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ਸਲੋਕੁ ॥

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salok.

sargun nirgun nirankaar sunn samaaDhee aap.
aapan kee-aa naankaa aapay hee fir jaap. ||1||

asatpadee.

jab akaar ih kachh na daristaytaa.
paap punn tab kah tay hotaa.
jab Dhaaree aapan sunn samaaDh.
tab bair biroDh kis sang kamaat.
jab is kaa baran chihan na jaapat.
tab harakh sog kaho kiseh bi-aapat.
jab aapan aap aap paarbarahm.
tab moh kahaa kis hovat bharam.

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aapan khayl aap varteejaa.
naanak karnaihaar na doojaa. ||1||
jab hovat parabh kayval Dhanee.
tab banDh mukat kaho kis ka-o ganee.
jab aykeh har agam apaar.
tab narak surag kaho ka-un a-utaar.
jab nirgun parabh sahj subhaa-ay.
tab siv sakat kahhu kit thaa-ay.
jab aapeh aap apnee jot Dharai.
tab kavan nidar kavan kat darai.
aapan chalit aap karnaihaar.
naanak thaakur agam apaar. ||2||
abhinaasee sukh aapan aasan.
tah janam maran kaho kahaa binaasan.
jab pooran kartaa parabh so-ay.
tab jam kee taraas kahhu kis ho-ay.
jab abigat agochar parabh aykaa.
tab chitar gupat kis poochhat laykhaa.
jab naath niranjan agochar agaaDhay.
tab ka-un chhutay ka-un banDhan baaDhay.
aapan aap aap hee acharjaa.
naanak aapan roop aap hee uparjaa. ||3||
jah nirmal purakh purakh pat hotaa.
tah bin mail kahhu ki-aa Dhotaa.
jah niranjan nirankaar nirbaan.
tah ka-un ka-o maan ka-un abhimaan.
jah saroop kayval jagdees.
tah chhal chhidar lagat kaho kees.
jah jot saroopee jot sang samaavai.



ਜਹ ਜੋਤਿ ਸਰੂਪੀ ਜੋਤਿ ਸੰਗਿ ਸਮਾਵੈ ॥

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 ਜਬ ਆਪਨ ਆਪੁ ਆਪਿ ਉਰਿ ਧਾਰੈ ॥
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 ਤਹ ਕਉਨੁ ਕਬੈ ਕਉਨੁ ਸੁਨਨੈਹਾਰਾ ॥
 ਬਹੁ ਬੇਅੰਤ ਉਚ ਤੇ ਉਚਾ ॥
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 ਹਉਮੈ ਮੋਹ ਭਰਮ ਭੈ ਭਾਰ ॥
 ਦੂਖ ਸੁਖ ਮਾਨ ਅਪਮਾਨ ॥
 ਅਨਿਕ ਪ੍ਰਕਾਰ ਕੀਓ ਬਖਾਨ ॥
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 ਆਪਹਿ ਰਸ ਭੋਗਨ ਨਿਰਜੋਗ ॥
 ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਆਪਨ ਨਾਇ ਲਾਵੈ ॥
 ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਖੇਲ ਖਿਲਾਵੈ ॥

tah kiseh bhookh kavan triptaavai.
 karan karaavan karnaihaar.
 naanak kartay kaa naahi sumaar. ||4||
 jab apnee sobhaa aapan sang banaa-ee.
 tab kavan maa-ay baap mitar sut bhaa-ee.
 jah sarab kalaa aapeh parbeen.
 tah bayd katayb kahaa ko-oo cheen.
 jab aapan aap aap ur Dhaara.
 ta-o sagan apasgan kahaa beechaarai.
 jah aapan ooch aapan aap nayraa.
 tah ka-un thaakur ka-un kahee-ai chayraa.
 bisman bisam rahay bismaad.
 naanak apnee gat jaanhu aap. ||5||
 jah achhal achhayd abhayd samaa-i-aa.
 oohaa kiseh bi-aapat maa-i-aa.
 aapas ka-o aapeh aadays.
 tihu gun kaa naahee parvays.
 jah aykeh ayk ayk bhagvantaa.
 tah ka-un achint kis laagai chintaa.
 jah aapan aap aap patee-aaraa.
 tah ka-un kathai ka-un sunnaihaaraa.
 baho bay-ant ooch tay oochaa.
 naanak aapas ka-o aapeh pahoochaa. ||6||
 jah aap rachi-o parpanch akaar.
 tihu gun meh keeno bisthaar.
 paap punn tah bha-ee kahaava.

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ko-oo narak ko-oo surag banchhaava.
 aal jaal maa-i-aa janjaal.
 ha-umai moh bharam bhai bhaar.
dookh sookh maan apmaan.
 anik parkaar kee-o bakh-yaan.
 aapan khayl aap kar daykhai.
khayl sankochai ta-o naanak aykai. ||7||
 jah abigat bhagat tah aap.
 jah pasrai paasaar sant partaap.
 duhoo paakh kaa aapeh Dhanee.
 un kee sobhaa unhoo banee.
 aapeh ka-utak karai anad choj.
 aapeh ras bhogan nirjog.
 jis bhaavai tis aapan naa-ay laavai.
 jis bhaavai tis khayl khilaavai.



ਬੇਸੁਮਾਰ ਅਥਾਹ ਅਗਨਤ ਅਤੋਲੈ ॥

ਜਿਉ ਬੁਲਾਵਹੁ ਤਿਉ ਨਾਨਕ ਦਾਸ ਬੋਲੈ ॥੮॥੨੧॥

baysumaar athaah agnat̃ aṭolai.

ji-o bulaavhu ṭi-o naanak dāas bolai. ||8||21||

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GAURRI SUKHMANI M: 5

(Continued)

In the previous “*Ashtpadi*”, Guru Ji advised us that we should always pray to God, to bless us with the company of devotees of God, so that we too may join them in singing God’s praises, and enjoy the bliss of His Name in their company. In this “*Ashtpadi*” Guru Ji is wondering at the wonderful God, who out of Himself created the whole universe, yet He remains detached from the world and enjoys the great cosmic drama, in which He is the author, producer, main actor and audience.

Guru Ji starts this “*Ashtpadi*” by saying:

“**Shloak-**

It is He Himself, who is formless, is embodiment of all the three worldly qualities, yet without any of these, and He Himself remains in absolute thoughtless meditation. O Nanak, it is He who Himself has created the entire universe, and while remaining in His creation is worshipping Himself.”(1)

Now Guru Ji wonders and asks:

“***Ashtpadi*” –**

When nothing of the form or figures (of the creatures of this world), was not even visible, then by whom were virtues and sins were being committed? When God was Himself residing in the thoughtless meditation, then against whom, were jealousy and enmities were being harbored? When no color or form (of the world) was visible, then who was being afflicted by joy or sorrow? When God was all by Himself, then tell, where was (worldly) attachment, and who was being affected by doubt? (The simple answer to all these questions is), that His plays, He Himself has spread out, O Nanak, there is no other doer of all this.”(1)

Guru Ji continues his sense of wonder and asks: “When God was the sole master, who then was considered bound and who was considered emancipated? When there was the only one incomprehensible and infinite God, then say who went to hell and who to heaven? When God in His innate nature was above the worldly attachments, or in other words, had not even created the worldly attachment, then tell, where were the creatures, and where was this attachment? When God Himself was absorbed in His own light, then tell, who was fearless and who was afraid? O Nanak, God, the Master is incomprehensible and limitless, and He Himself is the creator of His wonders.”(2)

Guru Ji still continues his amazement and asks: “When the imperishable God was in His own state of peace and poise, then tell, where were life, death and destruction? When He the perfect God was by Himself, who then was terrified by the thought of death? When the invisible, incomprehensible God was by Himself alone, whom did the recording angels, asked for account? When the immaculate, incomprehensible, and unfathomable master was all by Himself, who was then emancipated, and who was tied in bonds? O Nanak, that wonderful (God), is Himself like Him, O Nanak, His form, He Himself has created.”(3)

Continuing to raise his questions about the wonders of God, Guru Ji asks: “When there was only the immaculate Being, and then without any filth (of evils), what any one could wash? When there was only the bright, formless and detached God, then who was held in honor and who in dishonor? When the only form was that of the pure God, who then was afflicted by sin, or sorrow? When the embodiment of light was immersed in His own light, who then was hungry (for worldly wealth) and who sated? He is the cause, the doer and creator, and O Nanak, no one can estimate (the limit) of the Creator.”(4)

Continuing his ecstasy of wonder Guru Ji asks: “When only God Himself could think and talk about His own glory, who then was the mother, father, friend, son and brother? When God Himself was ultimate in all the powers, then who



and why anybody was consulting the “*Vedas*” and Semitic texts? When God was contained in His own self, who then was caring about good or bad omen? When God Himself was the highest (in rank) and Himself near (or the same rank), then tell, whom should we call the master and whom the disciple? O God, Nanak says, Your state only You know, and people are astounded by the amazing wonders of Yours!”(5)

Wondering still at another aspect of God, Guru Ji asks: “The state in which the in-deceivable, impenetrable and inscrutable God is absorbed, whom can the worldly attachment afflict in that state? Where God Himself pays homage to Him, there the three impulses (for vice, virtue, or power) cannot enter (one’s mind). When there was but one unique God, who was free from care, and who was worried? When only He Himself was there to please Him, then who was the speaker, and who was the listener? (Indeed), God is vastly infinite and highest of the high, and O Nanak, He alone can reach Himself.”(6)

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Guru Ji now describes how God started this cosmic drama of the universe along with different things, beings and three mortal impulses for vice, virtue, and power or action.

He says: “When God fashioned this universe of visible form, He made the world subject to three modes (or instincts for darkness or bad actions, ruler-ship or action, and righteousness). Then became current the concepts of virtue and sin and according to these, some were believed to go to hell and some craved for heaven. Then started the discourses on countless things such as household entanglements, ego, attachment, doubt, fear, pain, pleasure, honor and dishonor etc. (The fact is that) His play, He Himself watches after creating it, and when He winds up the play, then O Nanak, He is the only one left.”(7)

Guru Ji concludes this “*Ashtpadi*” by shedding some light on the motives for which God created this universe. He says: “Wherever is God in His un-manifest form, His devotee is also there. Whenever He spreads out His creation that is for the glory of His saint. He is the master of both sides (or His manifest, and un-manifest forms). (The glory of those saints or devotees), behooves them alone. He Himself performs His miracles, blissful frolics. He Himself enjoys pleasures and yet remains untouched (by these pleasures). Whomsoever He pleases, He attaches Him to His Name and whomsoever He feels like; He makes him play the worldly games (of vice, virtue, or power). In short God is incalculable, unfathomable, unaccountable and immeasurable. O God, as You make him speak, servant Nanak, says accordingly.”(8-21)

The message of this “*Ashtpadi*” is that it is God, who has scripted, produced and directed this wonderful drama of the universe. His wonders and limits He Himself knows, and best things for us, is to simply obey His will, with humility, love, and cheer.

ਸਲੋਕੁ ॥

ਜੀਅ ਜੰਤ ਕੇ ਠਾਕੁਰਾ ਆਪੇ ਵਰਤਣਹਾਰ ॥
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ਅਸਟਪਦੀ ॥

ਆਪਿ ਕਥੈ ਆਪਿ ਸੁਨਨੈਹਾਰੁ ॥
ਆਪਹਿ ਏਕੁ ਆਪਿ ਬਿਸਥਾਰੁ ॥
ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਸ੍ਰਿਸਟਿ ਉਪਾਏ ॥
ਆਪਨੈ ਭਾਣੈ ਲਏ ਸਮਾਏ ॥
ਤੁਮ ਤੇ ਭਿੰਨ ਨਹੀ ਕਿਛੁ ਹੋਇ ॥
ਆਪਨ ਸੁਤਿ ਸਭੁ ਜਗਤੁ ਪਰੋਇ ॥
ਜਾ ਕਉ ਪ੍ਰਭ ਜੀਉ ਆਪਿ ਬੁਝਾਏ ॥
ਸਚੁ ਨਾਮੁ ਸੋਈ ਜਨੁ ਪਾਏ ॥
ਸੋ ਸਮਦਰਸੀ ਤਤ ਕਾ ਬੇਤਾ ॥

salok.

jee-a jant kay thaakuraa aapay vartanhaar.
naanak ayko pasri-aa doojaa kah daristaar. ||1||

asatpadee.

aap kathai aap sunnaihaar.
aapeh ayk aap bisthaar.
jaa tis bhaavai taa sarisat upaa-ay.
aapnai bhaanai la-ay samaa-ay.
tum tay bhinn nahee kichh ho-ay.
aapan soot sabh jagat paro-ay.
jaa ka-o parab h jee-o aap bujhaa-ay.
sach naam so-ee jan paa-ay.
so samadrasee tat kaa baytaa.



ਨਾਨਕ ਸਗਲ ਸ੍ਰਿਸਟਿ ਕਾ ਜੋਤਾ ॥੧॥
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ਦੀਨ ਦਇਆਲ ਅਨਾਥ ਕੋ ਨਾਥੁ ॥
ਜਿਸੁ ਰਾਖੈ ਤਿਸੁ ਕੋਇ ਨ ਮਾਰੈ ॥
ਸੋ ਮੁਆ ਜਿਸੁ ਮਨਹੁ ਬਿਸਾਰੈ ॥

ਤਿਸੁ ਤਜਿ ਅਵਰ ਕਹਾ ਕੋ ਜਾਇ ॥
ਸਭ ਸਿਰਿ ਏਕੁ ਨਿਰੰਜਨ ਰਾਇ ॥
ਜੀਅ ਕੀ ਜੁਗਤਿ ਜਾ ਕੈ ਸਭ ਹਾਥਿ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਜਾਨਹੁ ਸਾਥਿ ॥
ਗੁਨ ਨਿਧਾਨ ਬੇਅੰਤ ਅਪਾਰ ॥

naanak sagal sarisat kaa jayṭaa. ||1||
jee-a janṭar sabhṭ taa kai haath.
ḍeen ḍa-i-aal anaath ko naath.
jis raakhai tis ko-ay na maarai.
so moo-aa jis manhu bisaarai.
tis ṭaj avar kahaa ko jaa-ay.
sabhṭ sir ayk niranjan raa-ay.
jee-a kee jugatṭ jaa kai sabhṭ haath.
anṭar baahar jaanhu saath.
gun niDhaan bay-anṭ apaar.

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ਨਾਨਕ ਦਾਸ ਸਦਾ ਬਲਿਹਾਰ ॥੨॥
ਪੂਰਨ ਪੂਰਿ ਰਹੇ ਦਇਆਲ ॥
ਸਭ ਉਪਰਿ ਹੋਵਤ ਕਿਰਪਾਲ ॥
ਅਪਨੇ ਕਰਤਬ ਜਾਨੈ ਆਪਿ ॥
ਅੰਤਰਜਾਮੀ ਰਹਿਓ ਬਿਆਪਿ ॥
ਪ੍ਰਤਿਪਾਲੈ ਜੀਅਨ ਬਹੁ ਭਾਤਿ ॥
ਜੋ ਜੋ ਰਚਿਓ ਸੁ ਤਿਸਹਿ ਧਿਆਤਿ ॥
ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਮਿਲਾਇ ॥
ਭਗਤਿ ਕਰਹਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇ ॥
ਮਨ ਅੰਤਰਿ ਬਿਸ੍ਵਾਸੁ ਕਰਿ ਮਾਨਿਆ ॥
ਕਰਨਹਾਰੁ ਨਾਨਕ ਇਕੁ ਜਾਨਿਆ ॥੩॥
ਜਨੁ ਲਾਗਾ ਹਰਿ ਏਕੈ ਨਾਇ ॥
ਤਿਸ ਕੀ ਆਸ ਨ ਬਿਰਥੀ ਜਾਇ ॥
ਸੇਵਕ ਕਉ ਸੇਵਾ ਬਨਿ ਆਈ ॥
ਹੁਕਮੁ ਬੂਝਿ ਪਰਮ ਪਦੁ ਪਾਈ ॥
ਇਸ ਤੇ ਉਪਰਿ ਨਹੀ ਬੀਚਾਰੁ ॥
ਜਾ ਕੈ ਮਨਿ ਬਸਿਆ ਨਿਰੰਕਾਰੁ ॥
ਬੰਧਨ ਤੋਰਿ ਭਏ ਨਿਰਵੈਰ ॥
ਅਨਦਿਨੁ ਪੂਜਹਿ ਗੁਰ ਕੇ ਪੈਰ ॥
ਇਹ ਲੋਕ ਸੁਖੀਏ ਪਰਲੋਕ ਸੁਹੇਲੇ ॥

ਪੰਨਾ ੨੯੩

ਨਾਨਕ ਹਰਿ ਪ੍ਰਭਿ ਆਪਹਿ ਮੇਲੇ ॥੪॥
ਸਾਧਸੰਗਿ ਮਿਲਿ ਕਰਹੁ ਅਨੰਦ ॥
ਗੁਨ ਗਾਵਹੁ ਪ੍ਰਭ ਪਰਮਾਨੰਦ ॥
ਰਾਮ ਨਾਮ ਤਤੁ ਕਰਹੁ ਬੀਚਾਰੁ ॥
ਦੂਲਭ ਦੇਹ ਕਾ ਕਰਹੁ ਉਧਾਰੁ ॥
ਅੰਮ੍ਰਿਤ ਬਚਨ ਹਰਿ ਕੇ ਗੁਨ ਗਾਉ ॥
ਪ੍ਰਾਨ ਤਰਨ ਕਾ ਇਹੈ ਸੁਆਉ ॥
ਆਠ ਪਹਰ ਪ੍ਰਭ ਪੇਖਹੁ ਨੇਰਾ ॥
ਮਿਟੈ ਅਗਿਆਨੁ ਬਿਨਸੈ ਅੰਧੇਰਾ ॥
ਸੁਨਿ ਉਪਦੇਸੁ ਹਿਰਦੈ ਬਸਾਵਹੁ ॥
ਮਨ ਇਛੈ ਨਾਨਕ ਫਲ ਪਾਵਹੁ ॥੫॥

naanak ḍaas saḍaa balihaar. ||2||
pooran poor rahay ḍa-i-aal.
sabhṭ oopar hovaṭ kirpaal.
apnay kartab jaanai aap.
anṭarjaamee rahi-o bi-aap.
paraṭipaalai jee-an baho bhaaṭ.
jo jo rachi-o so ṭiseh Dhi-aatṭ.
jis bhaavai tis la-ay milaa-ay.
bhagaṭṭ karahi har kay gunṭ gaa-ay.
man anṭar bisvaas kar maani-aa.
karanhaar naanak ik jaani-aa. ||3||
jan laagaa har aykai naa-ay.
tis kee aas na birthee jaa-ay.
sayvak ka-o sayvaa ban aa-ee.
hukam booṭh param padṭ paa-ee.
is ṭay oopar nahee beechaar.
jaa kai man basi-aa nirankaar.
banDhan ṭor bha-ay nirvair.
an-ḍin poojeh gur kay pair.
ih lok sukhee-ay parlok suhaylay.

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naanak har parabṭ aapeh maylay. ||4||
saaDhsang mil karahu anand.
gun gaavhu parabṭ parmaanand.
raam naam ṭaṭ karahu beechaar.
ḍarulabhṭ ḍayh kaa karahu uDhaar.
amriṭṭ bachan har kay gunṭ gaa-o.
paraan ṭaran kaa ihai su-aa-o.
aathṭ pahar parabṭ paykhahu nayraa.
mitai agi-aan binsai anDhayraa.
sun upḍays hirdai basaavhu.
man ichhay naanak fal paavhu. ||5||



ਹਲਤੁ ਪਲਤੁ ਦੁਇ ਲੇਹੁ ਸਵਾਰਿ ॥
 ਰਾਮ ਨਾਮੁ ਅੰਤਰਿ ਉਰਿ ਧਾਰਿ ॥
 ਪੂਰੇ ਗੁਰ ਕੀ ਪੂਰੀ ਦੀਖਿਆ ॥
 ਜਿਸੁ ਮਨਿ ਬਸੈ ਤਿਸੁ ਸਾਚੁ ਪਰੀਖਿਆ ॥
 ਮਨਿ ਤਨਿ ਨਾਮੁ ਜਪਹੁ ਲਿਵ ਲਾਇ ॥
 ਦੂਖੁ ਦਰਦੁ ਮਨ ਤੇ ਭਉ ਜਾਇ ॥
 ਸਚੁ ਵਾਪਾਰੁ ਕਰਹੁ ਵਾਪਾਰੀ ॥
 ਦਰਗਹ ਨਿਬਰੈ ਖੇਪ ਤੁਮਾਰੀ ॥
 ਏਕਾ ਟੇਕ ਰਖਹੁ ਮਨ ਮਾਹਿ ॥
 ਨਾਨਕ ਬਹੁਰਿ ਨ ਆਵਹਿ ਜਾਹਿ ॥੬॥
 ਤਿਸ ਤੇ ਦੂਰਿ ਕਹਾ ਕੋ ਜਾਇ ॥
 ਉਬਰੈ ਰਾਖਨਹਾਰੁ ਧਿਆਇ ॥

halat palat du-ay layho savaar.
 raam naam antar ur Dhaar.
 pooray gur kee pooree deekhi-aa.
 jis man basai tis saach pareekhi-aa.
 man tan naam japahu liv laa-ay.
dookh darad man tay bha-o jaa-ay.
 sach vaapaar karahu vaapaaree.
dargeh nibhai khayp tumaaree.
 aykaa tayk rakhahu man maahi.
 naanak baur na aavahi jaahi. ||6||
 tis tay door kahaa ko jaa-ay.
 ubrai raakhanhaar Dhi-aa-ay.

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ਨਿਰਭਉ ਜਪੈ ਸਗਲ ਭਉ ਮਿਟੈ ॥
 ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਪ੍ਰਾਣੀ ਛੁਟੈ ॥
 ਜਿਸੁ ਪ੍ਰਭੁ ਰਾਖੈ ਤਿਸੁ ਨਾਹੀ ਦੂਖ ॥
 ਨਾਮੁ ਜਪਤ ਮਨਿ ਹੋਵਤ ਸੂਖ ॥
 ਚਿੰਤਾ ਜਾਇ ਮਿਟੈ ਅਹੰਕਾਰੁ ॥
 ਤਿਸੁ ਜਨ ਕਉ ਕੋਇ ਨ ਪਹੁਚਨਹਾਰੁ ॥
 ਸਿਰ ਉਪਰਿ ਠਾਢਾ ਗੁਰੁ ਸੁਰਾ ॥
 ਨਾਨਕ ਤਾ ਕੇ ਕਾਰਜ ਪੂਰਾ ॥੭॥
 ਮਤਿ ਪੂਰੀ ਅੰਮ੍ਰਿਤੁ ਜਾ ਕੀ ਦ੍ਰਿਸਟਿ ॥
 ਦਰਸਨੁ ਪੇਖਤ ਉਧਰਤ ਸ੍ਰਿਸਟਿ ॥
 ਚਰਨ ਕਮਲ ਜਾ ਕੇ ਅਨੂਪ ॥
 ਸਫਲ ਦਰਸਨੁ ਸੁੰਦਰ ਹਰਿ ਰੂਪ ॥
 ਧੰਨੁ ਸੇਵਾ ਸੇਵਕੁ ਪਰਵਾਨੁ ॥
 ਅੰਤਰਜਾਮੀ ਪੁਰਖੁ ਪ੍ਰਧਾਨੁ ॥
 ਜਿਸੁ ਮਨਿ ਬਸੈ ਸੁ ਹੋਤ ਨਿਹਾਲੁ ॥
 ਤਾ ਕੈ ਨਿਕਟਿ ਨ ਆਵਤ ਕਾਲੁ ॥
 ਅਮਰ ਭਏ ਅਮਰਾ ਪਦੁ ਪਾਇਆ ॥
 ਸਾਧਸੰਗਿ ਨਾਨਕ ਹਰਿ ਧਿਆਇਆ ॥੮॥੨੨॥

nirbha-o japai sagal bha-o mitai.
 parabh kirpaa tay paraanee chhutai.
 jis parabh raakhai tis naahee dookh.
 naam japat man hovai sookh.
 chintaa jaa-ay mitai aha^Nkaar.
 tis jan ka-o ko-ay na pahuchanhaar.
 sir oopar thaaadhaa gur sooraa.
 naanak taa kay kaaraj pooraa. ||7||
 mat pooree amrit jaa kee darisat.
darsan paykhat uDhrai sarisat.
 charan kamal jaa kay anoop.
 safal darsan sundar har roop.
Dhan sayvaa sayvak parvaan.
 antarjaamee purakh parDhaan.
 jis man basai so hot nihaal.
 taa kai nikat na aavai kaal.
 amar bha-ay amraa pad paa-i-aa.
 saaDhsang naanak har Dhi-aa-i-aa. ||8||22||

GAURRI SUKHMANI MOHALLA: 5

In the previous “*Ashtpadi*” Guru Ji gave us the message that it is God, who has scripted, produced and directed this wonderful drama of the universe. His wonders and limits He Himself knows, and best things for us, is to simply obey His will, with humility, love, and cheer. In this “*Ashtpadi*” Guru Ji stresses upon the concept that it is the one God alone, who has expanded Himself into the universe. God and universe should not be considered as two separate entities, rather the two sides of the same coin.

Guru Ji says:

“*Shloak*” –

O the Master of all men and creatures, You Yourself are contained among all. O Nanak, it is the one (God) alone, who is pervading all over, where can one see any other”? (1)

Expanding on the above concept, Guru Ji says:

“*Ashtpadi*” –



He Himself is the speaker and Himself the listener. He Himself is one and He Himself becomes many. When it so pleases Him, He creates the world and in His will He merges it again into Himself. (O God), without Your (will), nothing happens. Under Your order, the whole universe is run. He, whom the venerable God makes to understand (this concept), He obtains the eternal Name (or love and understanding) of God. That person looks upon all impartially and the knower of real essence (of God). O Nanak, he becomes the victor (or knower) of the entire universe.”(1)

Now commenting upon the omnipotence of God, Guru Ji says: “All creatures and beings are under His control. He is merciful to the meek and support of the support less. None can kill him, whom God preserves, and deem that person to be dead, whom God forsakes from His mind.”

“Abandoning Him where one can go? For He the immaculate King is the preserver of all. In His hands are the secrets of all creatures. Therefore, both inside and out, always deem Him with you. The servant Nanak is always a sacrifice to Him, who is the ocean of infinite and endless merits.”(2)

Describing the merciful nature of God, Guru Ji says: “The perfect compassionate God is fully pervading everywhere, He shows mercy to all. About His doings, He Himself knows. The knower of all hearts is pervading everywhere. He sustains the creatures in many different ways. Whomsoever He has created, he meditates on that (God). On whom He becomes kind, him He unites with Him, and such persons worship Him, by singing His praise. O Nanak, he with faith, has believed in Him, in his mind, he has realized that one (God).”(3)

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Guru Ji now tells us, how the devotee of God, who understands the above concept, accepts the will of God and how by following Guru’s advice, he enshrines God in his heart. He says: “The devotee, remains attuned only to the one Name of God, (therefore) his wish doesn’t go in vain. It behooves the servant to perform the service and by understanding God’s will, he obtains the supreme state (of bliss). In whose mind abides the formless God, for them, there is no other better contemplation (than meditating on God’s Name). Breaking the (worldly) bonds, they become free from enmity, and day and night, they respectfully follow Guru’s advice. This way, they enjoy peace both in this and the next world, because O Nanak, God has Himself unites them with Himself.”(4)

Therefore, Guru Ji says to us: “(O my friends), join the society of saints and enjoy the ecstasy of singing praises of God of supreme bliss. Contemplate on the essence of God’s Name and thus emancipate your priceless (human) body. Sing the ambrosial hymns’ of God’s praise; this is the only way to save the soul. Deem God to be near you at all times. This way your ignorance will depart and darkness of mind will be dispelled. Listen to this advice and enshrine this in your heart and O Nanak, you will obtain the fruits of your heart’s content.”(5)

Continuing his advice Guru Ji says: “By enshrining God’s Name in your heart, embellish both this and the next birth of yours. Perfect is the instruction of the perfect Guru, and he in whose heart this (instruction) is truly enshrined; he obtains understanding about the eternal God. With your mind and body (fully concentrated), lovingly repeat God’s Name. This way all pain and fear will depart from your mind. O (human) trader, trade in the truth (of Name), so that the merchandise (your loving devotion) is duly approved in God’s court. Nanak (says), have only the one support (of God) in your mind, then you will not suffer the pain of coming and going (into this world) again.” (6)

Guru Ji adds: “Where can a person go afar from that (God)? Only by meditating on God, the preserver, a person is saved. He, who meditates on the fearless (God), all his fear gets obliterated. It is only by God’s grace, that a person is emancipated. He, whom God protects, no harm can come to him. By repeating (God’s) Name, the mind obtains peace. One’s anxiety departs and his ego is ended, and then no body can equal such a servant (of God). Beside whom is standing as guard the brave Guru, O Nanak, all his tasks are accomplished.”(7)

Summing up his advice, and the merits of following the same, Guru Ji says: “The world is delivered by beholding the sight (of that God), whose understanding is perfect and whose glance is ambrosial. He, who’s Name is immaculate and invaluable, beauteous is his form, and fruitful is His sight. Blessed is His service and acceptable is the servant in God’s court. (God), is the knower of hearts, and the supreme Being. He, within whose mind, (such a God) resides, is delighted. Even the (fear of) death does not come near him. In short, O Nanak, they who in holy congregation, have meditated on God, they have become free from (birth and) death, and they have obtained immortal status.”(8)



The message of this “*Ashtpadi*” is that if we want to break out of the cycles of births and deaths, and live happily ever after, we should seek, enshrine, and sincerely follow the Guru’s advice, and meditate on God’s Name in holy congregation.

ਸਲੋਕੁ ॥

ਗਿਆਨ ਅੰਜਨੁ ਗੁਰਿ ਦੀਆ ਅਗਿਆਨ ਅੰਧੇਰ ਬਿਨਾਸੁ ॥
ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੰਤ ਭੇਟਿਆ ਨਾਨਕ ਮਨਿ ਪਰਗਾਸੁ ॥੧॥

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ਅਸਟਪਦੀ ॥

ਸੰਤਸੰਗਿ ਅੰਤਰਿ ਪ੍ਰਭੁ ਡੀਠਾ ॥
ਨਾਮੁ ਪ੍ਰਭੁ ਕਾ ਲਾਗਾ ਮੀਠਾ ॥
ਸਗਲ ਸਮਿਗ੍ਰੀ ਏਕਸੁ ਘਟ ਮਾਹਿ ॥
ਅਨਿਕ ਰੰਗ ਨਾਨਾ ਦ੍ਰਿਸਟਾਹਿ ॥
ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥
ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸਾਮੁ ॥
ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ ॥
ਕਹਨੁ ਨ ਜਾਣੀ ਅਚਰਜ ਬਿਸਮਾਦ ॥
ਤਿਨਿ ਦੇਖਿਆ ਜਿਸੁ ਆਪਿ ਦਿਖਾਏ ॥
ਨਾਨਕ ਤਿਸੁ ਜਨ ਸੋਝੀ ਪਾਏ ॥੧॥
ਸੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਅਨੰਤ ॥
ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤ ॥
ਧਰਨਿ ਮਾਹਿ ਆਕਾਸ ਪਇਆਲ ॥
ਸਰਬ ਲੋਕ ਪੂਰਨ ਪ੍ਰਤਿਪਾਲ ॥

ਪੰਨਾ ੨੯੪

ਬਨਿ ਤਿਨਿ ਪਰਬਤਿ ਹੈ ਪਾਰਬ੍ਰਹਮੁ ॥
ਜੈਸੀ ਆਗਿਆ ਤੈਸਾ ਕਰਮੁ ॥
ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਮਾਹਿ ॥
ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸੇ ਸਮਾਹਿ ॥
ਤਿਸ ਤੇ ਭਿੰਨ ਨਹੀ ਕੇ ਠਾਉ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖੁ ਪਾਉ ॥੨॥
ਬੇਦ ਪੁਰਾਨ ਸਿੰਮ੍ਰਿਤਿ ਮਹਿ ਦੇਖੁ ॥
ਸਸੀਅਰ ਸੂਰ ਨਖ੍ਰਤੁ ਮਹਿ ਏਕੁ ॥
ਬਾਣੀ ਪ੍ਰਭ ਕੀ ਸਭੁ ਕੇ ਬੋਲੈ ॥
ਆਪਿ ਅਡੋਲੁ ਨ ਕਬਹੂ ਡੋਲੈ ॥
ਸਰਬ ਕਲਾ ਕਰਿ ਖੇਲੈ ਖੇਲ ॥
ਮੋਲਿ ਨ ਪਾਈਐ ਗੁਣਹ ਅਮੋਲ ॥
ਸਰਬ ਜੋਤਿ ਮਹਿ ਜਾ ਕੀ ਜੋਤਿ ॥
ਧਾਰਿ ਰਹਿਓ ਸੁਆਮੀ ਓਤਿ ਪੋਤਿ ॥
ਗੁਰ ਪਰਸਾਦਿ ਭਰਮ ਕਾ ਨਾਸੁ ॥
ਨਾਨਕ ਤਿਨ ਮਹਿ ਏਹੁ ਬਿਸਾਸੁ ॥੩॥
ਸੰਤ ਜਨਾ ਕਾ ਪੇਖਨੁ ਸਭੁ ਬ੍ਰਹਮ ॥
ਸੰਤ ਜਨਾ ਕੈ ਹਿਰਦੈ ਸਭਿ ਧਰਮ ॥
ਸੰਤ ਜਨਾ ਸੁਨਹਿ ਸੁਭ ਬਚਨ ॥

salok.

gi-aan anjan gur dee-aa agi-aan anDhayr binaas.
har kirpaa tay sant bhayti-aa naanak man pargaas. ||1||

asatpadee.

satsang antar parabh deethaa.
naam parabhoo kaa laagaa meethaa.
sagal samagree aykas ghat maahi.
anik rang naanaa daristaahi.
na-o niDh amrit parabh kaa naam.
dayhee meh is kaa bisraam.
sunn samaaDh anhat tah naad.
kahan na jaa-ee achraj bismaad.
tin daykhi-aa jis aap dikhaa-ay.
naanak tis jan sojhee paa-ay. ||1||
so antar so baahar anant.
ghat ghat bi-aap rahi-aa bhagvant.
Dharan maahi aakaas pa-i-aal.
sarab lok pooran partipaal.

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ban tin parbat hai paarbarahm.
jaisee aagi-aa taisaa karam.
pa-un paanee baisantar maahi.
chaar kunt dah disay samaahi.
tis tay bhinn nahee ko thaa-o.
gur parsaad naanak sukh paa-o. ||2||
bayd puraan simrit meh daykh.
sasee-ar soor nakh-yatar meh ayk.
banee parabh kee sabh ko bolai.
aap adol na kabhoo dolai.
sarab kalaa kar khaylai khayl.
mol na paa-ee-ai gunah amol.
sarab jot meh jaa kee jot.
Dhaar rahi-o su-aamee ot pot.
gur parsaad bharam kaa naas.
naanak tin meh ayhu bisaas. ||3||
sant janaa kaa paykhan sabh barahm.
sant janaa kai hirdai sabh Dharam.
sant janaa suneh subh bachan.



ਸਰਬ ਬਿਆਪੀ ਰਾਮ ਸੰਗਿ ਰਚਨ ॥
ਜਿਨਿ ਜਾਤਾ ਤਿਸ ਕੀ ਇਹ ਰਹਤ ॥
ਸਤਿ ਬਚਨ ਸਾਧੂ ਸਭਿ ਕਹਤ ॥
ਜੋ ਜੋ ਹੋਇ ਸੋਈ ਸੁਖੁ ਮਾਨੈ ॥
ਕਰਨ ਕਰਾਵਨਹਾਰੁ ਪ੍ਰਭੁ ਜਾਨੈ ॥
ਅੰਤਰਿ ਬਸੇ ਬਾਹਰਿ ਭੀ ਓਹੀ ॥
ਨਾਨਕ ਦਰਸਨੁ ਦੇਖਿ ਸਭ ਮੋਹੀ ॥੪॥
ਆਪਿ ਸਤਿ ਕੀਆ ਸਭੁ ਸਤਿ ॥
ਤਿਸੁ ਪ੍ਰਭ ਤੇ ਸਗਲੀ ਉਤਪਤਿ ॥

sarab bi-aapee raam sang rachan.
jin jaataa tis kee ih rahat.
sat bachan saaDhoo sabh khat.
jo jo ho-ay so-ee sukh maanai.
karan karaavanhaar parabh jaanai.
antar basay baahar bhee ohee.
naanak darsan daykh sabh mohee. ||4||
aap sat kee-aa sabh sat.
tis parabh tay saglee utpat.

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ਤਿਸੁ ਭਾਵੈ ਤਾ ਕਰੇ ਬਿਸਥਾਰੁ ॥
ਤਿਸੁ ਭਾਵੈ ਤਾ ਏਕੰਕਾਰੁ ॥
ਅਨਿਕ ਕਲਾ ਲਖੀ ਨਹ ਜਾਇ ॥
ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਮਿਲਾਇ ॥
ਕਵਨ ਨਿਕਟਿ ਕਵਨ ਕਹੀਐ ਦੂਰਿ ॥
ਆਪੇ ਆਪਿ ਆਪ ਭਰਪੂਰਿ ॥
ਅੰਤਰਗਤਿ ਜਿਸੁ ਆਪਿ ਜਨਾਏ ॥
ਨਾਨਕ ਤਿਸੁ ਜਨ ਆਪਿ ਬੁਝਾਏ ॥੫॥
ਸਰਬ ਭੂਤ ਆਪਿ ਵਰਤਾਰਾ ॥
ਸਰਬ ਨੈਨ ਆਪਿ ਪੇਖਨਹਾਰਾ ॥
ਸਗਲ ਸਮਗ੍ਰੀ ਜਾ ਕਾ ਤਨਾ ॥
ਆਪਨ ਜਸੁ ਆਪ ਹੀ ਸੁਨਾ ॥
ਆਵਨ ਜਾਨੁ ਇਕੁ ਖੇਲੁ ਬਨਾਇਆ ॥
ਆਗਿਆਕਾਰੀ ਕੀਨੀ ਮਾਇਆ ॥
ਸਭ ਕੈ ਮਧਿ ਅਲਿਪਤੋ ਰਹੈ ॥
ਜੋ ਕਿਛੁ ਕਹਣਾ ਸੁ ਆਪੇ ਕਹੈ ॥
ਆਗਿਆ ਆਵੈ ਆਗਿਆ ਜਾਇ ॥
ਨਾਨਕ ਜਾ ਭਾਵੈ ਤਾ ਲਏ ਸਮਾਇ ॥੬॥
ਇਸ ਤੇ ਹੋਇ ਸੁ ਨਾਹੀ ਬੁਰਾ ॥
ਓਰੈ ਕਹਹੁ ਕਿਨੈ ਕਛੁ ਕਰਾ ॥
ਆਪਿ ਭਲਾ ਕਰਤੂਤਿ ਅਤਿ ਨੀਕੀ ॥
ਆਪੇ ਜਾਨੈ ਅਪਨੇ ਜੀ ਕੀ ॥
ਆਪਿ ਸਾਚੁ ਧਾਰੀ ਸਭ ਸਾਚੁ ॥
ਓਤਿ ਪੋਤਿ ਆਪਨ ਸੰਗਿ ਰਾਚੁ ॥
ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਹੀ ਨ ਜਾਇ ॥
ਦੂਸਰ ਹੋਇ ਤ ਸੋਝੀ ਪਾਇ ॥
ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਪਰਵਾਨੁ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਇਹੁ ਜਾਨੁ ॥੭॥
ਜੋ ਜਾਨੈ ਤਿਸੁ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥
ਆਪਿ ਮਿਲਾਇ ਲਏ ਪ੍ਰਭੁ ਸੋਇ ॥
ਓਹੁ ਧਨਵੰਤੁ ਕੁਲਵੰਤੁ ਪਤਿਵੰਤੁ ॥
ਜੀਵਨ ਮੁਕਤਿ ਜਿਸੁ ਰਿਦੈ ਭਗਵੰਤੁ ॥
ਧੰਨੁ ਧੰਨੁ ਧੰਨੁ ਜਨੁ ਆਇਆ ॥

tis bhaavai taa karay bisthaar.
tis bhaavai taa aykankaar.
anik kalaa lakhee nah jaa-ay.
jis bhaavai tis la-ay milaa-ay.
kavan nikat kavan kahee-ai door.
aapay aap aap bharpoor.
antargat jis aap janaa-ay.
naanak tis jan aap bujhaa-ay. ||5||
sarab bhoot aap vartaaraa.
sarab nain aap paykhanhaaraa.
sagal samagree jaa kaa tanaa.
aapan jas aap hee sunaa.
aavan jaan ik khayl banaa-i-aa.
aagi-aakaaree keenee maa-i-aa.
sabh kai maDh alipato rahai.
jo kichh kahnaa so aapay kahai.
aagi-aa aavai aagi-aa jaa-ay.
naanak jaa bhaavai taa la-ay samaa-ay. ||6||
is tay ho-ay so naahee buraa.
orai kahhu kinai kachh karaa.
aap bhala kartoat at neekee.
aapay jaanai apnay jee kee.
aap saach Dhaaree sabh saach.
ot pot aapan sang raach.
taa kee gat mit kahee na jaa-ay.
doosar ho-ay ta sojhee paa-ay.
tis kaa kee-aa sabh parvaan.
gur parsaad naanak ih jaan. ||7||
jo jaanai tis sadaa sukh ho-ay.
aap milaa-ay la-ay parabh so-ay.
oh Dhanvant kulvant pativant.
jeevan mukat jis ridai bhagvant.
Dhan Dhan Dhan jan aa-i-aa.

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ਪੰਨਾ ੨੯੫
ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਸਭੁ ਜਗਤੁ ਤਰਾਇਆ ॥

jis parsaad sabh jagat taraa-i-aa.



ਜਨ ਆਵਨ ਕਾ ਇਹੈ ਸੁਆਉ ॥	jan aavan kaa ihai su-aa-o.
ਜਨ ਕੈ ਸੰਗਿ ਚਿਤਿ ਆਵੈ ਨਾਉ ॥	jan kai sang chit aavai naa-o.
ਆਪਿ ਮੁਕਤੁ ਮੁਕਤੁ ਕਰੈ ਸੰਸਾਰੁ ॥	aap mukaṭ mukaṭ karai sansaar.
ਨਾਨਕ ਤਿਸੁ ਜਨ ਕਉ ਸਦਾ ਨਮਸਕਾਰੁ ॥੮॥੨੩॥	naanak tis jan ka-o sadaa namaskaar. 8 23

GAURRI SUKHMANI MOHALLA: 5

In the previous “*Ashpadi*”, Guru Ji advised us that if we want to break out of the cycles of births and deaths, and live happily ever after, we should seek, enshrine, and sincerely follow the Guru’s advice, and meditate on God’s Name in holy congregation. In this “*Ashpadi*” Guru Ji tells us what happens when, the Guru gives the divine knowledge to a devotee, and how his concept and vision about God gets enlightened.

Talking in metaphoric terms, Guru Ji says:

“*Shloak*” –

(He, in whose eyes), the Guru has put the slaver of (divine) knowledge; darkness of (his) ignorance is destroyed. By God’s grace, who has met the saint (Guru), O Nanak, his mind is enlightened by (divine) knowledge.”(1)

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Guru Ji now, shares with us, what kind of boons we receive when the saint (Guru) shows his mercy on us. He says:

“*Ashpadi*” –

In the company of saint (Guru), he who has seen God within him, to him God’s Name seems pleasing. He sees the entire matter (of the universe contained) in the one (God), and countless phenomena of different colors and forms seem emanating from Him. (He also comes to realize that), God’s Name, which is valuable like all the nine treasures (of the world), abides in the (human) body (itself). In that (abode of Name), there is (an atmosphere of absolute) silent meditation, and melody of celestial music keeps playing there. That wonderful ecstasy cannot be described. But, O Nanak, (this ecstasy and wonderful vision), only he has seen, whom God Himself shows, because God grants this understanding to such a devotee (only).”(1)

Guru Ji now tells what kind of knowledge the devotee gains and then with what kind of a perspective he starts to view different things. He says: “(Such a devotee realizes that) whatever is within him, that same infinite (God) is outside (also). That limitless God is pervading each and every heart. He is (present) in earth, sky and the under-world. He is the perfect sustainer of all the worlds. The supreme God is contained in the forests, grass blades, and mountains. As is His command, so is the deed (of any creature). God is present in air, water and fire. He is seen pervading in all the four corners, and the ten directions. There is no place apart from Him. Nanak says (O man), through Guru’s grace (enjoy) the pleasure (such a perspective).”(2)

Continuing his advice, Guru Ji says to us: “(O man), try to see (God) in “*Vedas*”, “*Puranas*” and “*Simritis*”. That same one (God) is contained in the sun, moon and the stars also. Every creature utters, God’s word, but He remains unwavering and never wavers. After creating all the powers, He is playing His games. His cannot be obtained at any price, because He possesses priceless merits. He, whose light is illuminating in all the creatures, like warp and woof, that Master, is supporting all. (However) O Nanak, the belief in this omnipotence of God is formed only in the minds of those, whose doubt is dispelled by Guru’s grace.”(3)

Explaining, the above statement, about the grace of the saints (Guru), he says: “The saints see God everywhere. All the thoughts, which arise in their hearts, are that of righteousness. The saints (do not care for slander or evil), they listen only to good words, and always remain absorbed in the all-pervading God. He, who realized (God), this becomes his way of life. The saints utter only truth. Whatever happens, (the devotee) finds peace in that. He believes that God is the doer and cause of everything. (He believes that the) same God who abides within (the creatures) is also outside. O Nanak, seeing (this all pervading) sight of God, the entire (universe) is enraptured.”(4)

Commenting upon the wonderful and eternal deeds of God, Guru Ji says: “God Himself is true and whatever He has



created is also true (or actually existent). All the creation has originated from that God. When it so pleases Him, He expands this universe and if He so wills (He merges everything into Himself and) becomes one alone. His countless powers cannot be described. He unites with Himself, whomsoever He pleases. Who, He is near, and from whom, can we say, that He is far, because He is all by Himself, and is fully pervading everywhere. Within whose inside, He imparts this understanding, to Him, O Nanak, reveals His self.”(5)

Giving more details about the all-pervasiveness of God, Guru Ji says: “In all creatures, He Himself is pervading. In the eyes (of all beings), He is the one who is seeing. All matter is part of whose body. His praise, He Himself listens. The coming and going (of the creatures), He has made a game, and made the world obedient (to His command). He resides amidst all and yet lives detached from them. Whatever, has to be said, He Himself says. (Every creature) comes as per His command, and departs (from here) as per His order. O Nanak, whenever (God) so wishes, (He) merges (the creature) into Him.” (6)

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Guru Ji now wants to impress upon us that nothing bad ever is done by God (it may seem bad to us for sometime, but in His great scheme of things it is all for some good). So we should always accept His will happily. He says: “Nothing ever happens bad from Him. Say, has any one else beside (God) done anything? He Himself is good and His deed is extremely good. He alone knows, what is in His mind. He Himself is true and true is everything, which He has created. Like warp and woof, He has kept (this creation) linked to Him. His condition and extent cannot be described. If there were another like Him only then one could understand Him. (All creatures) have to accept His doings. But, O Nanak, it is only through Guru’s grace that one obtains this understanding.”(7)

Guru Ji concludes this “*Ashtpadi*” by describing the merits of realizing and accepting the above concepts. He says: “He, who understands that (mystery), he always remains in peace. On His own, that God unites him with Himself. That person is (truly) wealthy, of high family, and a person of honor. He, in whose heart is contained God, is emancipated while alive. Blessed, again and again is the advent of such a devotee, by whose grace, the entire world gets saved. The purpose of the advent of such devotees into this world is that, in their company, God’s Name is remembered by others as well. He Himself is emancipated himself and emancipates (the rest of) the world with him, Nanak always bows to such a devotee.”(8-23)

The message of this “*Ashtpadi*” is that we should always remember that God is pervading everywhere and in every body. He is the doer and cause of every thing, and whatever He does is for good. Nothing ever bad happens at His hands, even though, it may seem to us that way). Therefore the best way for all of us is to always accept whatever He does, with good cheer, and always meditate on His Name and sing His praise under the guidance of Guru (Granth Sahib Ji).

ਸਲੋਕੁ ॥

ਪੂਰਾ ਪ੍ਰਭੁ ਆਰਾਧਿਆ ਪੂਰਾ ਜਾ ਕਾ ਨਾਉ ॥
ਨਾਨਕ ਪੂਰਾ ਪਾਇਆ ਪੂਰੇ ਕੇ ਗੁਨ ਗਾਉ ॥੧॥

ਅਸਟਪਦੀ ॥

ਪੂਰੇ ਗੁਰ ਕਾ ਸੁਨਿ ਉਪਦੇਸੁ ॥
ਪਾਰਬ੍ਰਹਮੁ ਨਿਕਟਿ ਕਰਿ ਪੇਖੁ ॥
ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਹੁ ਗੋਬਿੰਦੁ ॥
ਮਨ ਅੰਤਰ ਕੀ ਉਤਰੈ ਚਿੰਦੁ ॥
ਆਸ ਅਨਿਤ ਤਿਆਗਹੁ ਤਰੰਗੁ ॥
ਸੰਤ ਜਨਾ ਕੀ ਧੂਰਿ ਮਨ ਮੰਗੁ ॥
ਆਪੁ ਛੋਡਿ ਬੇਨਤੀ ਕਰਹੁ ॥
ਸਾਧਸੰਗਿ ਅਗਨਿ ਸਾਗਰੁ ਤਰਹੁ ॥
ਹਰਿ ਧਨ ਕੇ ਭਰਿ ਲੇਹੁ ਭੰਡਾਰੁ ॥
ਨਾਨਕ ਗੁਰ ਪੂਰੇ ਨਮਸਕਾਰੁ ॥੧॥
ਖੇਮ ਕੁਸਲ ਸਹਜ ਆਨੰਦੁ ॥

salok.

pooraa parabh aaraaDhi-aa pooraa jaa kaa naa-o.
naanak pooraa paa-i-aa pooray kay gun gaa-o. ||1||

asatpadee.

pooray gur kaa sun updays.
paarbarahm nikat kar paykh.
saas saas simrahu gobind.
man antar kee utrai chind.
aas anit ti-aagahu tarang.
sant janaa kee Dhoor man mang.
aap chhod bayntee karahu.
saaDhsang agan saagar tarahu.
har Dhan kay bhar layho bhandaar.
naanak gur pooray namaskaar. ||1||
khaym kusal sahj aanand.



ਸਾਧਸੰਗਿ ਭਜੁ ਪਰਮਾਨੰਦ ॥
 ਨਰਕ ਨਿਵਾਰਿ ਉਧਾਰਹੁ ਜੀਉ ॥
 ਗੁਨ ਗੋਬਿੰਦ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਉ ॥
 ਚਿਤਿ ਚਿਤਵਹੁ ਨਾਰਾਇਣ ਏਕ ॥
 ਏਕ ਰੂਪ ਜਾ ਕੇ ਰੰਗ ਅਨੇਕ ॥
 ਗੋਪਾਲ ਦਾਮੋਦਰ ਦੀਨ ਦਇਆਲ ॥
 ਦੁਖ ਭੰਜਨ ਪੂਰਨ ਕਿਰਪਾਲ ॥
 ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਮੁ ਬਾਰੰ ਬਾਰ ॥
 ਨਾਨਕ ਜੀਅ ਕਾ ਇਹੈ ਅਧਾਰ ॥੨॥
 ਉਤਮ ਸਲੋਕ ਸਾਧ ਕੇ ਬਚਨ ॥

saaDhsang bhaj parmaanand.
 narak nivaar uDhaarahu jee-o.
 gun gobind amrit ras pee-o.
 chit chitvahu naaraa-in ayk.
 ayk roop jaa kay rang anayk.
 gopaal daamodar deen da-i-aal.
dukh bhanjan pooran kirpaal.
 simar simar naam baara^N baar.
 naanak jee-a kaa ihai aDhaar. ||2||
 utam salok saaDh kay bachan.

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ਅਮੁਲੀਕ ਲਾਲ ਏਹਿ ਰਤਨ ॥
 ਸੁਨਤ ਕਮਾਵਤ ਹੋਤ ਉਧਾਰ ॥
 ਆਪਿ ਤਰੈ ਲੋਕਹ ਨਿਸਤਾਰ ॥
 ਸਫਲ ਜੀਵਨੁ ਸਫਲੁ ਤਾ ਕਾ ਸੰਗੁ ॥
 ਜਾ ਕੈ ਮਨਿ ਲਾਗਾ ਹਰਿ ਰੰਗੁ ॥
 ਜੈ ਜੈ ਸਬਦੁ ਅਨਾਹਦੁ ਵਾਜੈ ॥
 ਸੁਨਿ ਸੁਨਿ ਅਨਦ ਕਰੇ ਪ੍ਰਭੁ ਗਾਜੈ ॥
 ਪ੍ਰਗਟੇ ਗੁਪਾਲ ਮਹਾਂਤ ਕੈ ਮਾਥੇ ॥
 ਨਾਨਕ ਉਧਰੇ ਤਿਨ ਕੈ ਸਾਥੇ ॥੩॥
 ਸਰਨਿ ਜੋਗੁ ਸੁਨਿ ਸਰਨੀ ਆਏ ॥
 ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਪ ਮਿਲਾਏ ॥
 ਮਿਟਿ ਗਏ ਬੈਰ ਭਏ ਸਭ ਰੇਨ ॥
 ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਾਧਸੰਗਿ ਲੈਨ ॥
 ਸੁਪ੍ਰਸੰਨ ਭਏ ਗੁਰਦੇਵ ॥
 ਪੂਰਨ ਹੋਈ ਸੇਵਕ ਕੀ ਸੇਵ ॥
 ਆਲ ਜੰਜਾਲ ਬਿਕਾਰ ਤੇ ਰਹਤੇ ॥
 ਰਾਮ ਨਾਮ ਸੁਨਿ ਰਸਨਾ ਕਹਤੇ ॥
 ਕਰਿ ਪ੍ਰਸਾਦੁ ਦਇਆ ਪ੍ਰਭਿ ਧਾਰੀ ॥
 ਨਾਨਕ ਨਿਬਹੀ ਖੇਪ ਹਮਾਰੀ ॥੪॥
 ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ ॥
 ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ ॥
 ਸੁਖਮਨੀ ਸਹਜ ਗੋਬਿੰਦ ਗੁਨ ਨਾਮ ॥
 ਜਿਸੁ ਮਨਿ ਬਸੈ ਸੁ ਹੋਤ ਨਿਧਾਨ ॥
 ਸਰਬ ਇਛਾ ਤਾ ਕੀ ਪੂਰਨ ਹੋਇ ॥
 ਪ੍ਰਧਾਨ ਪੁਰਖੁ ਪ੍ਰਗਟੁ ਸਭ ਲੋਇ ॥
 ਸਭ ਤੇ ਉਚ ਪਾਏ ਅਸਥਾਨੁ ॥
 ਬਹੁਰਿ ਨ ਹੋਵੈ ਆਵਨ ਜਾਨੁ ॥
 ਹਰਿ ਧਨੁ ਖਾਟਿ ਚਲੈ ਜਨੁ ਸੋਇ ॥
 ਨਾਨਕ ਜਿਸਹਿ ਪਰਾਪਤਿ ਹੋਇ ॥੫॥
 ਖੇਮ ਸਾਂਤਿ ਰਿਧਿ ਨਵ ਨਿਧਿ ॥
 ਬੁਧਿ ਗਿਆਨੁ ਸਰਬ ਤਹ ਸਿਧਿ ॥
 ਬਿਦਿਆ ਤਪੁ ਜੋਗੁ ਪ੍ਰਭ ਧਿਆਨੁ ॥

amuleek laal ayhi raṭan.
 sunat kamaavat hoṭ uDhaar.
 aap tarai lokah nistaar.
 safal jeevan safal taa kaa sang.
 jaa kai man laagaa har rang.
 jai jai sabad anaahad vaajai.
 sun sun anad karay parabh gaajai.
 pargatay gupaal mahaa^N kai maathay.
 naanak uDhray tin kai saathay. ||3||
 saran jog sun sarnee aa-ay.
 kar kirpaa parabh aap milaa-ay.
 mit ga-ay bair bha-ay sabh rayn.
 amrit naam saaDhsang lain.
 suparsan bha-ay gurdav.
 pooran ho-ee sayvak kee sayv.
 aal janjaal bikaar tay rahtay.
 raam naam sun rasnaa kahtay.
 kar parsaad da-i-aa parabh Dhaaree.
 naanak nibhee khayp hamaaree. ||4||
 parabh kee ustat karahu sant meet.
 saavDhaan aykaagar cheet.
 sukhmanee sahj gobind gun naam.
 jis man basai so hoṭ niDhaan.
 sarab ichh^haa taa kee pooran ho-ay.
 parDhaan purakh pargat sabh lo-ay.
 sabh tay ooch paa-ay asthaan.
 bahur na hovai aavan jaan.
 har Dhan khaat chalai jan so-ay.
 naanak jisahi paraapat ho-ay. ||5||
khaym saa^N riDh nav niDh.
 buDh gi-aan sarab tah siDh.
 bidi-aa tap jog parabh Dhi-aan.

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ਪੰਨਾ ੨੯੬



ਗਿਆਨੁ ਸ੍ਰੋਸਟ ਉਤਮ ਇਸਨਾਨੁ ॥
 ਚਾਰਿ ਪਦਾਰਥ ਕਮਲ ਪ੍ਰਗਾਸ ॥
 ਸਭ ਕੈ ਮਧਿ ਸਗਲ ਤੇ ਉਦਾਸ ॥
 ਸੁੰਦਰੁ ਚਤੁਰੁ ਤਤ ਕਾ ਬੇਤਾ ॥
 ਸਮਦਰਸੀ ਏਕ ਦ੍ਰਿਸਟੇਤਾ ॥
 ਇਹ ਫਲ ਤਿਸੁ ਜਨ ਕੈ ਮੁਖਿ ਭਨੇ ॥
 ਗੁਰ ਨਾਨਕ ਨਾਮ ਬਚਨ ਮਨਿ ਸੁਨੇ ॥੬॥
 ਇਹੁ ਨਿਧਾਨੁ ਜਪੈ ਮਨਿ ਕੋਇ ॥
 ਸਭ ਜੁਗ ਮਹਿ ਤਾ ਕੀ ਗਤਿ ਹੋਇ ॥
 ਗੁਣ ਗੋਬਿੰਦ ਨਾਮ ਧੁਨਿ ਬਾਣੀ ॥
 ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਬਖਾਣੀ ॥

gi-aan saraysat ootam isnaan.
 chaar padaarath kamal pargaas.
 sabh kai maDh sagal tay udaas.
 sundar chaṭur ṭaṭ kaa bayṭaa.
 samadrasee ayk daristayṭaa.
 ih fal tis jan kai mukh bhanay.
 gur naanak naam bachan man sunay. ||6||
 ih niDhaan japai man ko-ay.
 sabh jug meh ṭaa kee gaṭ ho-ay.
 gun gobind naam Dhun bane.
 simrit saastar bayḍ bakhaanee.

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ਸਗਲ ਮਤਾਂਤ ਕੇਵਲ ਹਰਿ ਨਾਮ ॥
 ਗੋਬਿੰਦ ਭਗਤ ਕੈ ਮਨਿ ਬਿਸ੍ਰਾਮ ॥
 ਕੋਟਿ ਅਪ੍ਰਾਧ ਸਾਧਸੰਗਿ ਮਿਟੈ ॥
 ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਜਮ ਤੇ ਛੁਟੈ ॥
 ਜਾ ਕੈ ਮਸਤਕਿ ਕਰਮ ਪ੍ਰਭਿ ਪਾਏ ॥
 ਸਾਧ ਸਰਣਿ ਨਾਨਕ ਤੇ ਆਏ ॥੭॥
 ਜਿਸੁ ਮਨਿ ਬਸੈ ਸੁਨੈ ਲਾਇ ਪ੍ਰੀਤਿ ॥
 ਤਿਸੁ ਜਨ ਆਵੈ ਹਰਿ ਪ੍ਰਭੁ ਚੀਤਿ ॥
 ਜਨਮ ਮਰਨ ਤਾ ਕਾ ਦੂਖੁ ਨਿਵਾਰੈ ॥
 ਦੁਲਭ ਦੇਹ ਤਤਕਾਲ ਉਧਾਰੈ ॥
 ਨਿਰਮਲ ਸੋਭਾ ਅੰਮ੍ਰਿਤ ਤਾ ਕੀ ਬਾਣੀ ॥
 ਏਕੁ ਨਾਮੁ ਮਨ ਮਾਹਿ ਸਮਾਨੀ ॥
 ਦੂਖ ਰੋਗ ਬਿਨਸੇ ਭੈ ਭਰਮ ॥
 ਸਾਧ ਨਾਮ ਨਿਰਮਲ ਤਾ ਕੇ ਕਰਮ ॥
 ਸਭ ਤੇ ਉਚ ਤਾ ਕੀ ਸੋਭਾ ਬਾਣੀ ॥
 ਨਾਨਕ ਇਹ ਗੁਣਿ ਨਾਮੁ ਸੁਖਮਨੀ ॥੮॥੨੪॥

sagal mataa^Nt kayval har naam.
 gobind bhagat kai man bisraam.
 kot apraaDh saaDhsang mitai.
 sant kirpaa tay jam tay chhutai.
 jaa kai mastak karam parabh paa-ay.
 saaDh saran naanak tay aa-ay. ||7||
 jis man basai sunai laa-ay pareet.
 tis jan aavai har parabh cheet.
 janam maran ṭaa kaa dookh nivaarai.
 dulabh dayh taṭkaal uDhaarai.
 nirmal sobhaa amrit ṭaa kee baanee.
 ayk naam man maahi samaanee.
 dookh rog binsay bhai bharam.
 saaDh naam nirmal ṭaa kay karam.
 sabh tay ooch ṭaa kee sobhaa bane.
 naanak ih gun naam sukhmanee. ||8||24||

GAURRI SUKHMANI M: 5

Guru Ji began this chapter called “Sukhmani” (meaning the crown or psalm of peace), by saying “I wish that I might keep meditating (on God, and) by meditating on Him again and again; I may obtain peace, and thus get rid of afflictions (like lust, anger, and greed etc.) within my body. I contemplate on Him, who pervades the universe and whose Name myriads of creatures repeat. Guru Ji concludes this chapter, by giving the same advice to us, so that we too may enjoy true happiness, and the bliss of divine peace.

Summarizing the benefits of meditating on the perfect God, Guru Ji says:

“Shloak” -

(He, who has) meditated on that perfect God whose Name is eternal, O Nanak, he has obtained the perfect (God. Therefore O my friends, you should also), sing praises of that perfect God.”(1)

Explaining his advice, in detail, Guru Ji says:

“Ashtpadi” -

(O man, if you want to reach that perfect state, then) listen to the instruction (or Gurbani) of the perfect Guru and always deem yourself to be in his presence. Meditate on God, with every breath of yours. This way the worry inside your mind will depart. Forsake the waves of transient desires and from the core of your heart ask for the dust (or humble



service) of the saintly persons. Shedding your ego, make a humble prayer (to God) and seek the company of saints. So that in their company you may be able to swim across the fire like worldly ocean. O Nanak, pay obeisance to the perfect Guru, and fill yourself with the treasures of God's Name.”(1)

Describing, what we ought to do in the company of saintly persons, and what would be the benefits of doing that Guru Ji says: “(O my friend), in the company of saints, mediate on God, the embodiment of supreme bliss. By doing so, you will obtain eternal peace, comforts of life, spiritual poise, and bliss. (O my friend), drink the nectar of God's praise, and this way save your soul from (the pain of) hell. Contemplate on the one God in your mind, whose form is one, but has many manifestations. He, the Master of the earth, is kind and merciful to the meek. He is the destroyer of pain and perfect embodiment of kindness. O Nanak meditates on that (God's) Name again and again, because this is the only support of the soul.”(2)

Emphasizing on the greatness of the saint Guru's words (or Gurbani), Guru Ji says: “Sublime are the hymns, and words of the saint (Guru). They are like priceless pearls and jewels. By listening, and practicing (these words or Gurbani) one's life is emancipated. (He who acts on Gurbani), saves himself, and helps others to swim cross the worldly ocean. He, whose mind gets imbued with the love of God, accomplished becomes his life, and fruitful becomes his company.”

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“In his heart start playing a continuous divine song of victory. He feels great pleasure in listening (to this song) again, (because this is the sign that God (Himself) has manifested in him. (This is how), the Master of the universe, manifests Himself on the foreheads of such great persons, and O Nanak, in their company (many others) are also saved.”(3)

Guru Ji now shares his own experience when he sought the refuge of the saints (Guru). He says: “Hearing (that God) is capable of providing shelter, I sought His refuge. Showing His mercy, God Himself united me with Him. In the company of saints, I started meditating on the nectar like Name (of God). By doing so, all my enmities were gone and I have become (so humble as if I am) the dust of every one (without any ill feeling or grudge against anybody). My Guru God is very pleased with me, and the service of the servant has accomplished (its purpose). I have become free of all worldly entanglements and sins, and now I only hear and utter only God's Name from my tongue. By His grace God has showed mercy on me, and this way, Nanak's merchandise reached its destination (and approved in God's court).”(4)

Therefore, on the basis of his personal experience, Guru Ji says to us: “O my saintly friends, sing praises of God with full attention and concentration of mind. God's praise, and God's Name is the crown jewel of peace and (celestial) poise. He in whose heart abides (God's Name), he becomes the treasure of merits. All his wishes are fulfilled, and all over the world he becomes known as a great person. He obtains the most exalted state (of bliss). He doesn't go through (the cycle of) coming and going. However, O Nanak, only that person earns the wealth of God's (Name), who is blessed with this gift (as per his pre ordained destiny).”(5)

Guru Ji now describes in more detail some of the benefits received by a person who dwells on God's Name. He says: “(He, who meditates on God's Name) obtains eternal peace, all the treasures of wealth, divine knowledge, all powers to perform miracles, learning, penance, union with God, and meditation on the Master. In addition, he receives divine knowledge, and most exalted ablution (or purification of the soul). He also obtains all the four cardinal boons (of faith, wealth, sexual satisfaction and emancipation), and (such inner joy, as if his heart), has blossomed like a lotus. Even though he lives in the midst of all (his family and friends, yet he remains) detached from them all. He becomes most pleasing, shrewd and knower of the essence (of things). He looks on all alike and always sees the One (God) in all. But O Nanak, only that person tastes such fruits (and enjoys such divine qualities), who listens (and acts on the) advice of the Guru from the core of his heart.”(6)

Once again emphasizing on the blessings of meditating on God's Name, Guru Ji says: “Who so ever meditates on this treasure (of Name), from the core of his heart, in all ages, he obtains a high status. Even his ordinary speech is recitation of Guru's words (Gurbani) and singing of God's praise is meditation on God's Name. The “Simritis”, “*Shastras*” and “*Vedas*” also say the same thing. The essence or the message of all the religions is also to meditate on God's Name. The abode of God's Name is in the hearts of the devotee of God. Millions of one's sins are erased in the company of such saints and by the saint (Guru's) grace; a person is released from the clutches of demon of death. But, O Nanak, in whose lot, is so writ by God, they alone seek refuge of the saint (Guru).”(7)

Guru Ji concludes this chapter (“*Sukhmani*”), by listing the merits of reading, listening, and whole-heartedly



acting on the advice, given therein. He says: “(The person), in whose heart resides (God’s) Name, who listens to (God’s praise) with love, God comes to reside in his heart. (God) ends his pain of coming and going in this world, and instantly emancipate his invaluable life. Spotless becomes his reputation and sweet like nectar becomes his speech, because only the one Name (of God) abides in his mind. All his pains, maladies, fears, and doubts are destroyed. He is known as a saint and his deeds become immaculate. His glory becomes highest of the high. O Nanak, because of such merits, (God’s Name) is the crown jewel of all pleasures.”(8-24)

This “*Ashtpadi*” gives the essence of The message of this whole chapter Sukhmani (the Psalm of Peace) and that message is that mediation on God’s Name with full concentration of mind is like a mine (of Jewels) of all kinds of peace, pleasures, wealth and fame.

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ਬਿਤੀ ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਸਲੋਕੁ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਸੁਆਮੀ ਸਿਰਜਨਹਾਰੁ ॥

ਅਨਿਕ ਭਾਂਤਿ ਹੋਇ ਪਸਰਿਆ ਨਾਨਕ ਏਕੰਕਾਰੁ ॥੧॥

ਪਉੜੀ ॥

ਏਕਮ ਏਕੰਕਾਰੁ ਪ੍ਰਭੁ ਕਰਉ ਬੰਦਨਾ ਧਿਆਇ ॥

ਗੁਣ ਗੋਬਿੰਦ ਗੁਪਾਲ ਪ੍ਰਭ ਸਰਨਿ ਪਰਉ ਹਰਿ ਰਾਇ ॥

ਤਾ ਕੀ ਆਸ ਕਲਿਆਣ ਸੁਖ ਜਾ ਤੇ ਸਭੁ ਕਛੁ ਹੋਇ ॥

ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸਿ ਭ੍ਰਮਿਓ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥

ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਸੁਨੇ ਬਹੁ ਬਿਧਿ ਕਰਉ ਬੀਚਾਰੁ ॥

ਪਤਿਤ ਉਧਾਰਨ ਭੈ ਹਰਨ ਸੁਖ ਸਾਗਰ ਨਿਰੰਕਾਰ ॥

ਦਾਤਾ ਭੁਗਤਾ ਦੇਨਹਾਰੁ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਇ ॥

ਜੋ ਚਾਹਹਿ ਸੋਈ ਮਿਲੈ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ॥੧॥

ਗੋਬਿੰਦ ਜਸੁ ਗਾਈਐ ਹਰਿ ਨੀਤ ॥

ਮਿਲਿ ਭਜੀਐ ਸਾਧਸੰਗਿ ਮੇਰੇ ਮੀਤ ॥੧॥ ਰਹਾਉ ॥

thītee ga-orhee mehlāa 5.

salok.

ik-o^Nkaar satgur parsaaḁ.

jal thal mahee-al poori-aa su-aamee sirjanhaar.

anik bhāa^N ho-ay pasri-aa naanak aykankaar. ||1||

pa-orhee.

aykam aykankaar parabḥ kara-o bandnaa Dhi-aa-ay.

gun gobind gupaal parabḥ saran para-o har raa-ay.

taa kee aas kali-aan sukh jaa tay sabḥ kachḥ ho-ay.

chaar kunt dah dis bharmi-o tis bin avar na ko-ay.

bayd puraana simrit sunay baho biDh kara-o beechaar.

patit uDhaaran bhai haran sukh saagar nirankaar.

daataa bhugtaa daynhaar tis bin avar na jaa-ay.

jo chaaheh so-ee milai naanak har gun gaa-ay. ||1||

gobind jas gaa-ee-ai har neet.

mil bhajee-ai saaDhsang mayray meet. ||1|| rahaa-o.

THITTI

GAURRI MOHALLA 5

This chapter of Gurbani is titled “*Thitti*” (meaning lunar calendar days), which start from one and end at 15 according to the waxing of the moon in 15 stages. The final stage on 15th day is called “*Pooran Maashi*” (meaning full moon) and then the moon starts waning and the days are counted as one to 15 again and the 15th day is called “*Amavas*” (or the night of total darkness), when the moon disappears completely. In this chapter Guru Ji advises us that instead of worrying about different superstitions related to these lunar stages or days, as propagated by many astrologers, and Pundits, we should daily sing praises of God in the company of saints.

Guru Ji says:

**“Salok”-**

“(O my friends), our Creator and Master is pervading in all waters, lands, and the sky. O Nanak, in many different ways, He has spread out Himself.”(1)

In those days, and to a very large extent even today used people do different things according to the particular “*Thitt*” or the lunar day, such as observing a particular kind of fast, doing or not doing a certain kind of work, or giving a particular commodity in charity. Guru Ji details, what he does on the different lunar calendar days. He says:

“Paurri

First Lunar Day:-(O my friends), I only bow before and worship the one God. I sing praises of that God, the Master of the universe, and seek the refuge of God, the king. I rest all my hope on Him to attain bliss and redemption, by whose command, everything happens. I have wandered through all the four corners and ten directions, and have found that except Him, there is no other (Master or Savior). I have listened to the “*Vedas*”, “*Puranas*”, and “*Simritis*” and have reflected on them in many ways, (but I have come to the conclusion, that it is only) the formless God, who is the savior of sinners, dispeller of fear (of the creatures), and the ocean of peace. He Himself is the giver and Himself the enjoyer; there is no other place to go except His refuge. Nanak sings praises of that God, from whom one obtains, whatever one wishes.”(1)

Therefore, giving the essence of this whole chapter, Guru Ji says: “Every day, we should sing praises of God of the universe. Yes, O my friends, joining the company of the saintly persons, we should meditate (on that God).” (1-Pause)

The message of the first lunar day is that we should realize, that it is the one God, the creator, who is pervading in all waters, lands, and the sky. He is our only savior, and sanctifier. Therefore, we should only worship and bow before Him, for the fulfillment of all our desires.

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ਸਲੋਕੁ ॥

ਕਰਉ ਬੰਦਨਾ ਅਨਿਕ ਵਾਰ ਸਰਨਿ ਪਰਉ ਹਰਿ ਰਾਇ ॥
ਭ੍ਰਮੁ ਕਟੀਐ ਨਾਨਕ ਸਾਧਸੰਗਿ ਦੁਤੀਆ ਭਾਉ ਮਿਟਾਇ ॥੨॥

ਪਉੜੀ ॥

ਦੁਤੀਆ ਦੁਰਮਤਿ ਦੂਰਿ ਕਰਿ ਗੁਰ ਸੇਵਾ ਕਰਿ ਨੀਤ ॥
ਰਾਮ ਰਤਨੁ ਮਨਿ ਤਨਿ ਬਸੈ ਤਜਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੀਤੁ ॥
ਮਰਣੁ ਮਿਟੈ ਜੀਵਨੁ ਮਿਲੈ ਬਿਨਸਹਿ ਸਗਲ ਕਲੇਸੁ ॥
ਆਪੁ ਤਜਹੁ ਗੋਬਿੰਦ ਭਜਹੁ ਭਾਉ ਭਗਤਿ ਪਰਵੇਸੁ ॥

ਪੰਨਾ ੨੯੭

ਲਾਭੁ ਮਿਲੈ ਤੋਟਾ ਹਿਰੈ ਹਰਿ ਦਰਗਹ ਪਤਿਵੰਤੁ ॥
ਰਾਮ ਨਾਮ ਧਨੁ ਸੰਚਵੈ ਸਾਚ ਸਾਹ ਭਗਵੰਤੁ ॥
ਊਠਤ ਬੈਠਤ ਹਰਿ ਭਜਹੁ ਸਾਧੂ ਸੰਗਿ ਪਰੀਤਿ ॥
ਨਾਨਕ ਦੁਰਮਤਿ ਛੁਟਿ ਗਈ ਪਾਰਬ੍ਰਹਮ ਬਸੇ ਚੀਤਿ ॥੨॥

salok.

kara-o bandnaa anik vaar saran para-o har raa-ay.
bharam katee-ai naanak saaDhsang dutee-aa bhaa-o mitaa-ay. ||2||

pa-orhee.

dutee-aa durmat door kar gur sayvaa kar neet.
raam raatan man tan basai taj kaam kroDh lohb meet.
maran mitai jeevan milai binsahi sagal kalays.
aap tajahu gobind bhajahu bhaa-o bhagat parvays.

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laabh milai totaa hirai har dargeh pativant.
raam naam Dhan sanchvai saach saah bhagvant.
oothat baithat har bhajahu saaDhoo sang pareet.
naanak durmat chhut ga-ee paarbarahm basay cheet. ||2||

Continuing to describe, what he himself does on the second day of the lunar calendar, Guru Ji says:

“Shloak”-

I seek the shelter of God, the king and salute Him countless times. O Nanak, by joining the company of the saintly persons, we can remove our doubt, and get rid of any other (worldly) love (except God).”(2)

Now, giving his advice regarding the second lunar day, Guru Ji says:

**“Pauree”-**

Second lunar day:-(O man), shed away the evil intellect and always perform the service, which the Guru tells you. O my friend, shed your lust, wrath and avarice, (by doing so), the jewel of God’s Name shall abide in your body and mind, you will attain eternal life and overcome death and all your woes will depart. Yes, forsake your self (conceit) and contemplate on God, so that the love of devotional worship may get enshrined (in your heart). In this way, one obtains the profit (of human birth), all the loss (or deficit caused by past evils) is recovered, and one becomes honorable in God’s court. They are truly rich and fortunate who amass the riches of God’s Name. (Therefore, O my friends), whether sitting or standing always meditate on God, and imbue yourself with the love for company of the saints. O Nanak, (whosoever, has followed this path), all his evil intellect has been erased, (and in its place), God has come to reside in his heart.”(2)

The message of this second lunar day is that, if we want to get rid of all our evil intellect, and impulses like lust, anger and greed etc. and want God to be enshrined in our heart, we should seek the company of the saints, and sing praises of God in their company.

ਸਲੋਕੁ ॥

salok.

ਤੀਨਿ ਬਿਆਪਹਿ ਜਗਤ ਕਉ ਤੁਰੀਆ ਪਾਵੈ ਕੋਇ ॥
ਨਾਨਕ ਸੰਤ ਨਿਰਮਲ ਭਏ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥੩॥

teen bi-aapahi jagat ka-o turee-aa paavai ko-ay.
naanak sant nirmal bha-ay jin man vasi-aa so-ay. ||3||

ਪਉੜੀ ॥

pa-orhee.

ਤ੍ਰਿਤੀਆ ਤ੍ਰੈ ਗੁਣ ਬਿਖੈ ਫਲ ਕਬ ਉਤਮ ਕਬ ਨੀਚੁ ॥
ਨਰਕ ਸੁਰਗ ਭ੍ਰਮਤਉ ਘਣੇ ਸਦਾ ਸੰਘਾਰੈ ਮੀਚੁ ॥
ਹਰਖ ਸੋਗ ਸਹਸਾ ਸੰਸਾਰੁ ਹਉ ਹਉ ਕਰਤ ਬਿਹਾਇ ॥
ਜਿਨਿ ਕੀਏ ਤਿਸਹਿ ਨ ਜਾਣਨੀ ਚਿਤਵਹਿ ਅਨਿਕ ਉਪਾਇ ॥

taritee-aa tarai gun bikhai fal kab utam kab neech.
narak surag bharamta-o ghano sadaa sanghaaraai meech.
harakh sog sahsaa sansaar ha-o ha-o karat bihaa-ay.
jin kee-ay tiseh na jaannee chitvahi anik upaa-ay.

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ਆਧਿ ਬਿਆਧਿ ਉਪਾਧਿ ਰਸ ਕਬਹੁ ਨ ਤੂਟੈ ਤਾਪ ॥
ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਧਨੀ ਨਹ ਬੂਝੈ ਪਰਤਾਪ ॥
ਮੋਹ ਭਰਮ ਬੂਝਤ ਘਣੇ ਮਹਾ ਨਰਕ ਮਹਿ ਵਾਸ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਰਾਖਿ ਲੇਹੁ ਨਾਨਕ ਤੇਰੀ ਆਸ ॥੩॥

aaDh bi-aaDh upaaDh ras kabahu na tootai taap.
paarbrahm pooran Dhanee nah boojhai partaap.
moh bharam boodat ghano mahaa narak meh vaas.
kar kirpaa parabh raakh layho naanak tayree aas. ||3||

Before giving his message on the third lunar day, Guru Ji draws our attention to the three main impulses or tendencies, which afflict the world. These are the desires for seeking power, doing evil deeds, or doing some good deeds (to gain good reputation or salvation). Therefore, Guru Ji says:

“Shloak”-

The world is afflicted by the three (impulses called “Rajas”, “Tamas” and “Saatak” –meaning desires for power, vice, or virtue), only a rare person obtains “Turya” (or the stage of contentment, and desire for nothing, but God’s love). O Nanak, those saints have become immaculate, in whose mind that (God) has come to reside.”(3)

Now continuing his advice relating to the third lunar day, Guru Ji says:

“ Pauree”-

The Third Lunar Day: - All the three worldly impulses (for power, vice or virtue) bring poisonous results, and one some times feels him in high (spirits), and sometimes down (in depression). In this way, they keep wandering between heaven



(like happiness, or state of pain like) hell, and always the (fear of) death hangs over their heads. The world remains gripped by (rounds of) pleasure, pain, and dread of death, and the mortals pass their life in ego. They do not recognize Him, who has created them, but keep on thinking and doing other (useless) methods for salvation (such as bating at holy places, or observing fasts). They are never free from the afflictions of mind, body and soul. Man doesn't realize the glory of the all-pervading God, the perfect Master. Therefore being very much drowned in the sea of doubt and attachment (a man) keeps living in the (painful state of) hell. Therefore Nanak says, (O man pray and say) O God, showing Your mercy, save me, I have hope in Your help.”(3)

The message of the third lunar day is that if we want to avoid the ups and downs of heaven or hell, or the mental states of exuberance, or depression, and enjoy a calm and quiet state of peace and eternal happiness, we should pray to God, to save us from these ups and downs, and inspire us to meditate on His Name.

ਸਲੋਕੁ ॥

salok.

ਚਤੁਰ ਸਿਆਣਾ ਸੁਘੜੁ ਸੋਇ ਜਿਨਿ ਤਜਿਆ ਅਭਿਮਾਨੁ ॥
ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਸਿਧਿ ਭਜੁ ਨਾਨਕ ਹਰਿ ਨਾਮੁ ॥੪॥

chaṭur si-aanaa sugharh so-ay jin taji-aa abhimaan.
chaar padaarath asat siDh bhaj naanak har naam. ||4||

ਪਉੜੀ ॥

pa-orhee.

ਚਤੁਰਥ ਚਾਰੇ ਬੇਦ ਸੁਣਿ ਸੋਧਿਓ ਤਤੁ ਬੀਚਾਰੁ ॥
ਸਰਬ ਖੇਮ ਕਲਿਆਣ ਨਿਧਿ ਰਾਮ ਨਾਮੁ ਜਪਿ ਸਾਰੁ ॥
ਨਰਕ ਨਿਵਾਰੈ ਦੁਖ ਹਰੈ ਤੂਟਹਿ ਅਨਿਕ ਕਲੇਸ ॥
ਮੀਚੁ ਹੁਟੈ ਜਮ ਤੇ ਛੁਟੈ ਹਰਿ ਕੀਰਤਨ ਪਰਵੇਸ ॥
ਭਉ ਬਿਨਸੈ ਅੰਮ੍ਰਿਤੁ ਰਸੈ ਰੰਗਿ ਰਤੇ ਨਿਰੰਕਾਰ ॥
ਦੁਖ ਦਾਰਿਦ ਅਪਵਿਤ੍ਰਤਾ ਨਾਸਹਿ ਨਾਮ ਅਧਾਰ ॥
ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਖੋਜਤੇ ਸੁਖ ਸਾਗਰ ਗੋਪਾਲ ॥
ਮਨੁ ਨਿਰਮਲੁ ਮੁਖੁ ਉਜਲਾ ਹੋਇ ਨਾਨਕ ਸਾਧ ਰਵਾਲ ॥੪॥

chaṭurath chaaray bayd sun soDhi-o taṭ beechaar.
sarab khaym kali-aan niDh raam naam jap saar.
narak nivaarai dukh harai tootah anik kalays.
meech hutai jam tay chhutai har keertan parvays.
bha-o binsai amrit rasai rang ratay nirankaar.
dukh daarid apvitrtaa naaseh naam aDhaar.
sur nar mun jan khojtaay sukh saagar gopaal.
man nirmal mukh oojlaa ho-ay naanak saaDh ravaal. ||4||

In the previous Pauree Guru Ji had stated that the world remains gripped by (rounds of) pleasure, pain, and dread of death, and the mortals pass their life in ego. Guru Ji begins the next sermon by saying:

“Shloak”-

That person is wise, farsighted, and accomplished, who has shed his ego. Nanak (says, O my friend, shedding your ego), meditate on God's Name. (By doing so), you will obtain all the four objects (of life, namely righteousness, riches, sensual gratification, and salvation), and also the eight powers to perform miracles.”(4)

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Now, on the basis of the study of all the holy books, and his personal experience, Guru Ji says:

“Pauree”-

Fourth Lunar Day—After listening to all the four “Vedas” and reflecting on their essence, I have ascertained that by meditating on God's Name, is the most sublime thing. By doing so, one obtains all kinds of comforts, pleasures, and miraculous powers. (The meditation on God's Name), saves one from (falling into) hell, dispels all pains, and one's countless of problems are solved. He in whose mind is enshrined the praise of God, even death gets tired of (trying to afflicting such a person), and so he becomes free from the fear of death. When a person is imbued with the love of the formless God, his fear gets destroyed, and nectar permeates in his heart. Yes, with the main stay of God's Name, pain, poverty and sin flee away. O Nanak, whom the angles, and silent sages are in search of, that God the ocean of peace, is obtained by performing humble service of the saint (Guru), one's mind is purified, and he is received with honor in God's court.” (4)

The message of the fourth lunar day is that if we want to get rid of all our sufferings, and overcome the fear of death, then we should most humbly seek and act on the advice of the saint (Guru Granth Sahib Ji), and meditate on God's Name with true love and devotion.



ਸਲੋਕੁ ॥

ਪੰਚ ਬਿਕਾਰ ਮਨ ਮਹਿ ਬਸੇ ਰਾਚੇ ਮਾਇਆ ਸੰਗਿ ॥
ਸਾਧਸੰਗਿ ਹੋਇ ਨਿਰਮਲਾ ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਰੰਗਿ ॥੫॥

ਪਉੜੀ ॥

ਪੰਚਮਿ ਪੰਚ ਪ੍ਰਧਾਨ ਤੇ ਜਿਹ ਜਾਨਿਓ ਪਰਪੰਚੁ ॥
ਕੁਸਮ ਬਾਸ ਬਹੁ ਰੰਗੁ ਘਣੇ ਸਭ ਮਿਥਿਆ ਬਲਬੰਦੁ ॥
ਨਹ ਜਾਪੈ ਨਹ ਬੂਝੀਐ ਨਹ ਕਛੁ ਕਰਤ ਬੀਚਾਰੁ ॥
ਸੁਆਦ ਮੋਹ ਰਸ ਬੇਧਿਓ ਅਗਿਆਨਿ ਰਚਿਓ ਸੰਸਾਰੁ ॥
ਜਨਮ ਮਰਣ ਬਹੁ ਜੋਨਿ ਭ੍ਰਮਣ ਕੀਨੇ ਕਰਮ ਅਨੇਕ ॥
ਰਚਨਹਾਰੁ ਨਹ ਸਿਮਰਿਓ ਮਨਿ ਨ ਬੀਚਾਰਿ ਬਿਬੇਕ ॥
ਭਾਉ ਭਗਤਿ ਭਗਵਾਨ ਸੰਗਿ ਮਾਇਆ ਲਿਪਤ ਨ ਰੰਚ ॥
ਨਾਨਕ ਬਿਰਲੇ ਪਾਈਅਹਿ ਜੋ ਨ ਰਚਹਿ ਪਰਪੰਚੁ ॥੫॥

salok.

panch bikaar man meh basay raachay maa-i-aa sang.
saaDhsang ho-ay nirmalaa naanak parabh kai rang. ||5||

pa-orhee.

pancham panch parDhaan tay jih jaani-o parpanch.
kusam baas baho rang ghano sabh mithi-aa balbanch.
nah jaapai nah boojhee-ai nah kachh karat beechaar.
su-aad moh ras bayDhi-o agi-aan rachi-o sansaar.
janam maran baho jon bharman keenay karam anayk.
rachanhaar nah simri-o man na beechaar bibayk.
bhaa-o bhagaṭ bhagvaan sang maa-i-aa lipat na ranch.
naanak birlay paa-ee-ah jo na racheh parpanch. ||5||

In the message of the fourth lunar day, Guru Ji told us that if we want to get rid of all our sufferings, and overcome the fear of death, then we should most humbly seek and act on the advice of the saint (Guru), and meditate on God's Name with true love and devotion. Earlier Guru Ji has told us that the main reason behind man's suffering is that he remains entangled in worldly and attachments, and is afflicted by the five impulses of lust, anger, greed, attachment, and ego. Guru Ji begins his advice regarding the fifth lunar day, by telling us, how to get rid of these ailments.

He says:

“Shloak” –

O Nanak, the person, in whose mind abide the five evil passions (of lust, anger, greed, attachment, and self conceit) and he is engrossed in the rat race for worldly riches and power, he becomes pure, if he seeks the company of saint (Guru), and gets imbued with the love of God.”(5)

Now specifically referring to the fifth lunar day Guru Ji says:

“Pauree”-

Fifth lunar day-Those persons are the elect and most distinguished, who have understood the reality behind the expanse of this world, that like the fading scent of flowers, all the alluring pleasures of the world are a false show. But we neither see this, nor reflect on it. The world is entangled in ignorance, and is addicted to the relishes of worldly attachments. Even though, a man might have done innumerable (ritualistic) deeds, but if he has not meditated on His Creator, and has not deliberated on vice or virtue in his mind, then he keeps going through (the rounds of) birth and death, and keeps wandering in existences. O Nanak, it is very rarely, that we find such persons, who are not entangled in the false expanse (of the world), whom worldly attachment doesn't afflict at all, and they remain imbued with the loving devotion of God.”(5)

The message of this fifth lunar day is that we should recognize that this whole world is transient; therefore instead of being engrossed in the pursuit of worldly riches and power, we should remain imbued with the loving devotion of God, who alone is eternal.

ਸਲੋਕੁ ॥

ਖਟ ਸਾਸਤ੍ਰੁ ਉਚੈ ਕਹਹਿ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ ॥
ਭਗਤ ਸੋਹਹਿ ਗੁਣ ਗਾਵਤੇ ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਦੁਆਰ ॥੬॥

salok.

khat saastar oochou kaheh ant na paraavaar.
bhagaṭ soheh gun gaavtay naanak parabh kai du-aar. ||6||



ਪਉੜੀ ॥	pa-or ^h hee.
ਖਸਟਮਿ ਖਟ ਸਾਸਤ੍ਰ ਕਹਹਿ ਸਿੰਮ੍ਰਿਤਿ ਕਥਹਿ ਅਨੇਕ ॥	<u>kh</u> astam <u>kh</u> at saastar kaheh simrit ^t katheh anayk.
ਪੰਨਾ ੨੯੮	SGGSP-298
ਉਤਮੁ ਉਚੋ ਪਾਰਬ੍ਰਹਮੁ ਗੁਣ ਅੰਤੁ ਨ ਜਾਣਹਿ ਸੇਖ ॥ ਨਾਰਦ ਮੁਨਿ ਜਨ ਸੁਕ ਬਿਆਸ ਜਸੁ ਗਾਵਤ ਗੋਬਿੰਦ ॥ ਰਸ ਗੀਧੇ ਹਰਿ ਸਿਉ ਬੀਧੇ ਭਗਤ ਰਚੇ ਭਗਵੰਤ ॥ ਮੋਹ ਮਾਨ ਭ੍ਰਮੁ ਬਿਨਸਿਓ ਪਾਈ ਸਰਨਿ ਦਇਆਲ ॥ ਚਰਨ ਕਮਲ ਮਨਿ ਤਨਿ ਬਸੇ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ ॥ ਲਾਭੁ ਮਿਲੈ ਤੋਟਾ ਹਿਰੈ ਸਾਧਸੰਗਿ ਲਿਵ ਲਾਇ ॥ ਖਾਟਿ ਖਜਾਨਾ ਗੁਣ ਨਿਧਿ ਹਰੇ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ॥੬॥	ootam oochou paarbarahm gun ant na jaaneh saykh. naarad mun jan suk bi-aas jas gaavat gobind. ras geeDhay har si-o beeDhay bhagat rachay bhagvant. moh maan bharam binsi-o paa-ee saran da-i-aal. charan kamal man tan basay darsan daykh nihaal. laabh milai totaa hirai saaDhsang liv laa-ay. khaat khajaanaa gun niDh haray naanak naam Dhi-aa-ay. 6

THITTI GAURRI MOHALLA 5

(Continued)

In the message of the fifth lunar day, Guru Ji advised us that instead of being engrossed in the pursuit of worldly riches and power, we should remain imbued with the loving devotion of God, who alone is eternal. He begins his commentary on the sixth lunar day, by stating, how even the six “*Shastras*” endorse his advice.

Guru Ji says:

“*Shloak*”-

The six “*Shastras*” loudly proclaim that there is no end or limit to the expanse of God. O Nanak, God’s devotees look beautiful, singing praises at God’s.”(6)

Now giving his advice on the sixth lunar day, Guru Ji says:

“*Pauree*”-

Sixth lunar day- (O my friends, all), the six “*Shastras*” and countless “*Simritis*” say that God is the highest of the high, and even (highly respected Muslim saints, called) “*Sheikhs*” do not know the limits of His merits. (The saint) Naarad, and many other pious sages including “*Suk*” and “*Vyaas*” sing praises (of God). His devotees remain intoxicated with the relish of (God’s) Name, and they always remain imbued and pierced with His love. Their worldly attachment, doubt and ego have been destroyed, because they have obtained the refuge of the merciful God. In their mind and body, is enshrined the pure love of God and seeing His vision, they feel overjoyed. By attuning (to God), in the company of saintly persons, we obtain the profit of high spiritual status, and the spiritual loss (suffered by us due to our faults) gets recovered. Therefore Nanak says, (O my friend, you should also) also earn the treasure of God’s love by meditating on His Name.”(6)

The message of the sixth lunar day is that if we want to get rid of all kinds of sufferings and worldly losses, and enjoy the eternal bliss of God’s union, then joining the company of saintly persons, we should meditate on God’s Name with full love and devotion.

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ਸਲੋਕੁ ॥	salok.
ਸੰਤ ਮੰਡਲ ਹਰਿ ਜਸੁ ਕਥਹਿ ਬੋਲਹਿ ਸਤਿ ਸੁਭਾਇ ॥ ਨਾਨਕ ਮਨੁ ਸੰਤੋਖੀਐ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਇ ॥੭॥	sant mandal har jas katheh boleh sat subhaa-ay. naanak man santokhee-ai aykas si-o liv laa-ay. 7



ਪਉੜੀ ॥

ਸਪਤਮਿ ਸੰਚਹੁ ਨਾਮ ਧਨੁ ਟੂਟਿ ਨ ਜਾਹਿ ਭੰਡਾਰ ॥
 ਸੰਤਸੰਗਤਿ ਮਹਿ ਪਾਈਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ ॥
 ਆਪੁ ਤਜਹੁ ਗੋਬਿੰਦ ਭਜਹੁ ਸਰਨਿ ਪਰਹੁ ਹਰਿ ਰਾਇ ॥
 ਦੂਖ ਹਰੈ ਭਵਜਲੁ ਤਰੈ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇ ॥
 ਆਠ ਪਹਰ ਮਨਿ ਹਰਿ ਜਪੈ ਸਫਲੁ ਜਨਮੁ ਪਰਵਾਣੁ ॥
 ਅੰਤਰਿ ਬਾਹਰਿ ਸਦਾ ਸੰਗਿ ਕਰਨੈਹਾਰੁ ਪਛਾਣੁ ॥
 ਸੋ ਸਾਜਨੁ ਸੋ ਸਖਾ ਮੀਤੁ ਜੋ ਹਰਿ ਕੀ ਮਤਿ ਦੇਇ ॥
 ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੇਇ ॥੭॥

pa-orhee.

saptam sanchahu naam Dhan toot na jaahi bhandaar.
 sant_sangat meh paa-ee-ai ant na paaraavaar.
 aap tajahu gobind bhajahu saran parahu har raa-ay.
dookh harai bhavjal tarai man chind_i-aa fal paa-ay.
 aath pahar man har japai safal janam parvaan.
 antar baahar sadaa sang karnaihaar pachhaan.
 so saajan so sakhaa meet jo har kee mat day-ay.
 naanak tis balihaarnai har har naam japay-ay. ||7||

Regarding the sixth lunar day, Guru Ji gave us the advice, that joining the company of saintly persons, we should meditate on God's Name with full love and devotion. Guru Ji begins his advice regarding the seventh lunar day by telling us what happens in the society of saints and what is the benefit of participating in their congregation.

He says:

“Shloak”-

O Nanak, the participants in the congregation of saints discourse on the praise of God, and talk about Him, with true loving devotion. (In this way), by attuning themselves to that one God, their mind remains contented.”(7)

Therefore, giving his advice regarding the seventh lunar day, Guru Ji says:

“Pauree”-

Seventh lunar day- (O my friends), amass the wealth of God's Name. The store houses (of this commodity) never fall short. But, this (treasure of Name), of which there is no limit, is obtained only in the company of saints. (O my friends), shed your self (conceit), worship God and seek the refuge of that God the king. (The person, who does that), he gets rid of his pain, swims across the worldly ocean and obtains the fruit of his heart's desire. In short, who so ever always remembers God in his mind, his human birth becomes fruitful, and he is approved (in God's court). He recognizes that Creator, who always abides with us both within and without. That person is (our) real friend and well wisher, who instructs us to always meditate on God and Nanak is always a sacrifice to him, who always meditates on God's Name.”(7)

The message of the seventh lunar day is that we should always try to seek the company of the holy, who will prove to be our real friends, because in their company we automatically sing praises of God and meditate on His Name.

ਸਲੋਕੁ ॥

ਆਠ ਪਹਰ ਗੁਨ ਗਾਈਅਹਿ ਤਜੀਅਹਿ ਅਵਰਿ ਜੰਜਾਲ ॥
 ਜਮਕੰਕਰੁ ਜੋਹਿ ਨ ਸਕਈ ਨਾਨਕ ਪ੍ਰਭੁ ਦਇਆਲ ॥੮॥

ਪਉੜੀ ॥

ਅਸਟਮੀ ਅਸਟ ਸਿਧਿ ਨਵ ਨਿਧਿ ॥
 ਸਗਲ ਪਦਾਰਥ ਪੂਰਨ ਬੁਧਿ ॥
 ਕਵਲ ਪ੍ਰਗਾਸ ਸਦਾ ਆਨੰਦ ॥
 ਨਿਰਮਲ ਰੀਤਿ ਨਿਰੋਧਰ ਮੰਤ ॥

salok.

aath pahar gun gaa-ee-ah taje-ah avar janjaal.
 jamkankar johi na sak-ee naanak parabhoo da-i-aal. ||8||

pa-orhee.

astamee asat siDh nav niDh.
 sagal padaarath pooran buDh.
 kaval pargaas sadaa aanand.
 nirmal reet niroDhar mant.



ਸਗਲ ਧਰਮ ਪਵਿਤ੍ਰ ਇਸਨਾਨੁ ॥	sagal <u>D</u> haram pavit̃ar isnaan.
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ਸਭ ਮਹਿ ਉਚ ਬਿਸੇਖ ਗਿਆਨੁ ॥ ਹਰਿ ਹਰਿ ਭਜਨੁ ਪੂਰੇ ਗੁਰ ਸੰਗਿ ॥ ਜਪਿ ਤਰੀਐ ਨਾਨਕ ਨਾਮ ਹਰਿ ਰੰਗਿ ॥੮॥	sabh meh ooch bisay <u>kh</u> gi-aan. har har <u>b</u> hajan pooray gur sang. jap taree-ai naanak naam har rang. 8
<p>It was on the eighth lunar day that Krishna, who is regarded as God incarnate in Hindu faith was born. Therefore in Hindu faith, great stress is laid on worship on this particular day. But Guru Ji says to us:</p> <p>“Shloak”-</p> <p>O Nanak, shedding all other entanglements, we should sing praises of God, at all times. Then God becomes merciful to us and even the demon (or fear) of death cannot come near us.”(8)</p> <p>Next skillfully using the poetic pun on the word eight, Guru Ji says:</p> <p>“Pauree”-</p> <p>Eighth lunar day- (O my friends), all the eight miraculous powers, (all) the nine kinds of treasures, all worldly pleasures, perfect intellect, (happiness of the heart like a) lotus in bloom, everlasting bliss, immaculate conduct, the infallible chant, (the merits of) all righteous (deeds), immaculate ablution, and the most sublime knowledge, (that person obtains), who in the company of the perfect Guru, repeats God’s Name. In short, O Nanak, by meditating on God’s Name, while being imbued with God’s love, we swim across (the worldly ocean).”(8)</p> <p>The message of the eighth lunar day is that if we want to obtain the merits of doing all other rituals, and religious deeds, and want to obtain eternal peace, and poise, and even salvation, we should lovingly meditate on God’s Name at all times.</p>	
ਸਲੋਕੁ ॥ ਨਾਰਾਇਣੁ ਨਹ ਸਿਮਰਿਓ ਮੋਹਿਓ ਸੁਆਦ ਬਿਕਾਰੁ ॥ ਨਾਨਕ ਨਾਮਿ ਬਿਸਾਰਿਐ ਨਰਕ ਸੁਰਗ ਅਵਤਾਰ ॥੯॥ ਪਉੜੀ ॥ ਨਉਮੀ ਨਵੇ ਛਿਦ੍ਰ ਅਪਵੀਤ ॥ ਹਰਿ ਨਾਮੁ ਨ ਜਪਹਿ ਕਰਤ ਬਿਪਰੀਤਿ ॥ ਪਰ ਤ੍ਰਿਅ ਰਮਹਿ ਬਕਹਿ ਸਾਧ ਨਿੰਦ ॥ ਕਰਨ ਨ ਸੁਨਹੀ ਹਰਿ ਜਸੁ ਬਿੰਦ ॥ ਹਿਰਹਿ ਪਰ ਦਰਬੁ ਉਦਰ ਕੈ ਤਾਈ ॥ ਅਗਨਿ ਨ ਨਿਵਰੈ ਤ੍ਰਿਸਨਾ ਨ ਬੁਝਾਈ ॥ ਹਰਿ ਸੇਵਾ ਬਿਨੁ ਏਹ ਫਲ ਲਾਗੇ ॥ ਨਾਨਕ ਪ੍ਰਭ ਬਿਸਰਤ ਮਰਿ ਜਮਹਿ ਅਭਾਗੇ ॥੯॥	salok. naaraa- <u>i</u> n nah simri-o mohi-o su-aa <u>d</u> bikaar. naanak naam bisaari-ai narak surag avtaar. 9 pa- <u>or</u> hee. na-umee navay <u>ch</u> hidar apveet. har naam na jaapeh karat bipreet. par tari-a rameh bakeh saa <u>D</u> h nind. karan na sunhee har jas bind. hireh par darab udar kai taa-ee. agan na nivrai tarisnaa na bujhaa-ee. har sayvaa bin ayh fal laagay. naanak parab <u>h</u> bisrat mar jameh abhaagay. 9
<p>After counting so many merits of meditating on God’s Name in the previous “paurees” and “shloaks”, Guru Ji tells us what happens to those who do not meditate on God’s Name.</p> <p>He says:</p> <p>“Shloak”-</p> <p>(The person), who has not contemplated on God, he remains enticed by the relishes of sinful deeds. (Therefore O), Nanak, if we forsake God’s Name, we have to keep being born (again and again) to go through hell and heaven (of pain and pleasures).”(9)</p> <p>Elaborating on the above, Guru Ji says:</p>	

**“Pauree”-**

Ninth lunar day-They, who do not meditate on God’s Name, indulge in immoral acts, therefore all their nine openings (two ears, two nostrils etc.) become defiled. They have illicit relations with another’s wife, and speak ill of the saints. Even for a moment, they do not listen to God’s praise, with their ears. Just for the sake of their sustenance they steal other people’s wealth, even then their fire (of desire), is not quenched, and their greed is not satiated. O Nanak, such are the consequences of not remembering God, so by forsaking God these unfortunate persons keep on suffering the (pain of) life and death.”(9)

The message of the ninth lunar day is that, they who do not meditate on God’s Name remain allured by life of sin and evil ways. Therefore, they keep on suffering the perpetual pain of births and deaths.

SGGSP-298**ਸਲੋਕੁ ॥**

ਦਸ ਦਿਸ ਖੋਜਤ ਮੈ ਫਿਰਿਓ ਜਤ ਦੇਖਉ ਤਤ ਸੋਇ ॥
ਮਨੁ ਬਸਿ ਆਵੈ ਨਾਨਕਾ ਜੇ ਪੂਰਨ ਕਿਰਪਾ ਹੋਇ ॥੧੦॥

ਪਉੜੀ ॥

ਦਸਮੀ ਦਸ ਦੁਆਰ ਬਸਿ ਕੀਨੇ ॥
ਮਨਿ ਸੰਤੋਖੁ ਨਾਮ ਜਪਿ ਲੀਨੇ ॥
ਕਰਨੀ ਸੁਨੀਐ ਜਸੁ ਗੋਪਾਲ ॥
ਨੈਨੀ ਪੇਖਤ ਸਾਧ ਦਇਆਲ ॥
ਰਸਨਾ ਗੁਨ ਗਾਵੈ ਬੇਅੰਤ ॥

ਮਨ ਮਹਿ ਚਿਤਵੈ ਪੂਰਨ ਭਗਵੰਤ ॥

ਪੰਨਾ ੨੯੯

ਹਸਤ ਚਰਨ ਸੰਤ ਟਹਲ ਕਮਾਈਐ ॥
ਨਾਨਕ ਇਹੁ ਸੰਜਮੁ ਪ੍ਰਭ ਕਿਰਪਾ ਪਾਈਐ ॥੧੦॥

salok.

das dis khojat mai firi-o jat daykh-a-u tat so-ay.
man bas aavai naankaa jay pooran kirpaa ho-ay. ||10||

pa-orhee.

dasmee das du-aar bas keenay.
man santokh naam jap leenay.
karnee sunee-ai jas gopaal.
nainee paykhat saaDh da-i-aal.
rasnaa gun gaavai bay-ant.

man meh chitvai pooran bhagvant.

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hasat charan sant talah kamaa-ee-ai.
naanak ih sanjam parab h kirpaa paa-ee-ai. ||10||

In this tenth salok Guru Ji answers the often asked question, “How to control our ever wandering mind.

First stating very briefly, he says:

“Shloak”-

I have searched in all the ten directions, wherever I look, I see Him there. O Nanak, the mind only comes under control, when one is blessed with His complete kindness.”(10)

Now explaining, how we can obtain that kind of God’s mercy on us, Guru Ji says:

“Pauree”-

Tenth lunar day-when we control all the ten doors (ears, eyes, nostrils, sex organs, mouth, and brain), and meditate on God’s Name, our mind obtains contentment. Then such a person listens to God’s praise with his ears, sees the vision of merciful saint (Guru) with his eyes, sings praises of the infinite God with his tongue, cherishes the perfect God in his mind, and earns the profit of service of the saint (Guru) with his hands and feet. O Nanak, with this (kind of) self-discipline, he obtains God’s grace.”(10)

The message of the tenth lunar day is that only by God’s grace we can control our mind from indulging in false worldly pleasures and sinful acts, due to which, we keep suffering through perpetual pains of births and deaths. But God’s grace is only obtained, when by humbly serving or following the Guru’s advice, we



meditate on God's Name, and sing praises of the infinite God, with true love and devotion.

ਸਲੋਕੁ ॥

salok.

ਏਕੋ ਏਕੁ ਬਖਾਨੀਐ ਬਿਰਲਾ ਜਾਣੈ ਸ੍ਵਾਦੁ ॥
ਗੁਣ ਗੋਬਿੰਦ ਨ ਜਾਣੀਐ ਨਾਨਕ ਸਭੁ ਬਿਸਮਾਦੁ ॥੧੧॥

ayko ayk bakhaanee-ai birlaa jaanai savaad.
gun gobind na jaanee-ai naanak sabh bismaad. ||11||

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ਪਉੜੀ ॥

pa-orhee.

ਏਕਾਦਸੀ ਨਿਕਟਿ ਪੇਖਹੁ ਹਰਿ ਰਾਮੁ ॥
ਇੰਦ੍ਰੀ ਬਸਿ ਕਰਿ ਸੁਣਹੁ ਹਰਿ ਨਾਮੁ ॥
ਮਨਿ ਸੰਤੋਖੁ ਸਰਬ ਜੀਅ ਦਇਆ ॥
ਇਨ ਬਿਧਿ ਬਰਤੁ ਸੰਪੂਰਨ ਭਇਆ ॥
ਧਾਵਤ ਮਨੁ ਰਾਖੈ ਇਕ ਠਾਇ ॥
ਮਨੁ ਤਨੁ ਸੁਧੁ ਜਪਤ ਹਰਿ ਨਾਇ ॥
ਸਭ ਮਹਿ ਪੂਰਿ ਰਹੇ ਪਾਰਬ੍ਰਹਮ ॥
ਨਾਨਕ ਹਰਿ ਕੀਰਤਨੁ ਕਰਿ ਅਟਲ ਏਹੁ ਧਰਮੁ ॥੧੧॥

aykaadasee nikat paykhahu har raam.
indree bas kar sunhu har naam.
man santokh sarab jee-a da-i-aa.
in biDh barat sampooran bha-i-aa.
Dhaavat man raakhai ik thaa-ay.
man tan suDh japat har naa-ay.
sabh meh poor rahay paarbarahm.
naanak har keertan kar atal ayhu Dharam. ||11||

THITTI GAURRI MOHALLA 5

(Continued)

“*Ekadashi*”- which means the eleventh lunar day, is considered a very important day in Hindu faith. On this day most of the Hindus observe fast during the day, and break it with fruits in the evening. During the day, they specially go to temples to worship their different gods or idols.

So keeping all these practices in mind, Guru Ji says:

“*Shloak*”-

O my friends, we should utter praises of the one and only God (and not other lesser gods and goddesses). But only a very rare person knows the bliss (of such a worship). O Nanak, we do not know the merits of God of this universe, because, He is all an astounding mystery.”(11)

Now, specially referring to the practice of fasting on the eleventh lunar day, Guru Ji says:

“*Pauree*”-

Eleventh lunar day- (O my friends, on this day) see the all-pervading God abiding near you. Controlling your faculties (of sight, sound, and touch etc.) listen to God's Name. Have contentment in your mind and be compassionate to all life. This way your fast will accomplish (its purpose of purifying your soul). The person, who stabilizes his mercurial mind at one place, by contemplating on God's Name, his body and soul become pure. O Nanak, God is pervading in all beings, we should keep singing praises of (that) God, for this alone is the eternal “*Dharma*” (or righteous way of life).”(11)

The message of this “*Pauree*” is that instead of worrying about different fasts or other such rituals, we should control our mercurial mind, and with full concentration meditate on the Name and sing praises of the one God, who is pervading everywhere. This alone is the eternally righteous deed.

ਸਲੋਕੁ ॥

salok.



<p>ਦੁਰਮਤਿ ਹਰੀ ਸੇਵਾ ਕਰੀ ਭੇਟੇ ਸਾਧ ਕ੍ਰਿਪਾਲ ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਿਉ ਮਿਲਿ ਰਹੇ ਬਿਨਸੇ ਸਗਲ ਜੰਜਾਲ ॥੧੨॥</p> <p>ਪਉੜੀ ॥</p> <p>ਦੁਆਦਸੀ ਦਾਨੁ ਨਾਮੁ ਇਸਨਾਨੁ ॥ ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹੁ ਤਜਿ ਮਾਨੁ ॥ ਹਰਿ ਅੰਮ੍ਰਿਤ ਪਾਨ ਕਰਹੁ ਸਾਧਸੰਗਿ ॥ ਮਨ ਤ੍ਰਿਪਤਾਸੈ ਕੀਰਤਨ ਪ੍ਰਭ ਰੰਗਿ ॥ ਕੋਮਲ ਬਾਣੀ ਸਭ ਕਉ ਸੰਤੋਖੈ ॥ ਪੰਚ ਭੂ ਆਤਮਾ ਹਰਿ ਨਾਮ ਰਸਿ ਪੋਖੈ ॥ ਗੁਰ ਪੂਰੇ ਤੇ ਏਹ ਨਿਹਚਉ ਪਾਈਐ ॥ ਨਾਨਕ ਰਾਮ ਰਮਤ ਫਿਰਿ ਜੋਨਿ ਨ ਆਈਐ ॥੧੨॥</p>	<p>ḁurmaṭ haree sayvaa karee bhaytay saaDh kirpaal. naanak parabḥ si-o mil rahay binsay sagal janjaal. 12 </p> <p>pa-orhee.</p> <p>ḁu-aadasee ḁaan naam isnaan. har kee bhagaṭ karahu taj maan. har amriṭ paan karahu saaDhsang. man triptaasai keertan parabḥ rang. komal banee sabḥ ka-o santokhai. panch bhoo aatmaa har naam ras pokhai. gur pooray tay ayh nihcha-o paa-ee-ai. naanak raam ramat fir jon na aa-ee-ai. 12 </p>
<p>SGGSP-299</p> <p>Regarding the previous lunar day, Guru Ji advised us that, instead of worrying about different fasts or other such rituals, we should control our mercurial mind, and with full concentration meditate on the Name and sing praises of the one God, who is pervading everywhere. This alone is the eternally righteous deed. Before, giving specific advice for the next lunar day, Guru Ji shares with us the blessings, he obtained, when he met (and followed the advice) of the merciful saint (Guru).</p> <p>He says:</p> <p>“Shloak” -</p> <p>O Nanak, when I met the saint Guru, performed his service (and humbly obeyed his advice), I got united with God, and all my evil entanglements were destroyed.”(12)</p> <p>Now giving specific advice regarding the twelfth lunar day, on which many Hindus, who observe fast on the eleventh day, give special charities, Guru Ji says:</p> <p>“Pauree” -</p> <p>Twelfth lunar day- (O my friends, instead of giving charities of other things, and only physical ablutions, inspire others to meditate on God’s Name, and purify your mind. In other words) give the charity of Name and do the cleansing of your mind. Shedding your ego, worship God. In the company of saintly people drink the nectar of God’s praise. Because, by singing God’s praises, with loving devotion, one’s mind gets satiated. Sweet words (of the Guru) soothe and satiate all, and God’s Name provides sustenance to the soul of the body of five elements. O Nanak, from the perfect Guru, we obtain this firm belief, that by meditating on God, we do not enter the womb again.” (12)</p> <p>The message of the twelfth lunar day is that if we want to shed away our evil intellect, and end the circle of births and deaths, we should seek, and act upon the advice of our Guru (Granth Sahib Ji), and meditate on God’s Name, with true loving adoration.</p>	
<p>ਸਲੋਕੁ ॥</p> <p>ਤੀਨਿ ਗੁਣਾ ਮਹਿ ਬਿਆਪਿਆ ਪੂਰਨ ਹੋਤ ਨ ਕਾਮ ॥ ਪਤਿਤ ਉਧਾਰਣੁ ਮਨਿ ਬਸੈ ਨਾਨਕ ਛੁਟੈ ਨਾਮ ॥੧੩॥</p> <p>ਪਉੜੀ ॥</p> <p>ਤ੍ਰੁਦਿਸੀ ਤੀਨਿ ਤਾਪ ਸੰਸਾਰ ॥ ਆਵਤ ਜਾਤ ਨਰਕ ਅਵਤਾਰ ॥</p>	<p>salok.</p> <p>teen gunaa meh bi-aapi-aa pooran hot na kaam. patiṭ uDhaaran man basai naanak chhootai naam. 13 </p> <p>pa-orhee.</p> <p>tar-udsee teen taap sansaar. aavat jaat narak avtaar.</p>



ਹਰਿ ਹਰਿ ਭਜਨੁ ਨ ਮਨ ਮਹਿ ਆਇਓ ॥	har har <u>bh</u> ajan na man meh aa-i-o.
ਸੁਖ ਸਾਗਰ ਪ੍ਰਭੁ ਨਿਮਖ ਨ ਗਾਇਓ ॥	sukh saagar parab <u>h</u> nimakh na gaa-i-o.
ਹਰਖ ਸੋਗ ਕਾ ਦੇਹ ਕਰਿ ਬਾਧਿਓ ॥	harakh sog kaa <u>d</u> ayh kar baa <u>D</u> hi-o.
ਦੀਰਘ ਰੋਗੁ ਮਾਇਆ ਆਸਾਧਿਓ ॥	<u>d</u> eeragh rog maa-i-aa aasaa <u>D</u> hi-o.
ਦਿਨਹਿ ਬਿਕਾਰ ਕਰਤ ਸ੍ਰਮੁ ਪਾਇਓ ॥	<u>d</u> ineh bikaar karat saram paa-i-o.
ਨੈਨੀ ਨੀਦ ਸੁਪਨ ਬਰਤਾਇਓ ॥	nainee need supan barr <u>h</u> aa-i-o.
ਹਰਿ ਬਿਸਰਤ ਹੋਵਤ ਏਹ ਹਾਲ ॥	har bisrat hovat ayh haal.
ਸਰਨਿ ਨਾਨਕ ਪ੍ਰਭ ਪੁਰਖ ਦਇਆਲ ॥੧੩॥	saran naanak parab <u>h</u> purakh <u>d</u> a-i-aal. 13

In the Shloak, relating to the third lunar day, Guru Ji stated that the world is afflicted by the three (impulses called “*Rajas*”, “*Tamas*” and “*Saatak*” –meaning desires for power, vice, or virtue). Guru Ji now describes the consequences of this affliction, and how to save oneself from this malady. He says:

“Shloak” -

The world is engrossed in the three worldly impulses (for vice, virtue, and power). Therefore its tasks are not accomplished. O Nanak, only when God, the purifier of sinners is enshrined in the mind, and when one contemplates on His Name, that the mortal is saved.”(1)

Elaborating on the above statement, Guru Ji says:

“Pauree”—

Thirteenth lunar day-The world is afflicted by the three kinds of ailments; therefore it keeps on coming and going, and falling in to hell (or life of pain and suffering. Because of these three impulses), God’s praise doesn’t enter a man’s mind. Even for a moment, he doesn’t sing praises of (God), the ocean of peace. (As if, he has turned his) body into a village of pain and pleasure, and he is afflicted with the incurable chronic malady of attachment for worldly riches and power. During the day he gets exhausted performing evil deeds (in pursuit of worldly riches and power. So during the night, when) his eyes feel sleepy, he moans (in dreams). This is what happens, upon forsaking God. Nanak (says, O man the only way to save yourself from such nightmares is that, you should) seek the shelter of God, the merciful Being.”(13)

The message of the thirteenth lunar day is that instead of running after worldly riches and power, we should seek the shelter of God, and under the guidance of the Guru, meditate on His Name.

ਸਲੋਕੁ ॥	salok.
ਚਾਰਿ ਕੁੰਟ ਚਉਦਹ ਭਵਨ ਸਗਲ ਬਿਆਪਤ ਰਾਮ ॥	chaar kunt cha- <u>o</u> dah <u>b</u> havan sagal bi-aapat raam.
ਨਾਨਕ ਊਨ ਨ ਦੇਖੀਐ ਪੂਰਨ ਤਾ ਕੇ ਕਾਮ ॥੧੪॥	naanak oon na <u>d</u> ayk <u>h</u> ee-ai pooran <u>t</u> aa kay kaam. 14
ਪਉੜੀ ॥	pa-or <u>h</u> ee.
ਚਉਦਹਿ ਚਾਰਿ ਕੁੰਟ ਪ੍ਰਭ ਆਪ ॥	cha- <u>u</u> dah chaar kunt parab <u>h</u> aap.
ਸਗਲ ਭਵਨ ਪੂਰਨ ਪਰਤਾਪ ॥	sagal <u>b</u> havan pooran partaap.
ਦਸੇ ਦਿਸਾ ਰਵਿਆ ਪ੍ਰਭੁ ਏਕੁ ॥	<u>d</u> asay <u>d</u> isaa ravi-aa parab <u>h</u> ayk.
ਧਰਨਿ ਅਕਾਸ ਸਭ ਮਹਿ ਪ੍ਰਭ ਪੇਖੁ ॥	<u>D</u> haran akaas sab <u>h</u> meh parab <u>h</u> payk <u>h</u> .
ਜਲ ਥਲ ਬਨ ਪਰਬਤ ਪਾਤਾਲ ॥	jal thal ban parbat paat <u>a</u> al.
ਪਰਮੇਸ੍ਵਰ ਤਹ ਬਸਹਿ ਦਇਆਲ ॥	paramaysvar <u>t</u> ah baseh <u>d</u> a-i-aal.
ਸੂਖਮ ਅਸਥੂਲ ਸਗਲ ਭਗਵਾਨ ॥	sook <u>h</u> am asthool sagal <u>b</u> hagvaan.
ਨਾਨਕ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ ਪਛਾਨ ॥੧੪॥	naanak gurmuk <u>h</u> barahm pach <u>h</u> aan. 14

On the fourteenth lunar day, there is full moon light: so the moon looks very beautiful, and is considered especially auspicious, by many people. But Guru Ji wants us to look beyond the beauty of moon, and instead think about the



beauty of God, who is pervading in His full grandeur all the time.

He says:

“Shloak” -

In all the four directions and the fourteen worlds (seven under-worlds and seven heavens according to Semitic belief), God is pervading everywhere. O Nanak, He is not seen wanting any where, and perfect are His deeds.”(14)

Elaborating, on the faultless nature of God, Guru Ji says:

“Pauree”-

Fourteenth lunar day – In all the four corners, God Himself is there. In all the galaxies His glory is perfect. In all the ten directions, only one God is pervading. (O my friend), land or sky, see God in all (places). In all the oceans, lands, mountains, woods and underworlds, abides the merciful God. In all tangible and non-tangible (places) God is present. Nanak says, (O man), through Guru’s guidance, realize this all pervading God.”(14)

The message of the fourteenth lunar day is that at all times; God is pervading everywhere in His full glory and perfection. He never waxes or wanes. Through Guru’s guidance, we should recognize Him in nature.

ਸਲੋਕੁ ॥

salok.

ਆਤਮੁ ਜੀਤਾ ਗੁਰਮਤੀ ਗੁਣ ਗਾਏ ਗੋਬਿੰਦੁ ॥
ਸੰਤ ਪ੍ਰਸਾਦੀ ਭੈ ਮਿਟੇ ਨਾਨਕ ਬਿਨਸੀ ਚਿੰਦੁ ॥੧੫॥

aatam jeetaa gurmatee gun gaa-ay gobind.
sant pargaadee bhai mitay naanak binsee chind. ||15||

ਪਉੜੀ ॥

pa-orhee.

ਅਮਾਵਸ ਆਤਮ ਸੁਖੀ ਭਏ ਸੰਤੋਖੁ ਦੀਆ ਗੁਰਦੇਵ ॥

amaavas aatam sukhee bha-ay santokh dee-aa gurdav.

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ਪੰਨਾ ੩੦੦

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ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸਾਂਤਿ ਸਹਜ ਲਾਗਾ ਪ੍ਰਭ ਕੀ ਸੇਵ ॥
ਟੂਟੇ ਬੰਧਨ ਬਹੁ ਬਿਕਾਰ ਸਫਲ ਪੂਰਨ ਤਾ ਕੇ ਕਾਮ ॥
ਦੁਰਮਤਿ ਮਿਟੀ ਹਉਮੈ ਛੁਟੀ ਸਿਮਰਤ ਹਰਿ ਕੋ ਨਾਮ ॥
ਸਰਨਿ ਗਹੀ ਪਾਰਬ੍ਰਹਮ ਕੀ ਮਿਟਿਆ ਆਵਾ ਗਵਨ ॥
ਆਪਿ ਤਰਿਆ ਕੁਟੰਬ ਸਿਉ ਗੁਣ ਗੁਬਿੰਦ ਪ੍ਰਭ ਰਵਨ ॥
ਹਰਿ ਕੀ ਟਹਲ ਕਮਾਵਣੀ ਜਪੀਐ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥
ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਇਆ ਨਾਨਕ ਸੁਖ ਬਿਸ੍ਵਾਮੁ ॥੧੫॥

man tan seetal saa^Nt sahj laagaa parabh kee sayv.
tootay banDhan baho bikaar safal pooran taa kay kaam.
durmat mitee ha-umai chhutee simrat har ko naam.
saran gahee paarbarahm kee miti-aa aavaa gavan.
aap tari-aa kutamb si-o gun gubind parabh ravan.
har kee tahal kamaavnee japee-ai parabh kaa naam.
gur pooray tay paa-i-aa naanak sukh bisraam. ||15||

THITTI GAURRI MOHALLA 5

(Continued)

In the message of the fourteenth lunar day, (the night of almost full moon), Guru Ji told us that at all times, God is pervading everywhere in His full glory and perfection. He never waxes or wanes. Through Guru’s guidance, we should recognize Him in nature. Guru Ji begins his sermon relating to “Amavas” or the dark moonless night, by describing the merits obtained by those, who following Guru’s instruction, sing God’s praises.

He says:

“Shloak”:-

O Nanak, the person who, by acting on the Guru’s advice has conquered his mind and has sung praises of God, by the saint’s (Guru’s) grace, his fears are dispelled and his worry is destroyed.”(15)



Elaborating on his above advice, Guru Ji says:

“Pauree”-

“*Amavas*” (or Moonless night- O my friends he), whom the Guru has blessed with contentment, his soul has obtained peace. His mind and body have become calm, quiet, and poised, and he gets engaged in the service of God. By meditating on God’s Name, all his bonds are loosened, his manifold sins are erased, his affairs are settled successfully, his evil intellect is gone and his ego is also dispelled. This way when a person seeks the refuge of God, his circle of transmigration is ended, and by singing God’s praise, he saves himself along with his family. Therefore we should earn the service of God by meditating on His Name. But O Nanak, it is (only) from the perfect Guru that any person has obtained (this gift of Name, which is) the abode of all peace (and stability of mind).”(15)

The message of “*Amavas*” or the dark moonless night is that if we want to remove the darkness of our mind and live in a state of complete peace and poise, we should seek, and act on the advice of Guru (Granth Sahib Ji), and meditate on the Name of the all pervading God.

ਸਲੋਕੁ ॥	salok.
ਪੂਰਨੁ ਕਬਹੁ ਨ ਡੋਲਤਾ ਪੂਰਾ ਕੀਆ ਪ੍ਰਭ ਆਪਿ ॥ ਦਿਨੁ ਦਿਨੁ ਚੜੈ ਸਵਾਇਆ ਨਾਨਕ ਹੋਤ ਨ ਘਾਟਿ ॥੧੬॥	pooran kabahu na dolṭaa pooraa kee-aa parabh aap. ḍin ḍin charḥai savaa-i-aa naanak hoṭ na ghaat. 16
ਪਉੜੀ ॥	pa-orḥee.
ਪੂਰਨਮਾ ਪੂਰਨ ਪ੍ਰਭ ਏਕੁ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ॥ ਜੀਅ ਜੰਤ ਦਇਆਲ ਪੁਰਖੁ ਸਭ ਉਪਰਿ ਜਾ ਕਾ ਹਥੁ ॥ ਗੁਣ ਨਿਧਾਨ ਗੋਬਿੰਦ ਗੁਰ ਕੀਆ ਜਾ ਕਾ ਹੋਇ ॥ ਅੰਤਰਜਾਮੀ ਪ੍ਰਭੁ ਸੁਜਾਨੁ ਅਲਖ ਨਿਰੰਜਨੁ ਸੋਇ ॥ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੋ ਸਭ ਬਿਧਿ ਜਾਨਣਹਾਰ ॥ ਸੰਤ ਸਹਾਈ ਸਰਨਿ ਜੋਗੁ ਆਠ ਪਹਰ ਨਮਸਕਾਰ ॥ ਅਕਥ ਕਥਾ ਨਹ ਬੂਝੀਐ ਸਿਮਰਹੁ ਹਰਿ ਕੇ ਚਰਨ ॥ ਪਤਿਤ ਉਧਾਰਨ ਅਨਾਥ ਨਾਥ ਨਾਨਕ ਪ੍ਰਭ ਕੀ ਸਰਨ ॥੧੬॥	poornamaa pooran parabh ayk karan kaaran samrath. jee-a jantṭ da-i-aal purakh sabh oopar jaa kaa hath. gunṭ niDhaan gobindṭ gur kee-aa jaa kaa ho-ay. antarjaamee parabhṭ sujaan alakḥṭ niranjan so-ay. paarbarahm parmaysaro sabhṭ biDhṭ jaananḥaar. santṭ sahaa-ee saran jog aathṭ pahar namaskaar. akath kathaa nah boojḥee-ai simrahu har kay charan. patitṭ uDhaaran anaath naath naanak parabhṭ kee saran. 16

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Regarding “*Amavas*” or the dark moonless night, Guru Ji advised us that if we want to remove the darkness of our mind and live in a state of complete peace and poise, we should seek, and act on the advice of our Guru and meditate on the Name of the all-pervading God. Now referring to the night of full moon, he says:

“Shloak”-

The person whom God makes full or perfect, he never waivers (in faith). Day by day his (spiritual) glory multiplies, and O Nanak, there is never a decrease (in this glory and spiritual state).” (16)

Now specifically referring to the full (or perfect) moon night, Guru Ji says:

“Pauree”-

“*Poornama*”- (Full moonlight)-God alone is perfect and He is capable of doing and causing things to happen. He is such a merciful God that he protects all the living beings. The great God, at whose instance everything happens, is the treasure of excellences. He, the wise, unseen and pure God is the inner knower (of all hearts). The transcendent and sublime God knows the state of all. He is the supporter of saints, potent to give shelter; therefore we should always salute Him. We cannot understand His indescribable story; we should always remember Him with love and devotion. He is the savior of sinners, and support of the support less. O Nanak, we should also seek the refuge of that God.”(16)

The message of the “*Poornama*”(the night of full moon) is that, without bothering about the significance of the lunar days, we should follow the advice of perfect Guru (Granth Sahib Ji), and meditate on the perfect God, one day, He will show His grace, and bless us also with perfect glory.



ਸਲੋਕੁ ॥

ਦੁਖ ਬਿਨਸੇ ਸਹਸਾ ਗਇਓ ਸਰਨਿ ਗਹੀ ਹਰਿ ਰਾਇ ॥
ਮਨਿ ਚਿੰਏ ਫਲ ਪਾਇਆ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ॥੧੭॥

ਪਉੜੀ ॥

ਕੋਈ ਗਾਵੈ ਕੋ ਸੁਣੈ ਕੋਈ ਕਰੈ ਬੀਚਾਰੁ ॥
ਕੋ ਉਪਦੇਸੈ ਕੋ ਦ੍ਰਿੜੈ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੁ ॥
ਕਿਲਬਿਖ ਕਾਟੈ ਹੋਇ ਨਿਰਮਲਾ ਜਨਮ ਜਨਮ ਮਲੁ ਜਾਇ ॥
ਹਲਤਿ ਪਲਤਿ ਮੁਖੁ ਉਜਲਾ ਨਹ ਪੋਰੈ ਤਿਸੁ ਮਾਇ ॥
ਸੋ ਸੁਰਤਾ ਸੋ ਬੈਸਨੋ ਸੋ ਗਿਆਨੀ ਧਨਵੰਤੁ ॥
ਸੋ ਸੂਰਾ ਕੁਲਵੰਤੁ ਸੋਇ ਜਿਨਿ ਭਜਿਆ ਭਗਵੰਤੁ ॥
ਖੜੀ ਬ੍ਰਾਹਮਣੁ ਸੂਦੁ ਬੈਸੁ ਉਧਰੈ ਸਿਮਰਿ ਚੰਡਾਲ ॥
ਜਿਨਿ ਜਾਨਿਓ ਪ੍ਰਭੁ ਆਪਨਾ ਨਾਨਕ ਤਿਸਹਿ ਰਵਾਲ ॥੧੭॥

salok.

dukh binsay sahsaa ga-i-o saran gahee har raa-ay.
man chinday fal paa-i-aa naanak har gun gaa-ay. ||17||

pa-orhee.

ko-ee gaavai ko sunai ko-ee karai beechaar.
ko updaysai ko darirhai tis kaa ho-ay uDhaar.
kilbikh kaatai ho-ay nirmalaa janam janam mal jaa-ay.
halatt palatt mukh oojlaa nah pohai tis maa-ay.
so surtaa so baisno so gi-aanee Dhanvant.
so sooraa kulvant so-ay jin bhaji-aa bhagvant.
khatree baraahman sood**u** bais uDhrai simar chandaal.
jin jaani-o parabh aapnaa naanak tiseh ravaal. ||17||

In the message of “Poornama”(the night of full moon), Guru Ji advised us that, without bothering about the significance of the lunar days, we should follow the advice of perfect Guru, and meditate on the perfect God. One day, He will show His grace, and bless us also with perfect glory. Guru Ji concludes this chapter on “Thitti” by saying:

“*Shloak*”-

(O my friends), he who has grasped on to the shelter of God the king, (all) his sorrows have vanished, and his dread has gone away. O Nanak, by singing God’s praises, he has obtained the fruit of his heart’s desire.”(17)

To make it clear, that the above kinds of blessings are not reserved for any particular privileged persons or classes, but are available to all, Guru Ji says:

“*Pauree*”-

Whosoever sings, whosoever listens, whosoever deliberates, whosoever instructs or whosoever enshrines this instruction (regarding praises of God), is saved. His sins are effaced, he becomes immaculate and the filth (of evil deeds, collected by him) births after births is washed off. Both here and hereafter he is treated with honor and he is not affected by worldly riches and power.”

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In conclusion, Guru Ji says: “(O my friends), that person is the true listener, the true “*Vaishnav*” (or devotee of God), wise and (spiritually) rich, brave and belonging to high family, who has contemplated on God. By meditating on God, (persons of all castes, whether) priests, warriors, businessmen, janitors, or savages have been saved. Therefore, they who have meditated on their God, Nanak considers himself, much lower than them.”(17)

The message of this chapter on lunar days is that irrespective of our cast or creed, riches and poverty, we can erase all our sins of past and present, if following Guru’s advice, we meditate on the Name of the perfect God, and sing His praises at all times, with full love and devotion.