਾ ਕੀ ਮਾਗਉ ਧੂਰਿ ॥
ਪਾਰਬ੍ਰਹਮ ਮੇਰੀ ਸਰਧਾ ਪੂਰਿ ॥
ਸਦਾ ਸਦਾ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵਉ ॥
ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਭ ਤੁਮਹਿ ਧਿਆਵਉ ॥
ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੈ ਪ੍ਰੀਤਿ ॥
ਭਗਤਿ ਕਰਉ ਪ੍ਰਭ ਕੀ ਨਿਤ ਨੀਤਿ ॥
ਏਕ ਓਟ ਏਕੇ ਆਧਾਰੁ ॥
ਨਾਨਕੁ ਮਾਗੈ ਨਾਮੁ ਪ੍ਰਭ ਸਾਰੁ ॥੧॥
ਪ੍ਰਭ ਕੀ ਦ੍ਰਿਸਟਿ ਮਹਾ ਸੁਖੁ ਹੋਇ ॥
ਹਰਿ ਰਸੁ ਪਾਵੈ ਬਿਰਲਾ ਕੋਇ ॥
ਜਿਨ ਚਾਖਿਆ ਸੇ ਜਨ ਤ੍ਰਿਪਤਾਨੇ ॥
ਪੂਰਨ ਪੁਰਖ ਨਹੀ ਡੋਲਾਨੇ ॥
ਸੁਭਰ ਭਰੇ ਪ੍ਰੇਮ ਰਸ ਰੰਗਿ ॥
ਉਪਜੈ ਚਾਉ ਸਾਧ ਕੈ ਸੰਗਿ ॥
ਪਰੇ ਸਰਨਿ ਆਨ ਸਭ ਤਿਆਗਿ ॥

salok.

firat firat parabh aa-i-aa pari-aa ta-o sarnaa-ay.
naanak kee parabh bayntee apnee bhagtee laa-ay. ||1||

asatpadee.

jaachak jan jaachai parabh daan.
kar kirpaa dayvhu har naam.
saaDh janaa kee maaga-o Dhoor.
paarbarahm mayree sarDhaa poor.
sadaa sadaa parabh kay gun gaava-o.
saas saas parabh tumeh Dhi-aava-o.
charan kamal si-o laagai pareet.
bhagat kara-o parabh kee nit neet.
ayk ot ayko aaDhaar.
naanak maagai naam parabh saar. ||1||
parabh kee darisat mahaa sukh ho-ay.
har ras paavai birlaa ko-ay.
jin chaakhi-aa say jan tariptaanay.
pooran purakh nahee dolaanay.
subhar bharay paraym ras rang.
upjai chaa-o saaDh kai sang.
paray saran aan sabh ti-aag.



ਅੰਤਰਿ ਪ੍ਰਗਾਸ ਅਨਦਿਨੁ ਲਿਵ ਲਾਗਿ ॥
 ਬਡਭਾਗੀ ਜਪਿਆ ਪ੍ਰਭੁ ਸੋਇ ॥
 ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਇ ॥੨॥
 ਸੇਵਕ ਕੀ ਮਨਸਾ ਪੂਰੀ ਭਈ ॥
 ਸਤਿਗੁਰ ਤੇ ਨਿਰਮਲ ਮਤਿ ਲਈ ॥
 ਜਨ ਕਉ ਪ੍ਰਭੁ ਹੋਇਓ ਦਇਆਲੁ ॥
 ਸੇਵਕੁ ਕੀਨੋ ਸਦਾ ਨਿਹਾਲੁ ॥
 ਬੰਧਨ ਕਾਟਿ ਮੁਕਤਿ ਜਨੁ ਭਇਆ ॥
 ਜਨਮ ਮਰਨ ਦੂਖੁ ਭ੍ਰਮੁ ਗਇਆ ॥
 ਇਛੁ ਪੁਨੀ ਸਰਧਾ ਸਭ ਪੂਰੀ ॥
 ਰਵਿ ਰਹਿਆ ਸਦ ਸੰਗਿ ਹਜੂਰੀ ॥
 ਜਿਸ ਕਾ ਸਾ ਤਿਨਿ ਲੀਆ ਮਿਲਾਇ ॥
 ਨਾਨਕ ਭਗਤੀ ਨਾਮਿ ਸਮਾਇ ॥੩॥
 ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿ ਘਾਲ ਨ ਭਾਨੈ ॥
 ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿ ਕੀਆ ਜਾਨੈ ॥

anṭar pargaas an-din liv laag.
 badbhaagee japi-aa parabḥ so-ay.
 naanak naam raṭay sukh ho-ay. ||2||
 sayvak kee mansaa pooree bha-ee.
 satgur ṭay nirmal mat la-ee.
 jan ka-o parabḥ ho-i-o da-i-aal.
 sayvak keeno sadaa nihaal.
 banDhan kaat mukat jan bha-i-aa.
 janam maran dookḥ bharam ga-i-aa.
 ichh punee sarDhaa sabh pooree.
 rav rahi-aa sad sang hajooree.
 jis kaa saa tin lee-aa milaa-ay.
 naanak bhagtee naam samaa-ay. ||3||
 so ki-o bisrai je ghaal na bhaanai.
 so ki-o bisrai je kee-aa jaanai.

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ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿਨਿ ਸਭੁ ਕਿਛੁ ਦੀਆ ॥
 ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿ ਜੀਵਨ ਜੀਆ ॥
 ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿ ਅਗਨਿ ਮਹਿ ਰਾਖੈ ॥
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੋ ਬਿਰਲਾ ਲਾਖੈ ॥
 ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿ ਬਿਖੁ ਤੇ ਕਾਵੈ ॥
 ਜਨਮ ਜਨਮ ਕਾ ਟੂਟਾ ਗਾਵੈ ॥
 ਗੁਰਿ ਪੂਰੈ ਤਤੁ ਇਹੈ ਬੁਝਾਇਆ ॥
 ਪ੍ਰਭੁ ਅਪਨਾ ਨਾਨਕ ਜਨ ਧਿਆਇਆ ॥੪॥
 ਸਾਜਨ ਸੰਤ ਕਰਹੁ ਇਹੁ ਕਾਮੁ ॥
 ਆਨ ਤਿਆਗਿ ਜਪਹੁ ਹਰਿ ਨਾਮੁ ॥
 ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖ ਪਾਵਹੁ ॥
 ਆਪਿ ਜਪਹੁ ਅਵਰਹੁ ਨਾਮੁ ਜਪਾਵਹੁ ॥
 ਭਗਤਿ ਭਾਇ ਤਰੀਐ ਸੰਸਾਰੁ ॥
 ਬਿਨੁ ਭਗਤੀ ਤਨੁ ਹੋਸੀ ਛਾਰੁ ॥
 ਸਰਬ ਕਲਿਆਣ ਸੂਖ ਨਿਧਿ ਨਾਮੁ ॥
 ਬੂਡਤ ਜਾਤ ਪਾਏ ਬਿਸ੍ਰਾਮੁ ॥
 ਸਗਲ ਦੂਖ ਕਾ ਹੋਵਤ ਨਾਸੁ ॥
 ਨਾਨਕ ਨਾਮੁ ਜਪਹੁ ਗੁਨਤਾਸੁ ॥੫॥
 ਉਪਜੀ ਪ੍ਰੀਤਿ ਪ੍ਰੇਮ ਰਸੁ ਚਾਉ ॥
 ਮਨ ਤਨ ਅੰਤਰਿ ਇਹੀ ਸੁਆਉ ॥
 ਨੇਤ੍ਰਹੁ ਪੇਖਿ ਦਰਸੁ ਸੁਖੁ ਹੋਇ ॥
 ਮਨੁ ਬਿਗਸੈ ਸਾਧ ਚਰਨ ਧੋਇ ॥
 ਭਗਤ ਜਨਾ ਕੈ ਮਨਿ ਤਨਿ ਰੰਗੁ ॥
 ਬਿਰਲਾ ਕੋਉ ਪਾਵੈ ਸੰਗੁ ॥
 ਏਕ ਬਸਤੁ ਦੀਜੈ ਕਰਿ ਮਇਆ ॥
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਮੁ ਜਪਿ ਲਇਆ ॥
 ਤਾ ਕੀ ਉਪਮਾ ਕਹੀ ਨ ਜਾਇ ॥
 ਨਾਨਕ ਰਹਿਆ ਸਰਬ ਸਮਾਇ ॥੬॥

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so ki-o bisrai jin sabh kichh dee-aa.
 so ki-o bisrai je jeevan jee-aa.
 so ki-o bisrai je agan meh raakhai.
 gur parsaad ko birlaa laakhai.
 so ki-o bisrai je bikh ṭay kaadhai.
 janam janam kaa tootaa gaadhai.
 gur poorai tat ihai bujhaa-i-aa.
 parabḥ apnaa naanak jan Dhi-aa-i-aa. ||4||
 saajan sant karahu ih kaam.
 aan ti-aag japahu har naam.
 simar simar simar sukh paavhu.
 aap japahu avrah naam japaavhu.
 bhagat bhaa-ay taree-ai sansaar.
 bin bhagtee tan hosee chhaar.
 sarab kali-aan sookḥ niDh naam.
 boodat jaat paa-ay bisraam.
 sagal dookḥ kaa hovāt naas.
 naanak naam japahu gunṭaas. ||5||
 upjee pareet paraym ras chaa-o.
 man tan anṭar ihee su-aa-o.
 naytarahu paykh daras sukh ho-ay.
 man bigsai saaDh charan Dho-ay.
 bhagat janaa kai man tan rang.
 birlaa ko-oo paavai sang.
 ayk basat deejai kar ma-i-aa.
 gur parsaad naam jap la-i-aa.
 ṭaa kee upmaa kahee na jaa-ay.
 naanak rahi-aa sarab samaa-ay. ||6||



ਪ੍ਰਭ ਬਖਸੰਦ ਦੀਨ ਦਇਆਲ ॥	parabh bakhsand deen da-i-aal.
ਭਗਤਿ ਵਛਲ ਸਦਾ ਕਿਰਪਾਲ ॥	bhagat vachhal sadaa kirpaal.
ਅਨਾਥ ਨਾਥ ਗੋਬਿੰਦ ਗੁਪਾਲ ॥	anaath naath gobind gupaal.
ਸਰਬ ਘਟਾ ਕਰਤ ਪ੍ਰਤਿਪਾਲ ॥	sarab ghataa karat partipaal.
ਆਦਿ ਪੁਰਖ ਕਾਰਣ ਕਰਤਾਰ ॥	aad purakh kaaran kartaar.
ਭਗਤ ਜਨਾ ਕੇ ਪ੍ਰਾਨ ਅਧਾਰ ॥	bhagat janaa kay paraan aDhaar.
ਜੋ ਜੋ ਜਪੈ ਸੁ ਹੋਇ ਪੁਨੀਤ ॥	jo jo japai so ho-ay puneet.
ਭਗਤਿ ਭਾਇ ਲਾਵੈ ਮਨ ਹੀਤ ॥	bhagat bhaa-ay laavai man heet.
ਹਮ ਨਿਰਗੁਨੀਆਰ ਨੀਚ ਅਜਾਨ ॥	ham nirgunee-aar neech ajaan.
ਨਾਨਕ ਤੁਮਰੀ ਸਰਨਿ ਪੁਰਖ ਭਗਵਾਨ ॥੨॥	naanak tumree saran purakh bhagvaan. 7
ਸਰਬ ਬੈਕੁੰਠ ਮੁਕਤਿ ਮੋਖ ਪਾਏ ॥	sarab baikunth mukaṭ mokh paa-ay.
ਏਕ ਨਿਮਖ ਹਰਿ ਕੇ ਗੁਨ ਗਾਏ ॥	ayk nimakh har kay gun gaa-ay.
ਅਨਿਕ ਰਾਜ ਭੋਗ ਬਡਿਆਈ ॥	anik raaj bhog badi-aa-ee.
ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਕਥਾ ਮਨਿ ਭਾਈ ॥	har kay naam kee kathaa man bhaa-ee.
ਬਹੁ ਭੋਜਨ ਕਾਪਰ ਸੰਗੀਤ ॥	baho bhojan kaapar sangeet.
ਰਸਨਾ ਜਪਤੀ ਹਰਿ ਹਰਿ ਨੀਤ ॥	rasnaa japte har har neet.

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ਭਲੀ ਸੁ ਕਰਨੀ ਸੋਭਾ ਧਨਵੰਤ ॥	bhalee so karnee sobhaa Dhanvant.
ਹਿਰਦੈ ਬਸੇ ਪੂਰਨ ਗੁਰ ਮੰਤ ॥	hirdai basay pooran gur mant.
ਸਾਧਸੰਗਿ ਪ੍ਰਭ ਦੇਹੁ ਨਿਵਾਸ ॥	saaDhsang parabh dayh nivaas.
ਸਰਬ ਸੂਖ ਨਾਨਕ ਪਰਗਾਸ ॥੮॥੨੦॥	sarab sookh naanak pargaas. 8 20

GAURRI SUKHMANI M: 5

(Continued)

In the previous “*Ashtpadi*”, Guru Ji gave us the message, that God’s Name is the real essence. Only this thing, accompanies us to the end, and helps us to obtain emancipation. In this “*Ashtpadi*” Guru Ji shows us, what a true devotee and lover of God should ask God for, what kind of a state of mind he lives in and how he should address God.

He says:

“*Shloak*” -

O God, after getting tired of wandering all around, I have come to seek Your refuge. It is the humble prayer of Nanak, that You yoke him to Your worship.”(1)

Guru Ji now expands on his request and says:

“*Ashtpadi*” -

O God, a beggar devotee begs for this charity that showing Your mercy, give him the alms of God’s Name. I ask for the most humble service of saintly people, O all pervading God, fulfill this craving of mine. (I wish that), ever and forever I may sing praises of God, and with every breath I may remember You, O my God. May I be imbued with the love of Your immaculate Name, and day after day may I worship God. Nanak asks only for the sublime Name of God, which is his only one hope, and the only one support.”(1)

Guru Ji now shares with us, the kinds of blessings, and peace a person enjoys, when he is blessed with the grace of God. He says: “God’s glance of grace brings supreme bliss. But this nectar of God, only a rare one obtains. They, who have tasted (this nectar), those devotees are (fully) satiated. They become perfect persons and then they do not waiver (during worldly problems). They remain filled to the brim with the sweet delight of God’s love. In the company of such saints, a craving (for the sight of God) arises (in the devotees’ minds). So forsaking everything else, they come and seek



the refuge of God. They are illuminated from within, and they remain attuned (to God), day and night. Very fortunate are they, who have meditated on God's Name, because O Nanak, it is only by being imbued with the Name (of God), that one obtains peace.”(2)

Continuing to describe the bliss, which the devotee of God, experiences, when he is so illuminated with the divine light, Guru Ji says: “(Upon enjoying the cool comfort of God's Name), a devotee feels, that his heartfelt desire has been fulfilled, because he has imbibed immaculate advice from the true Guru. God shows mercy on (such a) devotee, He has always blessed His servant with happiness. Cutting all his (worldly) bonds, the devotee becomes liberated and all his pain of birth, death, and doubt is gone. The desire of his heart, and all kind of craving is fulfilled, and the all-pervading God, always seems to be accompanying him, and pervading everywhere right in front of him. That God to whom he belonged, God unites him with Himself. (In this way), O Nanak, through sincere devotion a person merges into (God's) Name.”(3)

Next, Guru Ji describes the state of mind of a devotee, and what he thinks about the merciful God. Such a devotee says to himself and others: “Why should that (God) be forsaken, who does not let go waste any body's efforts? Why should He be forgotten, who acknowledges all one's efforts? Why should He be forsaken, who gave us everything, and is the support of life of all creatures? Why should He be forsaken, who preserves us in the fire of (mother's) womb? But, it is only a rare one, who by Guru's grace understands (all these favors of God). Yes, why should we forget (that God), who pulls us out of the poison (of worldly attachments) and reunites with Him, (the mortal), separated from Him, for many, lives. Whom, the true Guru, has made to understand this essence (of divine knowledge), O Nanak, that devotee has meditated on His God.” (4)

Therefore, in a very affectionate tone Guru Ji advises us to meditate on the Name ourselves and encourage others to do the same. He says: “O my dear saintly friends, do this one deed, that forsaking everything else meditate on God's Name. Remember God again and again and enjoy a state of peace. Repeat the Name yourself and inspire others to do the same. It is through love and devotion that we swim across the worldly ocean and without worship of God the body will become useless like ashes. Name is the treasure of complete salvation and all comforts. By meditating on the Name, even the person who is drowning (in sins) finds a support to hold on (and thus save himself). By dwelling on the Name all one's woes are destroyed. Therefore, Nanak (says, O my friends), meditate on (God's) Name, the treasure of merits.” (5)

Guru Ji now tells what kind of a blissful state of mind one enjoys when he is devoted to God's Name. He says: “(In whose heart) has arisen the love for God, and a craving for the relish of (divine) love has surfaced, in his body and mind this is the only longing (that somehow, he may obtain the boon of Name). On seeing (the Guru), with his eyes, he feels a sense of relief, and his mind feels great pleasure in performing most humble service of the saint (Guru). Within the mind and body of the devotees, is the love of God. But rare is the one who obtains their company.”

Therefore, Guru Ji prays: “O God, showing Your mercy, bestow this one boon on us, that through Guru's grace, we may meditate on Your Name. O Nanak, praise of that (God) cannot be described, who is pervading everywhere.”(6)

Continuing his prayer to God, Guru Ji says: “O the all forgiving and merciful God of the meek, O protector of the devotees and always kind God, O the support of the support less, protector of the earth, the sustainer of all beings, the primal being and the creator of the universe, whosoever meditates (on Your Name), and he with loving devotion, attunes his mind to You, he becomes pure. Nanak (says), O God the supreme Being, we are merit less, ignorant and malicious, we have come to Your refuge, (please forgive us).”(7)

In conclusion, Guru Ji says: “(The person, who has) sung praises of God, even for a moment, he has obtained such a state of happiness, as if he has obtained the comforts of all the heavens, salvation, and deliverance (from all worldly woes). He, to whose heart, the gospel of God seems pleasing, (he feels, as if he is enjoying the pleasure of) countless kingdoms, festivities, and glory. He, whose tongue, always utters God's Name, he feels as if he is enjoying the pleasure of many kinds of cloths, foods and music. He, in whose heart resides the instruction of the perfect Guru, his conduct becomes virtuous, earns glory, and becomes (truly) rich. Therefore, Nanak, prays, O God bless us with a place in the society of Your saints, (because, by abiding in that company), all kinds of comforts become manifest.”(8-20)

The message of this “*Ashtpadi*” is that even if we meditate on God's Name with full concentration of mind,



even for very few moments, we can enjoy the happiness obtained from all kinds of kingdoms, dainty dishes and costly clothes. But, it is only the company of saints, a true love and longing for God's Name arises in our mind. Therefore we should always pray to God, to bless us with the company of such devotees of God, so that we too may join them in singing God's praises, and the bliss of His Name in their company.