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ਪੰਨਾ ੩੪੧

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jhajhaa urajh surajh nahee jaanaa.
 rahi-o jhajhak naahee parvaanaa.
 kat jhakh jhakh a-uran samjhaavaa.
jhagar kee-ay jhagara-o hee paavaa. ||15||
njanjaa nikat jo ghat rahi-o door kahaa taj jaa-ay.
 jaa kaaran jag dhoo^hhi-a-o nayra-o paa-i-a-o taahi. ||16||
 tataa bikat ghaat ghat maahee.
khol kapaat mahal ke na jaahee.
daykh atal tal kateh na jaavaa.
 rahai lapat ghat parcha-o paavaa. ||17||
thathaa ihai door thag neeraa.
 neeth neeth man kee-aa Dheeraa.
 Jin thag thagi-aa sagal jag khaavaa.
 so thag thagi-aa tha-ur man aavaa. ||18||

RAAG GAURI POORABI

Baawan Akhri Kabir Ji

(Continued)

Continued his holy hymn, with each stanza beginning with a letter from the fifty-two lettered Indian script, Kabir Ji has this to say in reference to other letters.

“*JHAJHA*” (JH) – The person who only knows how to get entangled himself in useless controversies but has not learnt how to get out, he wastes all his life in different doubts and controversies. His life conduct is not approved (in God's court). (We should not waste our lives trying to instruct others), because by entering into controversies, we get involved in more controversies and nothing else.”(15)

“*JANJAN*” (JN)- (O' brother), He who abides so near, within our own hearts, why forsaking Him, you go out in far off (places)? He for whom I searched the entire world, Him I have found so near (within me itself).”(16)

“*TATTA*” (T) – (O my friend, the way to the divine) shore is very treacherous, but it is (located) within the heart itself. Opening the doors (of our heart), why don't you go to (God's) mansion? After seeing that eternal Being, (a person), leaving that place, he goes nowhere else. He remains attuned to Him, and remains satisfied in enjoying (God's presence) in his heart itself.”(17)

“*THATHA*” (TH)- (Like false appearance of water in a desert), this worldly wealth and power is like a mirage. Reflecting carefully on its reality I have made my mind contented (in what I have, and I don't run after this false worldly wealth. In this way, “*worldly wealth*”), which has cheated the entire world, I have cheated that cheat, because my mind has become stable, (and remains contented in what I have).”(18)

ਡਡਾ ਡਰ ਉਪਜੇ ਡਰੁ ਜਾਈ ॥
 ਤਾ ਡਰ ਮਹਿ ਡਰੁ ਰਹਿਆ ਸਮਾਈ ॥
 ਜਉ ਡਰ ਡਰੈ ਤਾ ਫਿਰਿ ਡਰੁ ਲਾਗੈ ॥
 ਨਿਡਰ ਹੂਆ ਡਰੁ ਉਰ ਹੋਇ ਭਾਗੈ ॥੧੯॥
 ਢਢਾ ਢਿਗ ਢੂਢਹਿ ਕਤ ਆਨਾ ॥
 ਢੂਢਤ ਹੀ ਢਹਿ ਗਏ ਪਰਾਨਾ ॥
 ਚੜਿ ਸੁਮੇਰਿ ਢੂਢਿ ਜਬ ਆਵਾ ॥

dadaa dar upjay dar jaa-ee.
 taa dar meh dar rahi-aa samaa-ee.
 ja-o dar darai taa fir dar laagai.
 nidar hoo-aa dar ur ho-ay bhaagai. ||19||
dhadhaa dhig dhoo^hdheh kat aanaa.
dhoo^hdhat hee dheh ga-ay paraanaa.
 charh sumayr dhoo^hdh jab aavaa.



ਜਿਹ ਗੜੁ ਗੜਿਓ ਸੁ ਗੜੁ ਮਹਿ ਪਾਵਾ ॥੨੦॥
 ਠਾਣਾ ਰਣਿ ਰੂਤਉ ਨਰ ਨੇਹੀ ਕਰੈ ॥
 ਨਾ ਨਿਵੈ ਨਾ ਫੁਨਿ ਸੰਚਰੈ ॥
 ਧੰਨਿ ਜਨਮੁ ਤਾਹੀ ਕੋ ਗਣੈ ॥
 ਮਾਰੈ ਏਕਹਿ ਤਜਿ ਜਾਇ ਘਣੈ ॥੨੧॥

Jih garh garhi-o so garh meh paavaa. ||20||
 naanaa ran roota-o nar nayhee karai.
 naa nivai naa fun sanchrai.
 Dhan janam taahee ko ganai.
 maarai aykeh taj jaa-ay ghanai. ||21||

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“DADDA” (D)- When the fear (of God) arises in one’s mind, the fear (of world) goes away. (Because), the fear (of the world gets absorbed in the fear of God. (In other words, in that state, a person fears only God, and no one else). But if a person keeps avoiding the fear of God, then he is again afflicted with (the worldly) fear. (But, when enshrining God’s fear in the heart), one becomes fearless (of the world), then all the fear of his mind flees away.”(19)

“DHADHA” (DH)- (O’ brother), God is near you. Why are you searching Him anywhere else? While searching Him outside many people have got exhausted. (I tell you that), when after scaling the high mountains like “Sumer” and after failing to find Him there, a person comes back home (and searches Him, within his own heart, he) finds in that (body) fort, (that God) who has built this fort.”(20)

“NAANNA” (NA) – The person who while engaged in war (with his own inner impulses), acquires the perseverance of the brave. He neither yields nor compromises (with these evil impulses), and his advent is considered blessed. Because, he stills the one (mind, which is the main source of all temptations, and in this way, he departs from the world) forsaking many (evil passions)”(21)

ਤਤਾ ਅਤਰ ਤਰਿਓ ਨਹ ਜਾਈ ॥
 ਤਨ ਤ੍ਰਿਭਵਣ ਮਹਿ ਰਹਿਓ ਸਮਾਈ ॥
 ਜਉ ਤ੍ਰਿਭਵਣ ਤਨ ਮਾਹਿ ਸਮਾਵਾ ॥
 ਤਉ ਤਤਹਿ ਤਤ ਮਿਲਿਆ ਸਚੁ ਪਾਵਾ ॥੨੨॥
 ਬਥਾ ਅਥਾਹ ਥਾਹ ਨਹੀ ਪਾਵਾ ॥
 ਓਹੁ ਅਥਾਹ ਇਹੁ ਥਿਰੁ ਨ ਰਹਾਵਾ ॥
 ਥੋੜੈ ਥਲਿ ਥਾਨਕ ਆਰੰਭੈ ॥
 ਬਿਨੁ ਹੀ ਥਾਭਹ ਮੰਦਿਰੁ ਥੰਭੈ ॥੨੩॥
 ਦਦਾ ਦੇਖਿ ਜੁ ਬਿਨਸਨਹਾਰਾ ॥
 ਜਸ ਅਦੇਖਿ ਤਸ ਰਾਖਿ ਬਿਚਾਰਾ ॥
 ਦਸਵੈ ਦੁਆਰਿ ਕੁੰਚੀ ਜਬ ਦੀਜੈ ॥
 ਤਉ ਦਇਆਲ ਕੋ ਦਰਸਨੁ ਕੀਜੈ ॥੨੪॥
 ਧਧਾ ਅਰਧਹਿ ਉਰਧ ਨਿਬੇਰਾ ॥
 ਅਰਧਹਿ ਉਰਧਹ ਮੰਝਿ ਬਸੇਰਾ ॥
 ਅਰਧਹ ਛਾਡਿ ਉਰਧ ਜਉ ਆਵਾ ॥
 ਤਉ ਅਰਧਹਿ ਉਰਧ ਮਿਲਿਆ ਸੁਖ ਪਾਵਾ ॥੨੫॥
 ਨੰਨਾ ਨਿਸਿ ਦਿਨੁ ਨਿਰਖਤ ਜਾਈ ॥
 ਨਿਰਖਤ ਨੈਨ ਰਹੇ ਰਤਵਾਈ ॥
 ਨਿਰਖਤ ਨਿਰਖਤ ਜਬ ਜਾਇ ਪਾਵਾ ॥
 ਤਬ ਲੇ ਨਿਰਖਹਿ ਨਿਰਖ ਮਿਲਾਵਾ ॥੨੬॥

tataa atar tari-o nah jaa-ee.
 tan taribhavan meh rahi-o samaa-ee.
 ja-o taribhavan tan maahi samaavaa.
 ta-o tateh tat mili-aa sach paavaa. ||22||
 thathaa athaah thaah nahee paavaa.
 oh athaah ih thir na rahaavaa.
 thorhai thal thaanak aarambhai.
 bin hee thaabhah mandir thambhai. ||23||
 dadaa daykh jo binsanhaaraa.
 jas adaykh tas raakh bichaaraa.
 dasvai du-aar kunchee jab deejai.
 ta-o da-i-aal ko darsan keejai. ||24||
 DhaDhaa arDhahi uraDh nibayraa.
 arDhahi urDhah manjh basayraa.
 arDhah chhaad uraDh ja-o aavaa.
 ta-o arDhahi uraDh mili-aa sukh paavaa. ||25||
 nannaa nis din nirkhat jaa-ee.
 nirkhat nain rahay ratvaa-ee.
 nirkhat nirkhat jab jaa-ay paavaa.
 tab lay nirkhahi nirakh milaavaa. ||26||

“TATTA” (T) –This world is like an ocean, which a man cannot swim across, because his body is involved in the affairs of the three worlds. But when the (allurements of) three worlds are merged in the mind, (and these no longer allure us), the person’s soul merges in the supreme Soul, and one finds the eternal God.”(22)

“THATHA”(TH)- God is like a fathomless ocean, the depth of which cannot be found. But, while that (God) is fathomless, (man’s mind) doesn’t remain steady (at one place). Seeing a little bit of land (on the shore of this deep ocean), he starts building cities, and without the supporting pillars, he starts building castles. (In other words, obtaining



even a very short lived life, man embarks on many worldly ostentations, and without much capital, he embarks on many mega projects, without realizing that any time, he may be overtaken by death).”(23)

“DADDA” (D)-(O man), whatever you see, that is perishable. Therefore you should keep Him in mind, whom you cannot see. But, you can see the vision of that merciful God, only when you apply the key to the tenth gate. (In other words, you can see that invisible God, only when you attune your mind to the Guru’s word).”(24)

“DHADHA” (DH)-The strife between (the mind, which remains in) the low state (of worldly involvements, and God, who lives in the high state (of supreme bliss), ends, when the low state (mind), comes to reside in the high state (God). When leaving the low state (of worldly involvements, man’s mind), reaches the high state (of meditation on the Name), then he meets God, and obtains eternal peace.”(25)

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“NANNA” (N) – For the lover of God, all his days and nights pass waiting for the vision of his Beloved. So much so that looking for (God), his eyes become red with tiredness. But when after waiting so much for Him, he does see the vision of his Beloved, then God unites him with Himself.”(26)

ਪਪਾ ਅਪਰ ਪਾਰੁ ਨਹੀ ਪਾਵਾ ॥
ਪਰਮ ਜੋਤਿ ਸਿਉ ਪਰਚਉ ਲਾਵਾ ॥
ਪਾਂਚਉ ਇੰਦ੍ਰੀ ਨਿਗ੍ਰਹ ਕਰਈ ॥
ਪਾਪੁ ਪੁੰਨੁ ਦੋਉ ਨਿਰਵਰਈ ॥੨੭॥
ਫਾਫਾ ਬਿਨੁ ਫੂਲਹ ਫਲੁ ਹੋਈ ॥
ਤਾ ਫਲ ਫੰਕ ਲਖੈ ਜਉ ਕੋਈ ॥
ਦੂਣਿ ਨ ਪਰਈ ਫੰਕ ਬਿਚਾਰੈ ॥
ਤਾ ਫਲ ਫੰਕ ਸਭੈ ਤਨ ਫਾਰੈ ॥੨੮॥
ਬਬਾ ਬਿੰਦਹਿ ਬਿੰਦ ਮਿਲਾਵਾ ॥
ਬਿੰਦਹਿ ਬਿੰਦਿ ਨ ਬਿਛੁਰਨ ਪਾਵਾ ॥
ਬੰਦਉ ਹੋਇ ਬੰਦਗੀ ਗਹੈ ॥

papaa apar paar nahee paavaa.
param joṭ si-o parcha-o laavaa.
paa^Ncha-o indree nigreh kar-ee.
paap punn do-oo nirvar-ee. ||27||
fafaa bin foolah fal ho-ee.
taa fal fank lakhai ja-o ko-ee.
doon na par-ee fank bichaarai.
taa fal fank sabhai tan faarai. ||28||
babaa bindeh bind milaavaa.
bindeh bind na bichhuran paavaa.
banda-o ho-ay bandagee gahai.

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ਬੰਦਕ ਹੋਇ ਬੰਧ ਸੁਧਿ ਲਹੈ ॥੨੯॥
ਭਭਾ ਭੇਦਹਿ ਭੇਦ ਮਿਲਾਵਾ ॥
ਅਬ ਭਉ ਭਾਨਿ ਭਰੋਸਉ ਆਵਾ ॥
ਜੋ ਬਾਹਰਿ ਸੋ ਭੀਤਰਿ ਜਾਨਿਆ ॥
ਭਇਆ ਭੇਦੁ ਭੂਪਤਿ ਪਹਿਚਾਨਿਆ ॥੩੦॥

bandak ho-ay banDh suDh lahai. ||29||
bhabhaa bhaydeh bhayd milaavaa.
ab bha-o bhaan bharosa-o aavaa.
jo baahar so bheetar jaani-aa.
bha-i-aa bhayd bhoopat pehchaani-aa. ||30||

“PAPPA” (P)- God is limitless, no one can find His limits. He, who is imbued with the supreme Soul, he controls his five organs so much so, that he does not find any need to worry about which deed of his is virtuous and which is vice (because all his actions are above the human lusts).”(27)

“PHAPHA” (PH)- If a person doesn’t get fluffed up (with ego), he gets the fruit (of divine knowledge, which is the main object of human birth). Further, if any one understands the purpose of even a small slice of this fruit (or portion of this knowledge), then he doesn’t fall into the deep valleys (of births and deaths). Because, even a little bit of reflection upon the divine knowledge, completely destroys all the ego in one’s body.”(28)

“BABBA” (B)- (Just as) a drop of water mingles with (another) drop of water, and then one drop doesn’t get separated from the other, (similarly a human soul, merges in the supreme Soul). So the person, who becoming God’s servant, lovingly worships Him, and becoming a bard at God’s gate, he gets to know about the bonds (of worldly attachments, and doesn’t get caught in these bonds).”(29)

“BHABHA” (Bh)- By piercing the doubt, I have removed my difference (or distance) from God. Now shattering my fear



I have gained confidence that the one (God) who pervades out side is also is within me. So when the secret is out, I have recognized the King (of the world).”(30)

ਮਮਾ ਮੂਲ ਗਹਿਆ ਮਨੁ ਮਾਨੈ ॥
ਮਰਮੀ ਹੋਇ ਸੁ ਮਨ ਕਉ ਜਾਨੈ ॥
ਮਤ ਕੋਈ ਮਨ ਮਿਲਤਾ ਬਿਲਮਾਵੈ ॥
ਮਗਨ ਭਇਆ ਤੇ ਸੋ ਸਚੁ ਪਾਵੈ ॥੩੧॥
ਮਮਾ ਮਨ ਸਿਉ ਕਾਜੁ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ ॥
ਮਨ ਹੀ ਮਨ ਸਿਉ ਕਹੈ ਕਬੀਰਾ ਮਨ ਸਾ ਮਿਲਿਆ ਨ ਕੋਇ
॥੩੨॥
ਇਹੁ ਮਨੁ ਸਕਤੀ ਇਹੁ ਮਨੁ ਸੀਉ ॥
ਇਹੁ ਮਨੁ ਪੰਚ ਤਤ ਕੇ ਝਉ ॥

mamaa mool gahi-aa man maanai.
marmee ho-ay so man ka-o jaanai.
mat ko-ee man miltaa bilmaavai.
magan bha-i-aa tay so sach paavai. ||31||
mamaa man si-o kaaj hai man saaDhay siDh ho-ay.
man hee man si-o kahai kabeeraa man saa mili-aa na ko-ay. ||32||
ih man saktee ih man see-o.
ih man panch tat ko jee-o.

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ਇਹੁ ਮਨੁ ਲੇ ਜਉ ਉਨਮਨਿ ਰਹੈ ॥
ਤਉ ਤੀਨਿ ਲੋਕ ਕੀ ਬਾਤੈ ਕਹੈ ॥੩੩॥

ih man lay ja-o unman rahai.
ta-o teen lok kee baatai kahai. ||33||

“MAMMA” (M)- If we enshrine (God) the original source in our mind, then it stops wavering. The person who understands this mystery, he understands the reason (for the wandering & wavering of mind). (Therefore), when the mind starts getting attuned to God, don't let it be delayed (or obstructed in any way), because it is only, when (the mind) gets absorbed (in meditation, that it) obtains to the eternal (God).”(31)

“MAMMA” (M)- The real business of every human being is with his mind. Because it is only by controlling one's mind that one attains perfection. O' Kabir, it is the mind, which can speak to the mind, and a person, has never met any one like the mind, (with whom he has to deal).”(32)

“(This mind is such a flexible thing, that if diverted towards worldly riches and power), it becomes the embodiment of worldly power itself. (But on getting absorbed in meditation, it becomes part of) the bliss giving God. (If focused on the human body, which is essentially the conglomeration of five essences, including air, water, fire, earth, and ether, then the mind also starts behaving, as if it is also) a creature of those five senses, (and starts thinking itself as a part of the human body). However, when controlling this mind, (a person) remains in a state of (divine) bliss, then it reflects on the (mysteries) of all the three worlds.”(33)

ਯਯਾ ਜਉ ਜਾਨਹਿ ਤਉ ਦੁਰਮਤਿ ਹਨਿ ਕਰਿ ਬਸਿ ਕਾਇਆ
ਗਾਉ ॥
ਰਣਿ ਰੂਤਉ ਭਾਜੈ ਨਹੀ ਸੂਰਉ ਬਾਰਉ ਨਾਉ ॥੩੪॥
ਰਾਰਾ ਰਸੁ ਨਿਰਸ ਕਰਿ ਜਾਨਿਆ ॥
ਹੋਇ ਨਿਰਸ ਸੁ ਰਸੁ ਪਹਿਚਾਨਿਆ ॥
ਇਹ ਰਸ ਛਾਡੇ ਉਹ ਰਸੁ ਆਵਾ ॥
ਉਹ ਰਸੁ ਪੀਆ ਇਹ ਰਸੁ ਨਹੀ ਭਾਵਾ ॥੩੫॥
ਲਲਾ ਐਸੇ ਲਿਵ ਮਨੁ ਲਾਵੈ ॥
ਅਨਤ ਨ ਜਾਇ ਪਰਮ ਸਚੁ ਪਾਵੈ ॥
ਅਰੁ ਜਉ ਤਹਾ ਪ੍ਰੇਮ ਲਿਵ ਲਾਵੈ ॥
ਤਉ ਅਲਹ ਲਹੈ ਲਹਿ ਚਰਨ ਸਮਾਵੈ ॥੩੬॥
ਵਵਾ ਬਾਰ ਬਾਰ ਬਿਸਨ ਸਮੁਾਰਿ ॥
ਬਿਸਨ ਸੰਮੁਾਰਿ ਨ ਆਵੈ ਹਾਰਿ ॥
ਬਲਿ ਬਲਿ ਜੇ ਬਿਸਨਤਨਾ ਜਸੁ ਗਾਵੈ ॥

ya-yaa ja-o jaaneh ta-o durmat han kar bas kaa-i-aa gaa-o.
ran roota-o bhaajai nahee soora-o thaara-o naa-o. ||34||
raaraa ras niras kar jaani-aa.
ho-ay niras so ras pehchaani-aa.
ih ras chhaaday uh ras aavaa.
uh ras pee-aa ih ras nahee bhaavaa. ||35||
lala aisay liv man laavai.
ana na jaa-ay param sach paavai.
ar ja-o tahaa paraym liv laavai.
ta-o alah lahai leh charan samaavai. ||36||
vavaa baar baar bisan sam^Haar.
bisan sammhaar na aavai haar.
bal bal jay bisantanaa jas gaavai.
visan milay sabh hee sach paavai. ||37||



ਵਿਸਨ ਮਿਲੇ ਸਭ ਹੀ ਸਚੁ ਪਾਵੈ ॥੩੭॥ ਵਾਵਾ ਵਾਹੀ ਜਾਨੀਐ ਵਾ ਜਾਨੇ ਇਹੁ ਹੋਇ ॥ ਇਹੁ ਅਰੁ ਓਹੁ ਜਬ ਮਿਲੈ ਤਬ ਮਿਲਤ ਨ ਜਾਨੈ ਕੋਇ ॥੩੮॥	vaavaa vaahee jaanee-ai vaa jaanay ih ho-ay. ih ar oh jab milai tab milat na jaanai ko-ay. 38
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“YAYYA” (Y)- (O' my friend), if you want to learn the right conduct of life, then destroy your evil intellect, and bring the village (of your body) under your control (meaning don't let your eyes, ears and other faculties engage in any sinful thoughts or deeds. Bringing this body and its faculties, under control is like a battle. So if after being engaged in this battle), you don't run away from the battle-field (and forsake your efforts), only then you will be called a hero.”(34)

“RAARA” (R)- He, who has deemed the taste (of worldly riches and power) as tasteless, becoming un-interested (in worldly pleasures); he has recognized that relish (of God's Name). Because, only when a person abandons those relishes (of worldly pleasures, that) he enjoys the this relish (of God's Name), and when he drinks that relish (of God's Name), then the taste (of these worldly pleasures) doesn't please him.”(35)

“LALLA” (L)- If a person so attunes his mind (to meditation on God), that it doesn't wander anywhere else, then he obtains to the supreme truth (or eternal God). Further, if in that state of meditation, he remains continuously absorbed in that loving devotion, he reaches that inaccessible God (or “Allah”), and remains merged in His feet (or love).”(36)

“VAAVA” (V)- (O' my friend), again and again meditate on God, because by remembering God, one does not lose the battle (of life). I am a sacrifice to that son (or saint) of God, who again and again sings His praises. Because meeting God, he sees that true Being everywhere.”(37)

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“VAVVA” (V)- (O' my friend), try to know only that (God), because when one knows that (God), then he also becomes (the embodiment of that God). Further, when this man, and that God meet (and become one), then no one can understand their union (or separate them).”(38)

ਸਸਾ ਸੋ ਨੀਕਾ ਕਰਿ ਸੋਧਹੁ ॥ ਘਟ ਪਰਚਾ ਕੀ ਬਾਤ ਨਿਰੋਧਹੁ ॥ ਘਟ ਪਰਚੈ ਜਉ ਉਪਜੈ ਭਾਉ ॥ ਪੂਰਿ ਰਹਿਆ ਤਹ ਤ੍ਰਿਭਵਣ ਰਾਉ ॥੩੯॥ ਖਖਾ ਖੋਜਿ ਪਰੈ ਜਉ ਕੋਈ ॥ ਜੋ ਖੋਜੈ ਸੋ ਬਹੁਰਿ ਨ ਹੋਈ ॥ ਖੋਜ ਬੁਝਿ ਜਉ ਕਰੈ ਬੀਚਾਰਾ ॥ ਤਉ ਭਵਜਲ ਤਰਤ ਨ ਲਾਵੈ ਬਾਰਾ ॥੪੦॥ ਸਸਾ ਸੋ ਸਹ ਸੇਜ ਸਵਾਰੈ ॥ ਸੋਈ ਸਹੀ ਸੰਦੇਹ ਨਿਵਾਰੈ ॥ ਅਲਪ ਸੁਖ ਛਾਡਿ ਪਰਮ ਸੁਖ ਪਾਵਾ ॥ ਤਬ ਇਹ ਤ੍ਰੀਅ ਉਹੁ ਕੰਤੁ ਕਹਾਵਾ ॥੪੧॥ ਹਾਹਾ ਹੋਤ ਹੋਇ ਨਹੀ ਜਾਨਾ ॥ ਜਬ ਹੀ ਹੋਇ ਤਬਹਿ ਮਨੁ ਮਾਨਾ ॥ ਹੈ ਤਉ ਸਹੀ ਲਖੈ ਜਉ ਕੋਈ ॥ ਤਬ ਓਹੀ ਉਹੁ ਏਹੁ ਨ ਹੋਈ ॥੪੨॥	sasaa so neekaa kar soDhhu. ghat parchaa kee baat niroDhahu. ghat parchai ja-o upjai bhaa-o. poor rahi-aa tah taribhavan raa-o. 39 khakhaa khoj parai ja-o ko-ee. jo khojai so bahur na ho-ee. khoj boojh ja-o karai beechaaraa. ta-o bhavjal tarat na laavai baaraa. 40 sasaa so sah sayj savaarai. so-ee sahee sandayh nivaarai. alap sukh chhaad param sukh paavaa. tab ih taree-a ohu kant kahaavaa. 41 haahaa hot ho-ay nahee jaanaa. jab hee ho-ay tabeh man maanaa. hai ta-o sahee lakhai ja-o ko-ee. tab ohee uho ayhu na ho-ee. 42
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“SASSA” (S)- Discipline your mind perfectly well. Stop it (from running after false worldly pleasures, and try to) entertain your mind within itself, (by reflecting on God within). The mind gets entertained within the mind itself, when in it arises the love, for that king of the three worlds, who is pervading there.”(39)

“KHAKHA” (KH)- If anyone engages in (God’s) search, and if some one does find Him, then he doesn’t (die or born again). The person, who thoroughly searches and reflects (on God), he doesn’t take much time in crossing over the dreadful worldly ocean (or getting emancipated from the rounds of birth and death).”(40)

“SASSA” (S)- Only that (human soul) is the true bride (of God), who gets rid of her doubts, and decks the couch (of her heart, with the love of God. She says to herself), that if I abandon the other (worldly) pleasures, then I obtain the supreme bliss (of God’s union, and only then this human soul is called), the bride, and that (God) is called the Groom.”(41)

“HAAHA” (H) – God exists, but man knows not His existence. When a man realizes His existence, only then his mind is convinced. For sure God does exist, but only if some one can understand this (fact). Then (in that state), that person becomes like God Himself and he loses his own personal identify.”(42)

ਲਿੰਉ ਲਿੰਉ ਕਰਤ ਫਿਰੈ ਸਭੁ ਲੋਗੁ ॥
ਤਾ ਕਾਰਣਿ ਬਿਆਪੈ ਬਹੁ ਸੋਗੁ ॥
ਲਖਿਮੀ ਬਰ ਸਿਉ ਜਉ ਲਿਉ ਲਾਵੈ ॥
ਸੋਗੁ ਮਿਟੈ ਸਭ ਹੀ ਸੁਖ ਪਾਵੈ ॥੪੩॥
ਖਖਾ ਖਿਰਤ ਖਪਤ ਗਏ ਕੇਤੇ ॥
ਖਿਰਤ ਖਪਤ ਅਜਹੂ ਨਹ ਚੇਤੇ ॥
ਅਬ ਜਗੁ ਜਾਨਿ ਜਉ ਮਨਾ ਰਹੈ ॥
ਜਹ ਕਾ ਬਿਛੁਰਾ ਤਹ ਬਿਰੁ ਲਹੈ ॥੪੪॥

li^N-o li^N-o karaṭ firai sabh log.
taa kaaran bi-aapai baho sog.
lakhimee bar si-o ja-o li-o laavai.
sog mitai sabh hee sukh paavai. ||43||
khakhaa khiraṭ khapaṭ ga-ay kaytay.
khiraṭ khapaṭ ajahoo^N nah chaytay.
ab jag jaan ja-o manaa rahai.
jah kaa bichhuraa tah thir lahai. ||44||

“The entire world (is running after worldly wealth, and) appears to be saying, “I want this and I want that.” It is for this reason that one is afflicted with so much suffering. (But), he who attunes his love to the Master of this goddess of wealth, his pain is removed, and he obtains all kinds of peace.”(43)

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“KHAKHA” (KH)- Myriads of human births have passed in dying and getting consumed. In spite of this ruin and wastage, man has still not remembered (God). If (in this birth, he) realizes (the truth about this) world, and his mind remains (focused on God) from whom, he has got separated, he could obtain a permanent abode (in His place).”(44)

ਪੰਨਾ ੩੪੩

ਬਾਵਨ ਅਖਰ ਜੋਰੇ ਆਨਿ ॥
ਸਕਿਆ ਨ ਅਖਰੁ ਏਕੁ ਪਛਾਨਿ ॥
ਸਤ ਕਾ ਸਬਦੁ ਕਬੀਰਾ ਕਹੈ ॥
ਪੰਡਿਤ ਹੋਇ ਸੁ ਅਨਭੈ ਰਹੈ ॥
ਪੰਡਿਤ ਲੋਗਹ ਕਉ ਬਿਉਹਾਰ ॥
ਗਿਆਨਵੰਤ ਕਉ ਤਤੁ ਬੀਚਾਰ ॥
ਜਾ ਕੈ ਝਾਇ ਜੈਸੀ ਬੁਧਿ ਹੋਈ ॥
ਕਹਿ ਕਬੀਰ ਜਾਨੈਗਾ ਸੋਈ ॥੪੫॥

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baavan akhar joray aan.
saki-aa na akhar ayk pachhaan.
saṭ kaa sabad kabeeraa kahai.
pandit ho-ay so anbhāi rahai.
pandit logah ka-o bi-uhaar.
gi-aanvanṭ ka-o taṭ beechaar.
jaa kai jee-a jaisee buDh ho-ee.
kahi kabeer jaanaigaa so-ee. ||45||

Raag Gaurri Poorbi-

Baawan Akhri Kabir Ji

Kabir Ji now makes his concluding remarks about this composition, and all other books and volumes written by different scholars, by combining these fifty-two letters of the “Hindi” alphabet in different ways.



He says: “Combining these fifty two letters (of the alphabet in different ways, the world has) written many books, but it has not been able to recognize the one (God), who doesn’t erode (or perish). Kabir says the word of truth that, he alone is the (true scholar or) pundit, who remains in a state of self-realization (about the divine). For professional pundits this is their business (to earn money by writing books or lecturing people on religious topics). But for the knowledge seekers, (these words are the means to) reflect on the essence (of reality). Kabir says, whatever intellect, a person has, he will understand (according to that, and will make use of this composition, or other books).”(45)

The messages of these couplets given in this hymn based on fifty two letters of “Hindi” alphabet is that, (1) the all pervading God is not obtained just by reading, writing or entering into long discussions about Him. To attain Him, we need to obtain the guidance of the Guru, steadfastly follow that guidance, and meditate on God’s Name. (2) We need to understand that all the worldly attractions, allurements, and even our friends and relatives are very short lived, therefore instead of getting entangled in these worldly affairs, we should thank that benevolent imperishable God, who blessed us with these pleasures, and attune our love and devotion to Him, so that one day, He may show His grace, and join us also in His blissful union.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਰਾਗੁ ਗਉੜੀ ਬਿਤੰੀ ਕਬੀਰ ਝੀ ਕੰੀ ॥

ਸਲੋਕੁ ॥

ਪੰਦ੍ਰਹ ਬਿਤੰੀ ਸਾਤ ਵਾਰ ॥
ਕਹਿ ਕਬੀਰ ਉਰਵਾਰ ਨ ਪਾਰ ॥
ਸਾਧਿਕ ਸਿਧ ਲਖੈ ਜਉ ਭੇਉ ॥
ਆਪੇ ਕਰਤਾ ਆਪੇ ਦੇਉ ॥੧॥

ਬਿਤੰੀ ॥

ਅੰਮਾਵਸ ਮਹਿ ਆਸ ਨਿਵਾਰਹੁ ॥
ਅੰਤਰਜਾਮੀ ਰਾਮੁ ਸਮਾਰਹੁ ॥
ਝਵਿਤ ਪਾਵਹੁ ਮੋਖ ਦੁਆਰ ॥
ਅਨਭਉ ਸਬਦੁ ਤਤੁ ਨਿਜੁ ਸਾਰ ॥੧॥
ਚਰਨ ਕਮਲ ਗੋਬਿੰਦ ਰੰਗੁ ਲਾਗਾ ॥
ਸੰਤ ਪ੍ਰਸਾਦਿ ਭਏ ਮਨ ਨਿਰਮਲ ਹਰਿ ਕੀਰਤਨ ਮਹਿ ਅਨਦਿਨੁ
ਜਾਗਾ ॥੧॥ ਰਹਾਉ ॥
ਪਰਿਵਾ ਪ੍ਰੀਤਮ ਕਰਹੁ ਬੀਚਾਰ ॥

ik-o^Nkaar satgur parsaad.
raag ga-or^hee thī^Nee kabeer jee kee^N.

salok.

pand^reh thī^Nee saāt vaar.
kahi kabeer urvaar na paar.
saaD^hik siD^h lakhai ja-o bhay-o.
aapay kartaa aapay day-o. ||1||

thī^Nee.

ammaavas meh aas nivaarahu.
antarjaamee raam samaarahu.
jeevat paavhu mokh du-aar.
anbha-o sabad tat nij saar. ||1||
charan kamal gobind rang laagaa.
sant parsaad bha-ay man nirmal har keertan meh an-din
jaagaa. ||1|| rahaa-o.
parivaa pareetam karahu beechaar.

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ਘਟ ਮਹਿ ਖੇਲੈ ਅਘਟ ਅਪਾਰ ॥
ਕਾਲ ਕਲਪਨਾ ਕਏ ਨ ਖਾਇ ॥
ਆਦਿ ਪੁਰਖ ਮਹਿ ਰਹੈ ਸਮਾਇ ॥੨॥
ਦੁਤੀਆ ਦੁਹ ਕਰਿ ਜਾਨੈ ਅੰਗ ॥
ਮਾਇਆ ਬ੍ਰਹਮ ਰਮੈ ਸਭ ਸੰਗ ॥
ਨਾ ਓਹੁ ਬਵੈ ਨ ਘਟਤਾ ਜਾਇ ॥
ਅਕੁਲ ਨਿਰੰਜਨ ਏਕੈ ਭਾਇ ॥੩॥
ਤ੍ਰਿਤੀਆ ਤੀਨੇ ਸਮ ਕਰਿ ਲਿਆਵੈ ॥
ਆਨਦ ਮੂਲ ਪਰਮ ਪਦੁ ਪਾਵੈ ॥
ਸਾਧਸੰਗਤਿ ਉਪਜੈ ਬਿਸ੍ਵਾਸ ॥
ਬਾਹਰਿ ਭੀਤਰਿ ਸਦਾ ਪ੍ਰਗਾਸ ॥੪॥

ghat meh khaylai aghat apaar.
kaal kalpanaa kaay na khaa-ay.
aad purakh meh rahai samaa-ay. ||2||
dutee-aa duh kar jaanai ang.
maa-i-aa barahm ramai sabh sang.
naa oh badhai na ghattaa jaa-ay.
akul niranjan aykai bhaa-ay. ||3||
taritee-aa teenay sam kar li-aavai.
aanad mool param pad paavai.
saaDhsangat upjai bisvaas.
baahar bheetar sadaa pargaas. ||4||



ਚਉਬਹਿ ਚੰਚਲ ਮਨ ਕਉ ਗਹਹੁ ॥
ਕਾਮ ਕ੍ਰੋਧ ਸੰਗਿ ਕਬਹੁ ਨ ਬਹਹੁ ॥
ਜਲ ਥਲ ਮਾਹੇ ਆਪਹਿ ਆਪ ॥
ਆਪੈ ਜਪਹੁ ਆਪਨਾ ਜਾਪ ॥੫॥

cha-othahi chanchal man ka-o gahhu.
kaam kroDh sang kabahu na bahhu.
jal thal maahay aapeh aap.
aapai japahu aapnaa jaap. ||5||

Raag Gaurri Thinti

Kabir Ji ki

Like the previous hymn based on the fifty-two letters of alphabet, this poem is based on the fifteen lunar days, starting with dark moon-less night and ascending day by day to the full-moon night. Kabir Ji has this to say in this composition:

“Shalok”-

Those who perform special rituals and ceremonies based on the fifteen lunar and seven (solar) days, they do not know God, who has neither this nor that limit. But, when a seeker or adept, understands this mystery, (then he realizes that God) Himself is the creator (of all these solar or lunar days), and Himself the god (or source) of light (of all the universe).”(1)

“Thinti” (Lunar days)

“(O my friends, on (the moonless night or) “*Amavas*” shed your hope (of salvation through the ritualistic deeds, and only) meditate on that all pervading God, who is the knower of hearts. (By doing so, what to speak of salvation after death), you will obtain to the gate of salvation, while still alive. (Not only that), you would understand the real divine meaning of (the Guru’s) word, and you would understand your own essence.”(1)

“(You will also realize that), by Guru’s grace they, whose mind is attuned to the love of God’s lotus feet (or His Name), by the grace of the saint (Guru), their minds have been purified, and while remaining attuned to singing God’s praises, they remain alert to (the worldly pitfalls) day and night.”(1-Pause)

“(O my friends, on) “*PARIVA*” (or the first lunar day), reflect on that dear (God of yours), who even though is playing in each and every heart, (yet is) not contained within the body, and is beyond any limit. (The person, who meditates on God, him) the fear of death, never consumes, and he remains absorbed in (the remembrance) of that primordial Being.”(2)

“(Reflecting on) “*DUTIYA*” (or the second lunar day), he understands that there are two aspects (of the world) with him. That both “*Maya*” (the worldly affairs), and God are pervading side by side. (While “*Maya*” keeps on changing and becoming less or more) that God neither increases nor decreases, and that immaculate God, who doesn’t belong to any caste or lineage, remains the same throughout.”(3)

“(Thinking about) “*TRITYA*” (or the third lunar day, a true devotee of God), maintains the equilibrium between his three impulses (for vice, virtue, and power. In this way, he) attains to the highest state of supreme bliss. Living in the society of the saints, he comes to believe that the light (of God) is shining both inside and outside (the body).”(4)

Advising us regarding “*CHAUTHEY*” (or the fourth lunar day, Kabir Ji says: “Restrain your mercurial mind and never associate with lust and anger. (Then make your viewpoint such that to you), God seems pervading all the lands and seas. In this way, you do your own meditation, (which would be of use to you, both in this life and the next).”(5)

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ਪਾਂਚੈ ਪੰਚ ਤਤ ਬਿਸਥਾਰ ॥
ਕਨਿਕ ਕਾਮਿਨੀ ਜੁਗ ਬਿਉਹਾਰ ॥
ਪ੍ਰੇਮ ਸੁਧਾ ਰਸੁ ਪੀਵੈ ਕੋਇ ॥
ਜਰਾ ਮਰਣ ਦੁਖੁ ਫੇਰਿ ਨ ਹੋਇ ॥੬॥
ਛਠਿ ਖਟੁ ਚਕ੍ਰ ਛਹੂ ਦਿਸ ਧਾਇ ॥
ਬਿਨੁ ਪਰਚੈ ਨਹੀ ਬਿਰਾ ਰਹਾਇ ॥

paa^Nchai panch tat bisthaar.
kanik kaaminee jug bi-uhhaar.
paraym suDhaa ras peevai ko-ay.
jaraa maran dukh fayr na ho-ay. ||6||
chhath khat chakar chhahoo-a^N dis Dhaa-ay.
bin parchai nahee thiraa rahaa-ay.



ਦੁਬਿਧਾ ਮੇਟਿ ਖਿਮਾ ਗਹਿ ਰਹਹੁ ॥
 ਕਰਮ ਧਰਮ ਕੀ ਸੂਲ ਨ ਸਹਹੁ ॥੭॥
 ਸਾਤੈ ਸਤਿ ਕਰਿ ਬਾਚਾ ਜਾਣਿ ॥
 ਆਤਮ ਰਾਮੁ ਲੇਹੁ ਪਰਵਾਣਿ ॥
 ਛੂਟੈ ਸੰਸਾ ਮਿਟਿ ਜਾਹਿ ਦੁਖ ॥
 ਸੁੰਨ ਸਰੋਵਰਿ ਪਾਵਹੁ ਸੁਖ ॥੮॥
 ਅਸਟਮੀ ਅਸਟ ਧਾਤੁ ਕੀ ਕਾਇਆ ॥
 ਤਾ ਮਹਿ ਅਕੁਲ ਮਹਾ ਨਿਧਿ ਰਾਇਆ ॥
 ਗੁਰ ਗਮ ਗਿਆਨ ਬਤਾਵੈ ਭੇਦ ॥
 ਉਲਟਾ ਰਹੈ ਅਭੰਗ ਅਛੇਦ ॥੯॥

ḍubiDḥaa mayt khimaa geh rahhu.
 karam Dharam kee sool na sahhu. ||7||
 saat^Nai saṭ kar baachaa jaan.
 aatam raam layho parvaan.
chhootai sansaa mit jaahi dukh.
 sunn sarovar paavhu sukh. ||8||
 astamee asat Dhaat kee kaa-i-aa.
 taa meh akul mahaa niDh raa-i-aa.
 gur gam gi-aan baṭaavai bhayd.
 ultaa rahai abhang achhayd. ||9||

Commenting on “*PAANCHE*” (or the fifth lunar day), Kabir Ji says: “This world is the expanse of the five elements, (which is going to soon perish, but forgetting this thing) this world is busy in the affairs (of amassing) wealth, or (running after) women. Only a rare person who (diverting his mind away from these two pursuits), drinks the nectar of (God’s) love, (but he who does that), he is not afflicted with the pain of old age or death again.”(6)

Regarding “*CHHATH*” (or the sixth lunar day), Kabir Ji advises: (O my friend), the six spheres (of the body- the five sense faculties of touch, taste, smell, sight, sound, and the mind) keep running in all the six directions (to satisfy worldly desires). Without being contented (in God’s meditation, till then the mind) doesn’t remain stable. (Therefore, O my friends), shedding your duality, you should grasp onto contentment and compassion, and don’t suffer through the pain of the deeds of rituals or righteousness.”(7)

On “*SAANTEY*” (or the seventh lunar day), Kabir Ji says: “(O man), hold fast to the belief that Guru’s word (or *Gurbani*) is true. Accept that God is pervading within you. This way all your doubt shall be stilled and your troubles ended. Then you will bathe in the pool of dispassion and enjoy supreme bliss.”(8)

Regarding “*ASHTAMI*” (or the eighth lunar day), Kabir Ji says: “Know that this body is made of eight ingredients (such as blood and bones). Within it abides the casteless God, who is treasure of virtues. He whom the learned Guru tells the above secret, he turns away (from bodily attachments), and remains attuned to the un-perishable God.”(9)

ਨਉਮੀ ਨਵੈ ਦੁਆਰ ਕਉ ਸਾਧਿ ॥
 ਬਹਤੀ ਮਨਸਾ ਰਾਖਹੁ ਬਾਧਿ ॥
 ਲੋਭ ਮੋਹ ਸਭ ਬੀਸਰਿ ਜਾਹੁ ॥
 ਪੰਨਾ ੩੪੪

na-umee navai du-aar ka-o saaDh.
 baṭṭee mansaa raakh^No baaDh.
 lobh moh sabh beesar jaahu.

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ਜੁਗੁ ਜੁਗੁ ਜੀ ਵਹੁ ਅਮਰ ਫਲ ਖਾਹੁ ॥੧੦॥
 ਦਸਮੀ ਦਹ ਦਿਸ ਹੋਇ ਅਨੰਦ ॥
 ਛੂਟੈ ਭਰਮੁ ਮਿਲੈ ਗੋਬਿੰਦ ॥
 ਜੋਤਿ ਸਰੂਪੀ ਤਤ ਅਨੂਪ ॥
 ਅਮਲ ਨ ਮਲ ਨ ਛਾਹ ਨਹੀ ਧੂਪ ॥੧੧॥

jug jug jeevhu amar fal khaahu. ||10||
 dasmee dah dis ho-ay anand.
chhootai bharam milai gobind.
 joṭ saroopee taṭ anoop.
 amal na mal na chhaah nahee Dhoop. ||11||

Now turning to the control of our nine body gates (two eyes, two ears, two nostrils, one tongue, and two organs of urination and excretion), Kabir Ji says: “(O my friend, the advice regarding, the ninth lunar day or) “*NAUMI*” is that, keep your nine body gates under control (and don’t let these gates or senses tempt you into evil or undesirable deeds), and keep a check on too much desire (for worldly things. By doing so) all your greed and attachments will be forsaken, its fruit (or reward), would never end, and you would live such (a long and productive) life, (which would seem) lasting age after age.”(10)

But that is not all. Describing further the blessings of keeping the nine body gates under control, Kabir Ji says: “(O my friend, the lesson of tenth lunar day or) “*DASMI*” (is that, by keeping our sense faculties under control), bliss prevails in all the ten directions. One’s doubt is forsaken, and one meets the Master of the universe, who is all-light, is the essence of the universe, and is of unparalleled beauty. He is immaculate, is not soiled (by any kind of evils). There is no darkness



(of ignorance), nor any fire (of worldly desires, in Him).”(11)

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ਏਕਾਦਸੀ ਏਕ ਦਿਸ ਧਾਵੈ ॥
ਤਉ ਜੋਨੀ ਸੰਕਟ ਬਹੁਰਿ ਨ ਆਵੈ ॥
ਸੀਤਲ ਨਿਰਮਲ ਭਇਆ ਸਰੀਰਾ ॥
ਦੂਰਿ ਬਤਾਵਤ ਪਾਇਆ ਨੀਰਾ ॥੧੨॥
ਬਾਰਸਿ ਬਾਰਹ ਉਗਵੈ ਸੂਰ ॥
ਅਹਿਨਿਸਿ ਬਾਜੇ ਅਨਹਦ ਤੂਰ ॥
ਦੇਖਿਆ ਤਿਹੂੰ ਲੋਕ ਕਾ ਪੀਉ ॥
ਅਚਰਜੁ ਭਇਆ ਜੀਵ ਤੇ ਸੀਉ ॥੧੩॥
ਤੇਰਸਿ ਤੇਰਹ ਅਗਮ ਬਖਾਣਿ ॥
ਅਰਧ ਉਰਧ ਬਿਚਿ ਸਮ ਪਹਿਚਾਣਿ ॥
ਨੀਚ ਉਚ ਨਹੀ ਮਾਨ ਅਮਾਨ ॥
ਬਿਆਪਿਕ ਰਾਮ ਸਗਲ ਸਾਮਾਨ ॥੧੪॥
ਚਉਦਸਿ ਚਉਦਹ ਲੋਕ ਮਝਾਰਿ ॥
ਰੋਮ ਰੋਮ ਮਹਿ ਬਸਹਿ ਮੁਰਾਰਿ ॥
ਸਤ ਸੰਤੋਖ ਕਾ ਧਰਹੁ ਧਿਆਨ ॥
ਕਥਨੀ ਕਥੀਐ ਬ੍ਰਹਮ ਗਿਆਨ ॥੧੫॥

aykaadasee ayk dis Dhaavai.
ta-o jonee sankat batur na aavai.
seetal nirmal bha-i-aa sareeraa.
door bataavat paa-i-aa neeraa. ||12||
baaras baarah ugvai soor.
ahinis baajay anhad toor.
daykhi-aa tihoo-a^N lok kaa pee-o.
achraj bha-i-aa jeev tay see-o. ||13||
tayras tayrah agam bakhaan.
araDh uraDh bich sam pehchaan.
neech ooch nahee maan amaan.
bi-aapik raam sagal saamaan. ||14||
cha-udas cha-odah lok majhaar.
rom rom meh baseh muraar.
sat santokh kaa Dharahu Dhi-aan.
kathnee kathee-ai barahm gi-aan. ||15||

Raag Gauri

Thinti Of Kabir Ji (Continued)

Continuing his sermon based on the lunar days, Kabir Ji says: “(The lesson of eleventh lunar day or) “EKADASHI” is (that, when turning away from worldly desires, one’s mind) goes only in the one direction (of remembrance of God), then he doesn’t go through the trouble of falling into the womb again. (He finds, that God, very near), about whom, he was) told that He is far away, (and as a result) his body becomes cool and calm.”(12)

Now referring to “BARRIS” (or the twelfth lunar day), Kabir Ji says: “(O my friends, he who is attuned to only one God, his mind is illuminated with so much light of divine knowledge, as if) twelve suns have arisen (for him). Moreover, he feels so much happy as if he is hearing a continuous un-struck divine music. He is blessed with the sight of the Master of three worlds, and such a wonder happens, that from an ordinary person, he becomes the embodiment of immaculate God.”(13)

Regarding “TAIRIS” (or the thirteenth lunar day), Kabir Ji says: “(O my friend, all the thirteen (“Hindu”) holy books say, that you should recognize God alike above and below. (For you, there should not be any person) high or low and none honorable or dishonorable, and deem that God is pervading equally in all.”(14)

Commenting on “CHAUDIS” (or the fourteenth lunar day), Kabir Ji says: “God is pervading in every particle, and all the fourteen worlds (seven skies and seven earths as per Muslims belief). So if you want to attain to God then concentrate on truth and contentment (by remaining contented with whatever God has given you, and sharing it with the less fortunate ones. Moreover when ever we talk), we should talk about divine knowledge, (and not indulge in useless prattle).” (15)

ਪੂਨਿਉ ਪੂਰਾ ਚੰਦ ਅਕਾਸ ॥
ਪਸਰਹਿ ਕਲਾ ਸਹਜ ਪਰਗਾਸ ॥
ਆਦਿ ਅੰਤਿ ਮਧਿ ਹੋਇ ਰਹਿਆ ਬੀਰ ॥
ਸੁਖ ਸਾਗਰ ਮਹਿ ਰਮਹਿ ਕਬੀਰ ॥੧੬॥

pooni-o pooraa chand akaas.
pasrahi kalaa sahj pargaas.
aad ant maDh ho-ay rahi-aa theer.
sukh saagar meh rameh kabeer. ||16||



Concluding this chapter on “Thinti” or the lunar days, Kabir Ji says: “(O my friend, Just as on the “PUNEO”, (or the full moon day), the moon rises in the sky, in its complete form, and all its powers (or rays) spread in every direction, and there is peace giving light all around, similarly Kabir is abiding and enjoying in the ocean of peace (of that God), who is eternally present from the beginning to the end, and in between.”(16)

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The message of this entire composition called “*Thinti*” (or lunar days) is that we should purify our life conduct, reflect on the divine knowledge, control our mind, praise God and lead a life of truth and contentment. This way we will be liberated from all pains, sorrows, births and deaths and will merge in the supreme God.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਰਾਗੁ ਗਉੜੀ ਵਾਰ ਕਬੀਰ ਝਉ ਕੇ ੭ ॥

raag ga-or^hee vaar kabeer jee-o kay 7.

ਬਾਰ ਬਾਰ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵਉ ॥

baar baar har kay gun gaava-o.

ਗੁਰ ਗਮਿ ਭੇਦੁ ਸੁ ਹਰਿ ਕਾ ਪਾਵਉ ॥੧॥ ਰਹਾਉ ॥

gur gam bhayd so har kaa paava-o. ||1|| rahaa-o.

ਆਦਿਤ ਕਰੈ ਭਗਤਿ ਆਰੰਭ ॥

aadit karai aarambh.

ਕਾਇਆ ਮੰਦਰ ਮਨਸਾ ਬੰਭ ॥

kaa-i-aa mandar mansaa thambh.

ਅਹਿਨਿਸਿ ਅਖੰਡ ਸੁਰਹੀ ਜਾਇ ॥

ahinis akhand surhee jaa-ay.

ਤਉ ਅਨਹਦ ਬੇਣੁ ਸਹਜ ਮਹਿ ਬਾਇ ॥੧॥

ta-o anhad bayn sahj meh baa-ay. ||1||

ਸੋਮਵਾਰਿ ਸਸਿ ਅੰਮ੍ਰਿਤੁ ਝਰੈ ॥

somvaar sas amrit jharai.

ਚਾਖਤ ਬੇਗਿ ਸਗਲ ਬਿਖ ਹਰੈ ॥

chaakhath bayg sagal bikh harai.

ਬਾਣੀ ਰੋਕਿਆ ਰਹੈ ਦੁਆਰ ॥

baanee roki-aa rahai du-aar.

ਤਉ ਮਨੁ ਮਤਵਾਰੇ ਪੀਵਨਹਾਰ ॥੨॥

ta-o man matvaaro peevanhaar. ||2||

ਮੰਗਲਵਾਰੇ ਲੇ ਮਾਹੀਤਿ ॥

mangalvaaray lay maaheet.

ਪੰਚ ਚੋਰ ਕੀ ਜਾਣੈ ਰੀਤਿ ॥

panch chor kee jaanai reet.

ਘਰ ਛੋਡੇ ਬਾਹਰਿ ਜਿਨਿ ਜਾਇ ॥

ghar chhoday^N baahar Jin jaa-ay.

ਨਾਤਰੁ ਖਰਾ ਰਿਸੈ ਹੈ ਰਾਇ ॥੩॥

naatar kharaa risai hai raa-ay. ||3||

ਬੁਧਵਾਰਿ ਬੁਧਿ ਕਰੈ ਪ੍ਰਗਾਸ ॥

buDhvaar buDh karai pargaas.

ਹਿਰਦੈ ਕਮਲ ਮਹਿ ਹਰਿ ਕਾ ਬਾਸ ॥

hirdai kamal meh har kaa baas.

ਗੁਰ ਮਿਲਿ ਦੇਉ ਏਕ ਸਮ ਧਰੈ ॥

gur mil do-oo ayk sam Dharai.

ਉਰਧ ਪੰਕ ਲੈ ਸੂਧਾ ਕਰੈ ॥੪॥

uraDh pank lai sooDhaa karai. ||4||

Raag Gaurri
Vaar Kabir Jee Kay 7

Just as Kabir Ji composed the previous chapter “*Thinti*”, based on the fifteen lunar days, he has recited this poem, based on the seven lunar days. But again, as in “*Thinti*”, the object of Kabir Ji is to advise the people to purify their mind and conduct, by living a truthful life, and meditating on God, instead of simply observing certain fasts or doing some ritualistic deeds on different lunar days, similarly in this composition, the object of Kabir Ji is to help people rise above the superstitions attached with different solar days, and meditate on God, as per Guru’s advice.

Beginning this hymn, he says: “By seeking the guidance of the Guru I have found the secret to meet God, (and the secret is) that I sing praises of God at every instant.”(1)

Next Kabir Ji has this to say regarding different days of the week:

“*AADIT*”- (Sunday)- (When, as per Guru’s guidance, a person) commences meditation on God, his body becomes like a temple, and his desire (to find God), becomes like a pillar (of this temple). When day and night, his consciousness remains uninterruptedly attuned (to God), a melody of unstuck divine music starts peacefully playing (in his mind).”(2)



“*SOM VAAR*”- (Monday)-(By again and again, singing God’s praise, such a state of peace and tranquility starts prevailing in the person’s mind, as if a rain of) nectar is trickling from the moon (of divine knowledge). Tasting (this nectar, one’s mind) immediately gets rid of all evils. Yes, when through the (Guru’s) word, (the mind) is kept restrained (from evils), it remains focused on (God’s) door, then the mind drinks this nectar and remains intoxicated (in God’s love).”(3)

“*MANGAL VAAR*”-(Tuesday). One should siege (or take control of his body fort). Further, he should understand the way of the five thieves (and know, how the five impulses of lust, anger, greed, attachment, and ego, are able to sway one’s mind and mislead him into undesirable deeds). Forsaking such a house (or body fort), he shouldn’t go outside (and let his mind wander), otherwise God would truly be annoyed (with him).”(3)

“*BUDH VAAR*”- (Wednesday). The person, who illumines his mind with virtues, God comes to abide in the lotus of his heart. Meeting the Guru he brings union between the soul and the prime Soul (or God. This way) he overturns the inverted lotus (and brings happiness to the sad heart).”(4)

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ਬ੍ਰਿਹਸਪਤਿ ਬਿਖਿਆ ਦੇਇ ਬਹਾਇ ॥
ਤੀਨਿ ਦੇਵ ਏਕ ਸੰਗਿ ਲਾਇ ॥
ਤੀਨਿ ਨਦੀ ਤਹ ਤ੍ਰਿਕੁਟੀ ਮਾਹਿ ॥
ਅਹਿਨਿਸਿ ਕਸਮਲ ਧੋਵਹਿ ਨਾਹਿ ॥੫॥
ਸੁਕ੍ਰਿਤੁ ਸਹਾਰੈ ਸੁ ਇਹ ਬ੍ਰਤਿ ਚੜੈ ॥
ਅਨਦਿਨ ਆਪਿ ਆਪ ਸਿਉ ਲੜੈ ॥
ਸੁਰਖੀ ਪਾਂਚਉ ਰਾਖੈ ਸਬੈ ॥
ਤਉ ਦੂਜੀ ਦ੍ਰਿਸਟਿ ਨ ਪੈਸੈ ਕਬੈ ॥੬॥
ਥਾਵਰ ਥਿਰੁ ਕਰਿ ਰਾਖੈ ਸੋਇ ॥
ਜੋਤਿ ਦੀ ਵਟੀ ਘਟ ਮਹਿ ਜੋਇ ॥
ਬਾਹਰਿ ਭੀਤਰਿ ਭਇਆ ਪ੍ਰਗਾਸੁ ॥
ਤਬ ਹੂਆ ਸਗਲ ਕਰਮ ਕਾ ਨਾਸੁ ॥੭॥

ਪੰਨਾ ੩੪੫

ਜਬ ਲਗੁ ਘਟ ਮਹਿ ਦੂਝਿ ਆਨ ॥
ਤਉ ਲਉ ਮਹਲਿ ਨ ਲਾਭੈ ਜਾਨ ॥
ਰਮਤ ਰਾਮ ਸਿਉ ਲਾਗੋ ਰੰਗੁ ॥
ਕਹਿ ਕਬੀਰ ਤਬ ਨਿਰਮਲ ਅੰਗ ॥੮॥੧॥

barihaspat̃ bikhi-aa day-ay bahaa-ay.
teen dayv ayk sang laa-ay.
teen naḁee tah tarikutee maahi.
ahinis kasmal Dhoveh naahi. ||5||
sukarit̃ sahaarai so ih barat̃ charhai.
an-din aap aap si-o larhai.
surkhee paa^Ncha-o raakhai sabai.
ta-o doojee darisat na paisai kabai. ||6||
thaavar thir kar raakhai so-ay.
jot̃ dee vatee ghat meh jo-ay.
baahar bheetar bha-i-aa pargaas.
tab hoo-aa sagal karam kaa naas. ||7||

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jab lag ghat meh doojee aan.
ta-o la-o mahal na laabhai jaan.
ramat̃ raam si-o laago rang.
kahi kabeer tab nirmal ang. ||8||1||



“BREHSPAT”- (Thursday). A true devotee should wash off (his attachment with) the poison (of worldly riches and power). Along with that, forsaking the (worship of) trinity (or the three main gods- “Shiva”, “Brahma”, and “Vishnu”), he should worship only the one (God). He should also remember that those, on whose foreheads always are) the three wrinkles, (indicating their inner worry); they keep drowned in the three rivers (of worldly riches and power). Day and night they keep engaged in sinful deeds, and never try to wash off their sins.”(5)

“SUKRIT”- (Friday). The person, who endures (the difficulties of daily meditating on God’s Name), and climbs this difficult hill of sticking to this vow, day and night he fights with himself (or the desires of his mind to enjoy worldly pleasures, instead of meditating on God’s Name). He controls all his five sense organs, then he never succumbs to bigotry (or discrimination).”(6)

“THAAVAR”- (Saturday). There is a beautiful little divine light shining in the heart. When a person, keeps this light stable (by meditating on God’s Name), both in and outside him is lighted the illumination (of divine knowledge), and then happens the annihilation of all his (past) deeds.”(7)

In conclusion, Kabir Ji says: “As long as there is the desire for approval of any entity other (than God), till then, he cannot find the mansion (of God). When while meditating on God, one becomes imbued with His love, Kabir says, then (all his body) parts become immaculate.”(8)

The message of this hymn on “Seven Days” is that nothing is gained by associating any superstitions with these days, and doing rituals, or bathing at holy places. The one and only way to obtain and enjoy eternal bliss is by controlling one’s evil instincts, and meditating on God’s Name with complete love and devotion.

ਰਾਗੁ ਗਉੜੀ ਚੇਤੀ ਬਾਣੀ ਨਾਮਦੇਉ ਝਉ ਕੀ

raag ga-or^hee chay^tee ban^eee naam^day-o jee-o kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਦੇਵਾ ਪਾਹਨ ਤਾਰੀਅਲੇ ॥

dayvaa paahan taaree-alay.

ਰਾਮ ਕਹਤ ਜਨ ਕਸ ਨ ਤਰੇ ॥੧॥ ਰਹਾਉ ॥

raam kahat jan kas na taray. ||1|| rahaa-o.

ਤਾਰੀਲੇ ਗਨਿਕਾ ਬਿਨੁ ਰੂਪ ਕੁਬਿਜਾ ਬਿਆਧਿ ਅਜਾਮਲੁ
ਤਾਰੀਅਲੇ ॥

taareelay ganikaa bin roop kubijaa bi-aa^{Dh} ajaamal taaree-alay.

ਚਰਨ ਬਧਿਕ ਜਨ ਤੇਉ ਮੁਕਤਿ ਭਏ ॥

charan ba^{Dh}ik jan tay-oo mukat bha-ay.

ਹਉ ਬਲਿ ਬਲਿ ਜਿਨ ਰਾਮ ਕਰੇ ॥੧॥

ha-o bal bal Jin raam kahay. ||1||

ਦਾਸੀ ਸੁਤ ਜਨੁ ਬਿਦਰੁ ਸੁਦਾਮਾ ਉਗ੍ਰਸੈਨ ਕਉ ਰਾਜ ਦੀਏ ॥

daasee sut jan bidar sudaamaa ugarsain ka-o raaj dee-ay.

ਜਪ ਹੀਨ ਤਪ ਹੀਨ ਕੁਲ ਹੀਨ ਕ੍ਰਮ ਹੀਨ ਨਾਮੇ ਕੇ ਸੁਆਮੀ

jap heen tap heen kul heen karam heen naamay kay su-

ਤੇਉ ਤਰੇ ॥੨॥੧॥

aamee tay-oo taray. ||2||1||



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Raag Gauri Cheti

Baani Nam Deo Jeo Ki

In this Shabad Nam Dev Ji is citing examples of many great sinners, who were saved with the grace of God, and is praying to God to save him also.

First of all he refers to the legend of *Ramayana* in which is included this famous story, that in order to build a bridge on the ocean to reach Sri Lanka, king Ram got God's name etched on some stones, and these started floating on water. So he says: "O' God, You have caused even those stones to swim (across the ocean, on which was written Your Name). Then, why shall not be saved those devotees, who utter Your Name?"(1-Pause)

Citing other mythological stories, Nam Dev Ji says: "(O, my beloved God), You saved (the prostitute) "*Ganika*", ugly Kubja, sinner "*Ajamal*", and the hunter who hurt the lotus foot (of god Krishna); and many other sinners like him (who meditated on the all pervading God), were saved. Therefore, I am a sacrifice unto him, who utters God's Name."(1)

Next referring to the legend of "*Mahabharata*" Nam Dev Ji says: " (O God), you saved "*Vidur*", the slave girl's son, and (destitute) "*Sudama*", Krishna's humble friend and restored kingdom to "*Ugarsen*" (whom his own son "*Kansa*" had dethroned, and put in prison). O the Master of "*Nam Dev*", even those who did no meditation, no penance, had no lineage and had done no good deeds, they were saved by Your grace. (Therefore, I hope You would show similar grace on Your humble servant Nam Dev also, and save him too)."(2-1)

The message of this Shabad is that by His grace, God can save even the worst sinners, so if we meditate on His Name and remain humble, He may save us also.

ਰਾਗੁ ਗਉੜੀ ਰਵਿਦਾਸ ਝੀ ਕੇ ਪਦੇ ਗਉੜੀ ਗੁਆਰੇਰੀ

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰਪ੍ਰਸਾਦਿ ॥

ਮੇਰੀ ਸੰਗਤਿ ਪੋਚ ਸੋਚ ਦਿਨੁ ਰਾਤੀ ॥

ਮੇਰਾ ਕਰਮੁ ਕੁਟਿਲਤਾ ਜਨਮੁ ਕੁਭਾਂਤੀ ॥੧॥

ਰਾਮ ਗੁਸਈਆ ਜੀਅ ਕੇ ਜੀਵਨਾ ॥

ਮੋਹਿ ਨ ਬਿਸਾਰਹੁ ਮੈ ਜਨੁ ਤੇਰਾ ॥੧॥ ਰਹਾਉ ॥

ਮੇਰੀ ਹਰਹੁ ਬਿਪਤਿ ਜਨ ਕਰਹੁ ਸੁਭਾਈ ॥

ਚਰਣ ਨ ਛਾਡਉ ਸਰੀਰ ਕਲ ਜਾਈ ॥੨॥

ਕਹੁ ਰਵਿਦਾਸ ਪਰਉ ਤੇਰੀ ਸਾਭਾ ॥

ਬੇਗਿ ਮਿਲਹੁ ਜਨ ਕਰਿ ਨ ਬਿਲਾਂਬਾ ॥੩॥੧॥

raag ga-orhee ravidāas jee kay paday ga-orhee gu-aarayree

ik-o^Nkaar saṭnaam kartāa purakh gurparsaad.

mayree sangat poch soch din raatee.

mayraa karam kutilṭaa janam kubḥaa^Ntee. ||1||

raam gus-ee-aa jee-a kay jeevnaa.

mohi na bisaarahu mai jan tayraa. ||1|| rahaa-o.

mayree harahu bipat jan karahu subḥaa-ee.

charan na chḥaada-o sareer kal jaa-ee. ||2||

kaho ravidāas para-o tayree saabhāa.

bayg milhu jan kar na bilaa^Nbaa. ||3||1||

Raag Gauri Ravi dass Ji Kay Padey

Gauri Guareri

As per Dr. Bh. Vir Singh Ji, devotee Ravi Das uttered this shabad, in a moment of introspection, when inadvertently, he missed contemplating God. In this Shabad, he confesses to his shortcomings, and faults, but earnestly prays to God to protect him, because he has come to His shelter.

He says: "O' God, day and night I worry (about my fate), when I realize that my company is with evil minded persons, my conduct is deceitful, and even my birth has happened in an undesirable way (in low caste family)."(1)

Therefore, Ravi Das Ji prays to God and says: "O God, Master of earth, and Giver of life to the creatures, please do not forsake me; I am a slave of Yours."(1-Pause)

Continuing his prayer, he says: "O God, please remove my distress and make me a devotee of (such) sublime thoughts



that I may not let go of Your feet, (Your remembrance), even if my body may lose all its power).”(2)

In the end, he says: “(O God), Ravi Das says, I have come to Your shelter, please don’t delay, and quickly meet Your slave.”(3-1)

The message of the Shabad is that without feeling any kind of ego on account of our cast, creed, wealth, good deeds or meditation on His Name, we should humbly ask God to ignore our short comings, and grace us with His blissful vision.

ਬੇਗਮ ਪੁਰਾ ਸਹਰ ਕੋ ਨਾਉ ॥	baygam puraa sahar ko naa-o.
ਦੂਖੁ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ ॥	dookh andohu nahee tihī thaa-o.
ਨਾਂ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥	naa ^N tasvees <u>kh</u> iraaj na maal.
ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ ਜਵਾਲੁ ॥੧॥	<u>kh</u> a-uf na <u>kh</u> ataa na taras javaal. 1
ਅਬ ਮੋਹਿ ਖੂਬ ਵਤਨ ਗਹ ਪਾਈ ॥	ab mohi <u>kh</u> oob vaṭan gah paa-ee.
ਊਹਾਂ ਖੈਰਿ ਸਦਾ ਮੇਰੇ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥	oohaa ^N <u>kh</u> air sadā mayray <u>bh</u> aa-ee. 1 rahaa-o.
ਕਾਇਮੁ ਦਾਇਮੁ ਸਦਾ ਪਾਤਿਸਾਹੀ ॥	kaa-im <u>d</u> aa-im sadā paṭīsaahē.
ਦੋਮ ਨ ਸੇਮ ਏਕ ਸੋ ਆਹੀ ॥	<u>d</u> om na saym ayk so aahee.
ਆਬਾਦਾਨੁ ਸਦਾ ਮਸਹੂਰ ॥	aabaadaan sadā mashoor.
ਊਹਾਂ ਗਨੀ ਬਸਹਿ ਮਾਮੂਰ ॥੨॥	oohaa ^N ganee baseh maamoor. 2
ਤਿਉ ਤਿਉ ਸੈਲ ਕਰਹਿ ਜਿਉ ਭਾਵੈ ॥	<u>t</u> i-o <u>t</u> i-o sail karahi Ji-o <u>bh</u> aavai.
ਮਹਰਮ ਮਹਲ ਨ ਕੋ ਅਟਕਾਵੈ ॥	mahram mahal na ko atkaavai.

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ਕਹਿ ਰਵਿਦਾਸ ਖਲਾਸ ਚਮਾਰਾ ॥	kahi raviḍaas <u>kh</u> alaas chamaaraa.
ਜੋ ਹਮ ਸਹਰੀ ਸੁ ਮੀਤੁ ਹਮਾਰਾ ॥੩॥੨॥	jo ham sahree so meet hamaaraa. 3 2

In the previous Shabad, Ravi Das Ji advised us, that we should humbly ask God to ignore our shortcomings, and grace us with His blissful vision. In this Shabad he shares with us the state of his mind, when God answered his prayer, and he felt as if he was living in a state of supreme bliss.

Comparing this blissful state of mind to an abode in a heavenly country, Ravi Das Ji says: “*Begham Pura*”(or Care Free) is the name of that city (or state in which I now reside). In that place, there is no pain or worry. There is no fear of tax on your goods. There man lives without any fear of error, or any dread of loss.”(1)

Continuing his description, Ravi Das Ji says: “O my brother, now I have found a very pleasant country (to reside), where there is always peace and calm.”(1-Pause)

Describing some of the salient features of this country (or state of mind), Ravi Das Ji says: “(This state of mind) is such a dominion, which is everlasting. No one is treated here as a second or third class citizen, every body is considered number one (or the most honored citizen). This city is populous as ever and its repute is eternal. Here abide only (those persons), (who have been so blessed by God, with the wealth of Name, that they feel themselves as) rich and satiated.”(2)

Describing the kinds of freedoms, which persons living in such a place (or state of mind) enjoy, Ravi Das Ji says: “There men go about as and where they wish. They are familiar with God's mansion and no body prevents them from visiting it (whenever they so wish). Ravi Das a tanner, who has been liberated (from all pains and worries) says, that whosoever lives in this town (or state of mind) is my friend.”(3-2)

The message of this Shabad is that instead of dreaming about heavens in the future life we should meditate on God, with such loving devotion, that we may achieve a mental state of supreme bliss in this life itself.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥	ik-o ^N kaar satgur parsaad.
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ਗਉੜੀ ਬੈਰਾਗਣਿ ਰਵਿਦਾਸ ਜੀਉ ॥

ga-orhee bairagaan ravidāas jee-o.

ਘਟ ਅਵਘਟ ਫੂਗਰ ਘਣਾ ਇਕੁ ਨਿਰਗੁਣੁ ਬੈਲੁ ਹਮਾਰ ॥
ਮਈਏ ਸਿਉ ਇਕ ਬੇਨਤੀ ਮੇਰੀ ਪ੍ਰੀਤੀ ਰਾਖੁ ਮੁਰਾਰਿ ॥੧॥

ghat avghat doogar ghanāa ik nirgun bail hamaar.
ram-ee-ay si-o ik bayntee mayree poonjee raakh muraar. ||1||
ko banjaaro raam ko mayraa taa^Ndaa laadi-aa jaa-ay ray.
||1|| rahaa-o.

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ਹਉ ਬਨਜਾਰੋ ਰਾਮ ਕੋ ਸਹਜ ਕਰਉ ਬ੍ਰਾਪਾਰੁ ॥
ਮੈ ਰਾਮ ਨਾਮ ਧਨੁ ਲਾਇਆ ਬਿਖੁ ਲਾਈ ਸੰਸਾਰਿ ॥੨॥
ਉਰਵਾਰ ਪਾਰ ਕੇ ਦਾਨੀਆ ਲਿਖਿ ਲੇਹੁ ਆਲ ਪਤਾਲੁ ॥
ਮੋਹਿ ਜਮ ਡੰਡੁ ਨ ਲਾਗਈ ਤਜੀਲੇ ਸਰਬ ਜੰਜਾਲ ॥੩॥
ਜੈਸਾ ਰੰਗੁ ਕਸੂੰਭ ਕਾ ਤੈਸਾ ਇਹੁ ਸੰਸਾਰੁ ॥
ਮੇਰੇ ਰਮਈਏ ਰੰਗੁ ਮਜੀਠ ਕਾ ਕਹੁ ਰਵਿਦਾਸ ਚਮਾਰ ॥੪॥੧॥

ha-o banjaaro raam ko sahj kara-o ba-yaapaar.
mai raam naam Dhan laadi-aa bikh laadee sansaar. ||2||
urvaar paar kay daanee-aa likh layho aal pataal.
mohi jam dand na laag-ee tajeelay sarab janjaal. ||3||
jaisaa rang kasumbh kaa taisaa ih sansaar.
mayray ram-ee-ay rang majeeth kaa kaho ravidāas
chamaar. ||4||1||

Gauri Bairagan Ravi Das Jeo

In this Shabad Ravi Das Ji is comparing his mind to a weak bull, for whom it is very difficult and treacherous to climb the mountain of God's meditation. Therefore, he is looking for a companion, who is also trying to scale this mountain of God's worship, and may be able to share some load with Ravi Das Ji.

With this metaphor in mind, Ravi Das Ji expresses his concern and says: "The hilly path (of meditation) is very treacherous and steep, and the one bullock (of my mind is very weak), being without any qualities. (Therefore), I am making a prayer to God (and saying), O God, please save my capital stock (of efforts to meditate on Your Name)." (1)

Next calling his fellow merchants (or other saints) who also deal in this trade for help, he says: "(O my friends), is there any peddler (or devotee) of God, (who can join me, in this spiritual journey), because my cargo is laden, and is on the move?" (1-Pause)

But then as if after looking around, Ravi Das Ji finds that rest of the merchants (other human beings) are loaded with all kinds of smuggled, and prohibited goods (and false worldly wealth), he says to himself: "I am the merchant of God and deal in this trade (of Name) in a state of equipoise. I have loaded myself with the capital stock of God's Name, but rest of the world, has loaded it with poison (of worldly riches)." (2)

Therefore very boldly, addressing "Chittar and Gupat", the secret agents, who are believed to be continuously keeping account of deeds, on the basis of which, the god of justice decides our fate after death, Ravi Das Ji says: "O' you, the knower of the secret things of this and the next world, go ahead and write whatever rubbish you want to write about me. (But, I know, that), I won't be subjected to punishment by the demon of death, because I have renounced, all (sinful worldly) entanglements." (3)

Ravi Das Ji concludes this Shabad, by cautioning us also about this world. He says: "(O my friends), as is the fast fading color of the safflower, so is the world. But, the cobbler Ravi Das says, that fast is the color of my all-pervading God. (In other words, the love of worldly attachments is very short lived, but the love of God is everlasting)." (4-1)

The message of this Shabad is that, instead of running after worldly riches and fame, we should seek the company of like-minded godly people, and try to meditate on God's Name, so that, when our life's journey is over, we can go fearlessly to God's door, without any fear of punishment by the demon of death.



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ਗਉੜੀ ਪੂਰਬੀ ਰਵਿਦਾਸ ਜੀਉ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕੂਪੁ ਭਰਿਓ ਜੈਸੇ ਦਾਇਰਾ ਕਛੁ ਦੇਸੁ ਬਿਦੇਸੁ ਨ ਬੂਝੁ ॥
ਐਸੇ ਮੇਰਾ ਮਨੁ ਬਿਖਿਆ ਬਿਮੋਹਿਆ ਕਛੁ ਆਰਾ ਪਾਰੁ ਨ ਸੂਝੁ ॥੧॥

ਸਗਲ ਭਵਨ ਕੇ ਨਾਇਕਾ ਇਕੁ ਛਿਨੁ ਦਰਸੁ ਦਿਖਾਇ ਜੀ ॥੧॥
ਰਹਾਉ ॥

ਮਲਿਨ ਭਈ ਮਤਿ ਮਾਧਵਾ ਤੇਰੀ ਗਤਿ ਲਖੀ ਨ ਜਾਇ ॥
ਕਰਹੁ ਕ੍ਰਿਪਾ ਭ੍ਰਮੁ ਚੂਕਈ ਮੈ ਸੁਮਤਿ ਦੇਹੁ ਸਮਝਾਇ ॥੨॥

ਜੋਗੀਸਰ ਪਾਵਹਿ ਨਹੀ ਤੁਅ ਗੁਣ ਕਥਨੁ ਅਪਾਰ ॥
ਪ੍ਰੇਮ ਭਗਤਿ ਕੈ ਕਾਰਣੈ ਕਹੁ ਰਵਿਦਾਸ ਚਮਾਰ ॥੩॥੧॥

ga-or^hhee poorbee ravid^aas jee-oik-o^Nkaar satgur parsaad.

koop bhari-o jaisay daadira^a kachh days bidays na boojh.
aisay mayraa man bikhi-aa bimohi-aa kachh aaraa paar na soojh. ||1||
sagal bhavan kay naa-ikaa ik chhin daras dikhaa-ay jee.
||1|| rahaa-o.
malin bha-ee mat maaDhvaa tayree gat lakhee na jaa-ay.
karahu kirpaa bharam chook-ee mai sumat dayh samjhaa-ay. ||2||
jogeesar paavahi nahee tu-a gun kathan apaar.
paraym kai kaarnai kaho ravid^aas chamaar. ||3||1||

Raag Gauri Poorbi
Ravi Das Ji

In this Shabad Ravi Das is comparing human beings totally involved in worldly affairs to the frogs in a well, which do not know anything outside the well, and indirectly advises us to try to look beyond this well of worldly attachments, and meditate on God, so that we may not have to keep falling into this worldly well again and again.

He says: "Just as in a well full of water, the frogs do not know, if there exists anything outside the well, similarly allured by the false worldly attachments, man has no (real) knowledge of anything else in this or the next world." (1)

Therefore, praying to God in all earnestness, Ravi Das Ji says: "O' the Master of all the worlds, please bless me with Your vision, just for a moment (so that I may see some divine light or guidance)." (1-Pause)

However, making a complete confession about his short comings, Ravi Das Ji says: "O' God, my intellect has been debased (with vicious thoughts). Therefore, I cannot comprehend Your state. Please show mercy on me and give me right intellect to understand You." (2)

Ravi Das Ji concludes his humble prayer, with entreaty of love, rather than any claim of wisdom or knowledge. He says: "(O God), even the yogis cannot describe Your limitless virtues; (so how can a lowly person like me make any claim on that account). But it is only for the sake of love that Ravi Das, a tanner is asking You (to show him Your vision)." (3-1)

The message of this Shabad is that instead of remaining engrossed in the false worldly pursuits, we should pray to God for pulling us out of this mud and yoke us to His loving Devotion, and bless us with His Vision.

ਗਉੜੀ ਬੈਰਾਗਣਿ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਤਜੁਗਿ ਸਤੁ ਤੇਤਾ ਜਗੀ ਦੁਆਪਰਿ ਪੂਜਾਚਾਰ ॥
ਤੀਨੋਂ ਜੁਗ ਤੀਨੋਂ ਦਿਤੇ ਕਲਿ ਕੇਵਲ ਨਾਮ ਅਧਾਰ ॥੧॥
ਪਾਰੁ ਕੈਸੇ ਪਾਇਬੋ ਰੇ ॥
ਮੈਂ ਸਉ ਕੋਊ ਨ ਕਹੈ ਸਮਝਾਇ ॥
ਜਾ ਤੇ ਆਵਾ ਗਵਨੁ ਬਿਲਾਇ ॥੧॥ ਰਹਾਉ ॥

ga-or^hhee bairaganik-o^Nkaar satgur parsaad.

satjug sat taytaa jagee du-aapar poojaachaar.
teenou jug teenou dirhay kal kayval naam aDhaar. ||1||
paar kaisay paa-ibo ray.
mo sa-o ko-oo na kahai samjhaa-ay.
jaa tay aavaa gavan bilaa-ay. ||1|| rahaa-o.



ਬਹੁ ਬਿਧਿ ਧਰਮ ਨਿਰੂਪੀਐ ਕਰਤਾ ਦੀਸੈ ਸਭ ਲੋਇ ॥ ਕਵਨ ਕਰਮ ਤੇ ਛੁਟੀਐ ਜਿਹ ਸਾਧੇ ਸਭ ਸਿਧਿ ਹੋਇ ॥੨॥	baho biDh Dham niroopee-ai kartaa deesai sabh lo-ay. kavan karam tay chhootee-ai Jih saaDhay sabh siDh ho-ay. 2
ਕਰਮ ਅਕਰਮ ਬੀਚਾਰੀਐ ਸੰਕਾ ਸੁਨਿ ਬੇਦ ਪੁਰਾਨ ॥ ਸੰਸਾ ਸਦ ਹਿਰਦੈ ਬਸੈ ਕਉਨੁ ਹਿਰੈ ਅਭਿਮਾਨੁ ॥੩॥	karam akram beechaaree-ai sankaa sun bayd puraan. sansaa sad hirdai basai ka-un hirai abhimaan. 3
ਬਾਹਰੁ ਉਦਕਿ ਪਖਾਰੀਐ ਘਟ ਭੀਤਰਿ ਬਿਬਿਧਿ ਬਿਕਾਰ ॥ ਸੁਧ ਕਵਨ ਪਰ ਹੋਇਬੋ ਸੁਚ ਕੁੰਚਰ ਬਿਧਿ ਬਿਉਹਾਰ ॥੪॥	baahar udak pakhaaree-ai ghat bheetar bibiDh bikaar. suDh kavan par ho-ibo such kunchar biDh bi-uhaar. 4
ਰਵਿ ਪ੍ਰਗਾਸ ਰਜਨੀ ਜਥਾ ਗਤਿ ਜਾਨਤ ਸਭ ਸੰਸਾਰ ॥ ਪਾਰਸ ਮਾਨੋ ਤਾਬੋ ਛੁਟੇ ਕਨਕ ਹੋਤ ਨਹੀ ਬਾਰ ॥੫॥	rav pargaas rajnee jathaa gat jaanat sabh sansaar. paaras maano taabo chhu-ay kanak hot nahee baar. 5
ਪਰਮ ਪਰਸ ਗੁਰੁ ਭੇਟੀਐ ਪੂਰਬ ਲਿਖਤ ਲਿਲਾਟ ॥ ਉਨਮਨ ਮਨ ਮਨ ਹੀ ਮਿਲੇ ਛੁਟਕਤ ਬਜਰ ਕਪਾਟ ॥੬॥	param paras gur bhaytee-ai poorab likhat lilaat. unman man man hee milay chhutkat bajar kapaat. 6
ਭਗਤਿ ਜੁਗਤਿ ਮਤਿ ਸਤਿ ਕਰੀ ਭ੍ਰਮ ਬੰਧਨ ਕਾਟਿ ਬਿਕਾਰ ॥	jugat mat sat karee bharam banDhan kaat bikaar.

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ਸੋਈ ਬਸਿ ਰਸਿ ਮਨ ਮਿਲੇ ਗੁਨ ਨਿਰਗੁਨ ਏਕ ਬਿਚਾਰ ॥੭॥ ਅਨਿਕ ਜਤਨ ਨਿਗ੍ਰਹ ਕੀਏ ਟਾਰੀ ਨ ਟਰੈ ਭ੍ਰਮ ਫਾਸ ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਨਹੀ ਉਪਜੈ ਤਾ ਤੇ ਰਵਿਦਾਸ ਉਦਾਸ ॥੮॥੧॥	so-ee bas ras man milay gun nirgun ayk bichaar. 7 anik jatan nigreh kee-ay taaree na tarai bharam faas. paraym nahee oopjai taa tay ravidas udaas. 8 1
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Gauri Bairaagan

In this Shabad, Ravi Das Ji while commenting on the ways of works and philosophies of caste and race etc. advocated in *Vedas*, “*Shastraas*”, and other Hindu holy books, is describing his own faith and belief, and explains, why he doesn’t believe in the ways of works, and rituals advocated in these ancient scriptures.

He says: “(The Hindu holy books advocated), Truth in the “*Satyug*” (the golden age), Sacrificial Feast in the “*Treta*” (the silver age), Worship and Piety in “*Duaper*” (or brass age). In these three ages men held fast (to these three (beliefs). But in the present “*Kalyug*” (or iron age), there is only the support of (God’s) Name.”(1)

But observing many people still sticking to the ways of works and rituals, Ravi Das Ji asks: “ (O brothers), how shall you swim across (this world ocean). No body has been able to explain and convince me (about the effectiveness of any of such ritualistic deeds), doing which the round of births and deaths may end.”(1-Pause)

Commenting further on thesrites and rituals, Ravi Das Ji says: “(In “*Shastras*” and “*Vedas*”), the conduct of faith has been described in many different ways, and the entire world seems to be doing (those rites and rituals. But I still don’t understand), what is that way (or technique), following which we may get liberated (from birth and death), and obtain perfection in every thing.”(2)

Not only that, describing his additional problem with these holy books, Ravi Das Ji says: “When we listen to “*Vedas*” and “*Puranas*” and reflect on the do’s and don’ts (mentioned there in), then always a doubt remains in one’s mind, (whether he is doing the right thing, and one doesn’t know), what is (deed), who can remove one’s arrogance.”(3)

Next commenting on the practices of bathing at pilgrimage stations, as a way of purification, Ravi Das Ji says: “When we bathe at the pilgrimage places we may wash our bodies outwardly, but our mind still remains full of evil thoughts, so how can anyone be purified by simply bathing at the holy places, it is just like the bathing of an elephant (who after dipping himself in water throws mud all over him and becomes dirty again).”(4)

Now hinting, what he believes is the way, which can overshadow, all other methods of salvation, and which can instantly purify one’s soul, Ravi Das Ji says: “(O my brothers, just as), when the sun rises, night goes away, and the entire world comes to know, (about this fact). Also, when copper comes in contact with philosopher’s stone, it doesn’t take time to become gold.”(5)

Next revealing the actual way, in which one’s soul can be purified, Ravi Das Ji says: “(Similarly), if as per the destiny



written on our forehead, based on our past deeds, we meet the (true) Guru, (who is like) the supreme philosopher's stone. Then an intense desire to meet God arises in the mind, and the stone-like hard gates of mind get opened, and one meets God in his mind itself.”(6)

Explaining further, the above statement, Ravi Das Ji says: “He who firmly enshrines the way (told by his Guru), all his doubts, entanglements and past sins are destroyed. Thus restraining his mind (from evil thoughts) and through the elixir of Name, he meets God who is above the three qualities of worldly riches and power.”(7)

In conclusion, Ravi Das Ji says: “I tried in vain many ways to hold my mind but I could not ward off the noose of doubt. All these methods of rites and rituals could not bring out the loving devotion of God in him, therefore Ravi Das was disappointed from such practices, (and hence he abandoned them all).”(8-1)

The message of this Shabad is that all our rituals, ceremonies, bathing at holy places and reading of scriptures are of no use, if they cannot produce in us the loving devotion of God. Therefore, one and only way is to follow the instruction of our Guru (Granth Sahib Ji), and meditate on God's Name.

ਪੰਨਾ ੩੪੭

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ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ
ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar sat naam kartaa purakh nirbhā-o nirvair
akaaal moorat ajoynee saibhā^N gur parsaad.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਘਰੁ ੧ ਸੋ ਦਰੁ ॥

raag aasaa mehlāa 1 ghar 1 so dar.

ਸੋ ਦਰੁ ਤੇਰਾ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

so dar tayraa kayhaa so ghar kayhaa Jit bahi sarab
sam^Haalay.

ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ ਵਾਣਹਾਰੇ ॥

vaajay tayray naad anayk asankhaa kaytay tayray
vaavanhaaray.

ਕੇਤੇ ਤੇਰੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ਕੇਤੇ ਤੇਰੇ ਗਾਣਹਾਰੇ ॥

kaytay tayray raag parree si-o kahee-ahi kaytay tayray
gaavanhaaray.

ਗਾਵਨਿ ਤੁਧਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮ ਦੁਆਰੇ
॥

gaavni^H tuDhno pa-un paanee baisantar gaavai raajaa
Dharam du-aaray.

ਗਾਵਨਿ ਤੁਧਨੋ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ
ਵੀਚਾਰੇ ॥

gaavni^H tuDhno chit gupat likh jaanan likh likh Dharam
veechaaray.

ਗਾਵਨਿ ਤੁਧਨੋ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਸੋਹਨਿ ਤੇਰੇ ਸਦਾ ਸਵਾਰੇ
॥

gaavni^H tuDhno eesar barahmaa dayvee sohan tayray sadaa
savaaray.

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ਗਾਵਨਿ ਤੁਧਨੋ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥

gaavni^H tuDhno indar indaraasan baithay dayviti-aa dar
naalay.

ਗਾਵਨਿ ਤੁਧਨੋ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਤੁਧਨੋ ਸਾਧ
ਬੀਚਾਰੇ ॥

gaavni^H tuDhno siDh samaaDhee andar gaavni^H tuDhno
saaDh beechaaray.

ਗਾਵਨਿ ਤੁਧਨੋ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਨਿ ਤੁਧਨੋ ਵੀਰ ਕਰਾਰੇ
॥

gaavni^H tuDhno jatee satee santokhee gaavan tuDhno veer
karaaray.

ਗਾਵਨਿ ਤੁਧਨੋ ਪੰਡਿਤ ਪੜੇ ਰਖੀਸੁਰ ਜੁਗੁ ਜੁਗੁ ਬੇਦਾ ਨਾਲੇ ॥

gaavan tuDhno pandit parhay rakheesur jug jug baydaa
naalay.

ਗਾਵਨਿ ਤੁਧਨੋ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲੇ ॥

gaavni^H tuDhno mohnee-aa man mohan surag machh pa-i-
aalay.

gaavni^H tuDhno ratan upaa-ay tayray jaytay ahsath tirath
naalay.



ਗਾਵਨਿ ਤੁਧਨੋ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਜੇਤੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ
॥

ਗਾਵਨਿ ਤੁਧਨੋ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਨਿ ਤੁਧਨੋ ਖਾਣੀ ਚਾਰੇ
॥

ਗਾਵਨਿ ਤੁਧਨੋ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਤੇਰੇ ਧਾਰੇ
॥

ਸੋਈ ਤੁਧਨੋ ਗਾਵਨਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ
॥

ਹੋਰਿ ਕੇਤੇ ਤੁਧਨੋ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ
ਕਿਆ ਬੀਚਾਰੇ ॥

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥
ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥
ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥
ਕਰਿ ਕਰਿ ਦੇਖੈ ਕੀਤਾ ਅਪਣਾ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਫਿਰਿ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥

ਪੰਨਾ ੩੪੮

ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਤਿ ਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ
॥੧॥੧॥

gaavni^H tuDhno joDh mahaabal sooraa gaavni^H tuDhno
khaanee chaaray.
gaavni^H tuDhno khand mandal barahmandaa kar kar
rakhay tayray Dhaaray.
say-ee tuDhno gaavni^H jo tuDh bhaavni^H ratay tayray
rasaalay.
hor kaytay tuDhno gaavan say mai chit na aavan naanak
ki-aa beechaaray.
so-ee so-ee sadaa sach saahib saachaa saachee naa-ee.
hai bhee hosee jaa-ay na jaasee rachnaa Jin rachaa-ee.
rangee rangee bhaatee Jinsee maa-i-aa Jin upaa-ee.
kar kar daykhai keetaa apnaa Ji-o tis dee vadi-aa-ee.
jo tis bhaavai so-ee karsee fir hukam na karnaa jaa-ee.

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so paatisaahu saahaa pat saahib naanak rahan rajaa-ee.
॥1॥1॥

Raag Asa Mohalla-1

Ghar-1 So Dar

In this beautiful composition Guru Ji goes into a rapturous state and observes that all living and non-living things are working in the will of God, in other words singing His praise. He also wonders what beautiful and peace giving will that place be, where God is taking care of this vast universe, along with myriad of creatures, and where the top musicians and singers of the universe including all the great men, warriors, saints, angels and even the lands, oceans, and the jewels would be playing a heavenly music and singing melodious songs in God's praise.

In this mood of love, devotion, wonder, and ecstasy, Guru Ji addresses God and says: "O' God, what kind of (wonderful) gate and what kind of (awesome) mansion could that be that, sitting where You might be taking care of all (Your creation)? There must be countless number of musicians, who might be singing Your praises, accompanied by myriads of musical instruments, and in countless measures, sub measures, melodies, and tunes."

"(O' God, in a way, by performing their respective assigned duties, even) Air, Water, and Fire are singing Your praise. (Similarly) standing at Your door, the judge of righteousness is singing Your praise. "Chitar", "Gupat", (the recording angels), who know how to write, and whose written report, the judge of righteousness takes into account (while judging the fate of different souls) are singing for You."

"(O God), "Shiva", "Brahma" (and other Hindu gods and) goddesses, who all have been adorned by You, and who look beauteous standing at Your door are singing in Your praise. (Not just one, but many) "Indiras" (or gods of rain), while sitting on their thrones, along with many other gods are also singing in Your praise."

"(O God), getting absorbed in meditation, (the persons, who have achieved so much perfection, that they are called) "Sidhas", are singing about You, and so are other saints, who keep reflecting (on Your countless merits and virtues).



The celibates, the benevolent, the contented, and brave warriors, are all singing (Your praise)."

"(O Formless Being), the widely read scholars (or "*pundits*"), and the great sages, are singing in Your praise ages after ages, along with their "*Vedas*" (and other Hindu holy books)."

"(O God), the heart captivating beautiful women, of the heavens, this world, and the nether regions are singing songs in Your praise. All the jewels, which have been created by You, along with the sixty-eight places of pilgrimage are singing Your praises."

"O God, the great warriors, the brave men, and all the (supposedly) four main sources of creation are singing in Your praise. The continents, the worlds and the solar systems, which You have created and supported, are singing Your praise."

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"(However, O God), only those are truly singing Your praise, (in other words, singing of only those is fruitful), who are pleasing to You. There are countless others, which don't come into my mind; (because), how can poor Nanak think of (all those singers)?"

"(Nanak only knows this much), that the Master, who has created this universe, is ever lasting and everlasting is His. He, is present now, will always remain present, and would never go. Further, He who has created this universe of myriad colors and forms beholds what He creates, as suits His glory. He would do whatever pleases Him; no one can order Him (to do any thing). He is the king of kings. (Therefore), O Nanak, (we better) live as per His Will."(1-1)

The message of this composition called "*So Dar*" (or His Gate) is that this entire universe is the God's creation. All the living and non-living things along with all the galaxies are singing God's praises, by performing their assigned duties. But most pleasing to God are those humans who sing His praise with love and devotion. So if we want also to gain the grace of the one and only one God, who is the king of all kings, we should also sing His praises with love and devotion and live as per His Will.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਸੋ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗਮਾ ਅਗਮ
ਅਪਾਰਾ ॥

ਸਭਿ ਧਿਆਵਹਿ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਹਰਿ ਸਚੇ
ਸਿਰਜਣਹਾਰਾ ॥

ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ਜੀ ਤੂੰ ਜੀਆ ਕਾ ਦਾਤਾਰਾ ॥
ਹਰਿ ਧਿਆਵਹੁ ਸੰਤਹੁ ਜੀ ਸਭਿ ਦੂਖ ਵਿਸਾਰਣਹਾਰਾ ॥
ਹਰਿ ਆਪੇ ਠਾਕੁਰੁ ਹਰਿ ਆਪੇ ਸੇਵਕੁ ਜੀ ਕਿਆ ਨਾਨਕ ਜੰਤ
ਵਿਚਾਰਾ ॥੧॥

ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਜੀ ਹਰਿ ਏਕੋ ਪੁਰਖੁ
ਸਮਾਣਾ ॥

ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ ॥
ਤੂੰ ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ ਜੀ ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ
ਜਾਣਾ ॥

ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਜੀ ਤੇਰੇ ਕਿਆ ਗੁਣ ਆਖਿ
ਵਖਾਣਾ ॥
ਜੋ ਸੇਵਹਿ ਜੋ ਸੇਵਹਿ ਤੁਧੁ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨੁ ਕੁਰਬਾਣਾ

aasaa mehlā 4.

so purakh niranjan har purakh niranjan har agmaa agam
apaaraa.
sabh Dhi-aavahi sabh Dhi-aavahi tuDh jee har sachay
sirjanhaaraa.
sabh jee-a tumaaray jee too^N jee-aa kaa daataaraa.
har Dhi-aavahu santahu jee sabh dookh visaaranaaraa.
har aapay thaakur har aapay sayvak jee ki-aa naanak jant
vichaaraa. ||1||
too^N ghat ghat antar sarab niranter jee har ayko purakh
samaanaa.
ik daatay ik bhaykhaaree jee sabh tayray choj vidaanaa.
too^N aapay daataa aapay bhugtaa jee ha-o tuDh bin avar na
janaa.
too^N paarbarahm bay-ant bay-ant jee tayray ki-aa gun aakh
jo sayveh jo sayveh tuDh jee jan naanak tin^H kurbaanaa.
||2||
har Dhi-aavahi har Dhi-aavahi tuDh jee say jan jug meh
sukh vaasee.
say mukat say mukat bha-ay Jin^H har Dhi-aa-i-aa jee-o tin
tootee jam kee faasee.
Jin nirbha-o Jin^H har nirbha-o Dhi-aa-i-aa jee-o tin kaa
bha-o sabh gavaasee.



॥੨॥

ਹਰਿ ਧਿਆਵਹਿ ਹਰਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਸੇ ਜਨ ਜੁਗ ਮਹਿ
ਸੁਖ ਵਾਸੀ ॥

ਸੇ ਮੁਕਤੁ ਸੇ ਮੁਕਤੁ ਭਏ ਜਿਨ੍ ਹਰਿ ਧਿਆਇਆ ਜੀਉ ਤਿਨ
ਟੂਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥
ਜਿਨ ਨਿਰਭਉ ਜਿਨ੍ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਜੀਉ ਤਿਨ ਕਾ
ਭਉ ਸਭੁ ਗਵਾਸੀ ॥
ਜਿਨ੍ ਸੇਵਿਆ ਜਿਨ੍ ਸੇਵਿਆ ਮੇਰਾ ਹਰਿ ਜੀਉ ਤੇ ਹਰਿ ਹਰਿ
ਰੂਪਿ ਸਮਾਸੀ ॥

ਸੇ ਧੰਨੁ ਸੇ ਧੰਨੁ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀਉ ਜਨੁ ਨਾਨਕੁ ਤਿਨ
ਬਲਿ ਜਾਸੀ ॥੩॥

ਤੇਰੀ ਭਗਤਿ ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਜੀ ਭਰੇ ਬੇਅੰਤ ਬੇਅੰਤਾ ॥

ਤੇਰੇ ਭਗਤ ਤੇਰੇ ਭਗਤ ਸਲਾਹਨਿ ਤੁਧੁ ਜੀ ਹਰਿ ਅਨਿਕ ਅਨੇਕ
ਅਨੰਤਾ ॥

ਤੇਰੀ ਅਨਿਕ ਤੇਰੀ ਅਨਿਕ ਕਰਹਿ ਹਰਿ ਪੂਜਾ ਜੀ ਤਪੁ ਤਾਪਹਿ
ਜਪਹਿ ਬੇਅੰਤਾ ॥

ਤੇਰੇ ਅਨੇਕ ਤੇਰੇ ਅਨੇਕ ਪੜਹਿ ਬਹੁ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਜੀ ਕਰਿ
ਕਿਰਿਆ ਖਟੁ ਕਰਮ ਕਰੰਤਾ ॥

ਸੇ ਭਗਤ ਸੇ ਭਗਤ ਭਲੇ ਜਨ ਨਾਨਕ ਜੀ ਜੋ ਭਾਵਹਿ ਮੇਰੇ ਹਰਿ
ਭਗਵੰਤਾ ॥੪॥

Jin^H sayvi-aa Jin^H sayvi-aa mayraa har jee-o tay har har
roop samaasee.
say Dhan say Dhan Jin har Dhi-aa-i-aa jee-o jan naanak tin
bal jaasee. ||3||

tayree tayree bhandaar jee bharay bay-ant bay-antaa.
tayray tayray salaahan tuDh jee har anik anayk anantaa.
tayree anik tayree anik karahi har poojaa jee tap taapeh
jaapeh bay-antaa.

tayray anayk tayray anayk parheh baho simrit saasat jee
kar kiri-aa khat karam karan^{taa}.

say say bhalay jan naanak jee jo bhaaveh mayray har
bhagvantaa. ||4||

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ਤੂੰ ਆਇ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਜੀ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ
ਕੋਈ ॥

ਤੂੰ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੋ ਜੀ ਤੂੰ ਨਿਹਚਲੁ ਕਰਤਾ
ਸੋਈ ॥

ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਸੋਈ ਵਰਤੈ ਜੀ ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਈ ॥

ਤੁਧੁ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ ਉਪਾਈ ਜੀ ਤੁਧੁ ਆਪੇ ਸਿਰਜਿ ਸਭ
ਗੋਈ ॥

ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ ਜੋ ਸਭਸੈ ਕਾ ਜਾਣੋਈ
॥੫॥੨॥

too^N aad purakh aprampar kartaa jee tuDh jayvad avar na
ko-ee.
too^N jug jug ayko sadaa sadaa too^N ayko jee too^N nihchal
kartaa so-ee.
tuDh aapay bhaavai so-ee vartai jee too^N aapay karahi so
ho-ee.
tuDh aapay sarisat sabh upaa-ee jee tuDh aapay siraj sabh
go-ee.
jan naanak gun gaavai kartay kay jee jo sabhsai kaa jaano-
ee. ||5||2||

Asa Mohalla-4

In the previous Shabad, Guru Ji went into a rapture on observing and realizing, how all human beings, angels, earth, air, water, and all heavenly bodies and galaxies are singing God's praise directly or indirectly, by unhesitatingly obeying God's command, and continuously performing their assigned duties, ages after ages. So Guru Ji starts talking with God, and saying to Him, "O God, what kind of an awesome gate and mansion, that might be, sitting where, all these captivating beauties and angels of heaven, earth, and nether regions, might be singing songs in Your praise, accompanied by countless musical instruments, and playing myriad of tunes. After reciting the above song called "So Dar", (or That Gate), Guru Ji goes into another ecstasy, upon noting down some of the unique, but wondrous qualities of that God, and recites another song in His praise, starting with "So Purakh" (or That supreme Being).



He says: “That supreme Being, yes that God, the supreme Being is free from the dark influence of worldly riches and power. He is beyond the reach of human faculties, and is beyond any limit. O’ the true Creator, all beings meditate on You. All beings belong to You and You are the benefactor of all beings. O’ saints, meditate on Him, because He is the dispeller of all woes. That God, Himself is the master, and Himself the servant. O Nanak, what an ordinary creature is (before Him)?”(1)

Continuing His praise, Guru Ji says: “O’ God, You are present in each and every heart, and are pervading in all beings. (But, still), some (of these beings) are givers and others the beggars; all these are Your wonderful plays. You Yourself are the giver (of gifts), and Yourself the enjoyer (of the same). Besides You, I know no one else (who might be doing all such things). You are the infinite, limitless, supreme God, what merits of Yours, may I describe with my tongue? O my respected God, I slave Nanak, am a sacrifice to those who remember and serve You.”(2)

Now describing the kinds of blessings, people obtain, who worship Him, Guru Ji says: “O God, they who remember You, and meditate upon you, they will live in peace in this world. They, who have meditated on God, they have been liberated (from the worldly bonds, and therefore) noose of their death (and birth) has been snapped (and they will not have to suffer the pain of births and deaths again). They who meditate on the fearless God, He removes all their fear. (In short), they who have served God (by contemplating on Him), they have merged in God Himself. Therefore, extremely blessed are those, who have meditated on God, and slave Nanak is a sacrifice to them.”(3)

Next reflecting on myriads of God’s devotees, and countless ways in which they try to worship Him, Guru Ji says: “O’ God, brimful and limitless are the storehouses of Your devotion. O God countless, are Your devotees, who sing Your praises in myriads of ways. Countless are those who worship You, do penances, and do limitless recitations (of various mantras to see Your vision). Countless are Your devotees, who read (many holy books such as) “*Simritis*” and “*Shastras*”, and perform (all the prescribed) six kinds of rituals and religious ceremonies. But slave Nanak says that only those devotees are the best who are pleasing to my God, (and whose worship is accepted by Him).”(4)

In conclusion, Guru Ji says: “O’ God, you are the primal Being, the most exalted Creator, whose creation has no limit. No one is as great as You. Age after age You have been the same one, and ever and forever, You alone have been there, and You are that same immovable Creator. That alone happens, what You like (to happen) and that alone happens, which You do Yourself. It is You, who has created the entire universe and it is You who destroys it all. Servant Nanak only sings praises of that Creator, who is the knower of all hearts.”(5-2)

The message of this composition is that this entire universe is the creation of that one limitless, immaculate God. He is the provider of every being and that alone happens, what He Wills. Therefore it is best for us to sing His praises and submit to His Will.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥	ik-o ^N kaar satgur parsaad.
ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਚਉਪਦੇ ਘਰੁ ੨ ॥	raag aasaa mehlāa 1 cha-upday ghar 2.
ਸੁਣਿ ਵਡਾ ਆਖੈ ਸਭ ਕੋਈ ॥	sun vadaa aakhai sabh ko-ee.
ਕੇਵਡੁ ਵਡਾ ਡੀਠਾ ਹੋਈ ॥	kayvad vadaa deethaa ho-ee.
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ਕੀਮਤਿ ਪਾਇ ਨ ਕਹਿਆ ਜਾਇ ॥	keemaṭ paa-ay na kahi-aa jaa-ay.

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ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ਰਹੇ ਸਮਾਇ ॥੧॥	kahnai vaalay tayray rahay samaa-ay. 1
ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਗਹਿਰ ਗੰਭੀਰਾ ਗੁਣੀ ਗਹੀਰਾ ॥	vaday mayray saahibaa gahir gambheeraa gunee gaheeraa.
ਕੋਈ ਨ ਜਾਣੈ ਤੇਰਾ ਕੇਤਾ ਕੇਵਡੁ ਚੀਰਾ ॥੧॥ ਰਹਾਉ ॥	ko-ee na jaanai tayraa kayṭaa kayvad cheeraa. 1 rahaa-o.
ਸਭਿ ਸੁਰਤੀ ਮਿਲਿ ਸੁਰਤਿ ਕਮਾਈ ॥	sabh surṭee mil suraṭ kamaa-ee.
ਸਭ ਕੀਮਤਿ ਮਿਲਿ ਕੀਮਤਿ ਪਾਈ ॥	sabh keemaṭ mil keemaṭ paa-ee.
ਗਿਆਨੀ ਧਿਆਨੀ ਗੁਰ ਗੁਰ ਹਾਈ ॥	gi-aanee Dhi-aanee gur gur haa-ee.



ਕਹਣੁ ਨ ਜਾਈ ਤੇਰੀ ਤਿਲੁ ਵਡਿਆਈ ॥੨॥
 ਸਭਿ ਸਤ ਸਭਿ ਤਪ ਸਭਿ ਚੰਗਿਆਈਆ ॥
 ਸਿਧਾ ਪੁਰਖਾ ਕੀਆ ਵਡਿਆਈਆਂ ॥
 ਤੁਧੁ ਵਿਣੁ ਸਿਧੀ ਕਿਨੈ ਨ ਪਾਈਆ ॥
 ਕਰਮਿ ਮਿਲੈ ਨਾਹੀ ਠਾਕਿ ਰਹਾਈਆ ॥੩॥
 ਆਖਣ ਵਾਲਾ ਕਿਆ ਬੇਚਾਰਾ ॥
 ਸਿਫਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥
 ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ ॥
 ਨਾਨਕ ਸਚੁ ਸਵਾਰਣਹਾਰਾ ॥੪॥੧॥

kahan na jaa-ee tayree til vadi-aa-ee. ||2||
 sabh sat sabh tap sabh chang-aa-ee-aa.
 siDhaa purkhaa kee-aa vadi-aa-ee-aa^N.
 tuDh vin siDhee kinai na paa-ee-aa.
 karam milai naahee thaak rahaa-ee-aa. ||3||
 aakhan vaalaa ki-aa baychaaraa.
 siftee bharay tayray bhandaraa.
 Jis too^N deh tisai ki-aa chaaraa.
 naanak sach savaaranhaaraa. ||4||1||

Raag Asa Mohalla-1

Chaupadey Ghar-2

In the previous two shabads, Guru Ji expressed his wonder and amazement, while reflecting on the virtues of God, and myriads of creatures, and different objects of nature, which are singing God's praise, and continuously performing their assigned duties, ages after ages. In this Shabad, Guru Ji gives expression to the question in his mind; how great that God might be, listening about whom, every body calls Him great?

Therefore, Guru Ji says: "Listening (from others), everybody says, (God) is great. But, it is only after seeing Him, (it could be truly said), how great is He. (But O God, the truth is that), neither Your worth can be assessed, nor it can be said, (how great are You. They), who have tried to say (anything about You, they have) remained immersed in You (and could never say anything beyond that)." (1)

Continuing his address, Guru Ji says: "O' my great Master, You are like an unfathomable (ocean), of immensurable virtues. No one knows how vast is Your expanse." (1-Pause)

Commenting upon the myriad of efforts made to estimate His worth, Guru Ji says: "Getting together, all appraisers have tried to appraise Your worth. All scholars, and meditators, have ultimately said God is the Guru of all gurus. (Even), they couldn't say, a little bit of Your greatness." (2)

However, regarding the true source of virtues and powers, possessed by many saints and adepts, Guru Ji notes: "O' God, all the charitable deeds, all austerities, all virtues, and the (powers to perform miracles by) the adepts (are Your gifts). No one has ever attained any such great power without Your help. (It is only, by Your) grace, that any one gets (any power), and no one can stop (him from) getting it." (3)

In conclusion, Guru Ji says: "(O' my Master), what can a poor (person) say (about Your merits)? Your storehouses are brimful with (all kinds of) virtues. (You can bestow these merits, on any one You like). Who can do anything (about Your power) to whom You give (these merits))? Because, O Nanak, it is only that eternal (God), who embellishes (anyone with any virtue or merit)." (4-1)

The message of this Shabad is that virtues and merits of God are beyond any limit are count. No one can assess His power or greatness. But, whosoever has achieved any greatness or glory, it has been due to the blessing of God upon Him. No one can stop God from blessing any person with any merit.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlaa 1.

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥

aakhaa jeevaa visrai mar jaa-o.

ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥

aakhan a-ukhaa saachaa naa-o.

ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੂਖ ॥

saachay naam kee laagai bhookh.

ਤਿਤੁ ਭੂਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੂਖ ॥੧॥

tit bhookhai khaa-ay challee-ahi dookh. ||1||

ਸੋ ਕਿਉ ਵਿਸਰੈ ਮੇਰੀ ਮਾਇ ॥

so ki-o visrai mayree maa-ay.

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੈ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥

saachaa saahib saachai naa-ay. ||1|| rahaa-o.



ਸਾਚੇ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ ॥
ਆਖਿ ਬਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥
ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣ ਪਾਹਿ ॥
ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ ॥੨॥
ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ ॥
ਦੇ'ਦਾ ਰਹੈ ਨ ਚੁਕੈ ਭੋਗੁ ॥
ਗੁਣੁ ਏਹੋ ਹੋਰੁ ਨਾਹੀ ਕੋਇ ॥
ਨਾ ਕੋ ਹੋਆ ਨਾ ਕੋ ਹੋਇ ॥੩॥
ਜੇਵਡੁ ਆਪਿ ਤੇਵਡੁ ਤੇਰੀ ਦਾਤਿ ॥
ਜਿਨਿ ਦਿਨੁ ਕਰਿ ਕੈ ਕੀਤੀ ਰਾਤਿ ॥

saachay naam kee til vadi-aa-ee.
aakh thakay keemaṭ nahee paa-ee.
jay sabh mil kai aakhan paahi.
vadaa na hovai ghaat na jaa-ay. ||2||
naa oh marai na hovai sog.
day^Ndaa rahai na chookai bhog.
gun ayho hor naahee ko-ay.
naa ko ho-aa naa ko ho-ay. ||3||
jayvad aap tayvad tayree daat.
Jin din kar kai keetee raat.

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ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ ॥
ਨਾਨਕ ਨਾਵੈ ਬਾਝੁ ਸਨਾਤਿ ॥੪॥੨॥

khasam visaareh tay kamjaat.
naanak naavai baajh sanaat. ||4||2||

Asa Mohalla-1

In the previous Shabad, Guru Ji gave expression to the question in his mind; how great that God might be, listening about whom, every body calls Him great? In this Shabad, while continuing his expression of love for God, he tells us how important it is for him to remember his beloved God and utter His Name.

Metaphorically addressing his mother, Guru Ji says: “As long as I utter (His Name) I live, but as soon as I forget Him, I die. (But another problem is that) it is very difficult to repeat His Name. When I feel hungry for the Name, that hunger consumes my other woes.” (1)

Therefore, Guru Ji says: “O' my mother, why should that God be forgotten, who is true and whose Name is everlasting?” (1-Pause)

However, making it clear that, it does not matter to God, whether we sing His praises or not, Guru Ji says: “(The greatness of His Name is so much), that people have exhausted themselves, trying (to describe it), but they could not utter even an iota of the greatness of His eternal Name. (The fact is that even) if all (people) were to get together and start singing His praises, He will not become any greater or smaller, (just as a drop or two in or out of any ocean makes no difference to the ocean's size).” (2)

Bringing another important point to our notice, Guru Ji says: “He is eternal. He never dies, so there is no occasion to grieve on account of Him. He simply keeps bestowing (His gifts) on His creation, and His provisions never run short. This alone is His merit, that there has never been and never will be, any other like Him.” (3)

In conclusion, Guru Ji says: “(O God), As great as You are, so great is Your benevolence. It is You, who after creating the day, (for us to work and enjoy), has also made the night (for us to rest). Therefore, he who forgets, such a Master, he is of low birth, and Nanak says the persons without Your Name are out caste wretches.” (4-2)

The message of this Shabad is that if we want that all our woes may vanish, we should meditate on God's Name.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlaa 1.

ਜੇ ਦਰਿ ਮਾਂਗਤੁ ਕੂਕ ਕਰੇ ਮਹਲੀ ਖਸਮੁ ਸੁਣੇ ॥
ਭਾਵੈ ਧੀਰਕ ਭਾਵੈ ਧਕੇ ਏਕ ਵਡਾਈ ਦੇਇ ॥੧॥
ਜਾਣਹੁ ਜੋਤਿ ਨ ਪੂਛਹੁ ਜਾਤੀ ਆਗੈ ਜਾਤਿ ਨ ਹੇ ॥੧॥ ਰਹਾਉ ॥

jay dar maa^Ngaṭ kook karay mahlee khasam sunay.
bhaavai Dheerak bhaavai Dhakay ayk vadaa-ee day-ay. ||1||
jaanhu joṭ na poochhahu jaatee aagai jaat na hay. ||1||
rahaa-o.
aap karaa-ay aap karay-i.



ਆਪਿ ਕਰਾਏ ਆਪਿ ਕਰੇਇ ॥	aap ulaamay ^H chit̤ Dharay-ay.
ਆਪਿ ਉਲਾਮੇ ਚਿਤਿ ਧਰੇਇ ॥	jaa too ^N karanhaar kartaar.
ਜਾ ਤੂੰ ਕਰਣਹਾਰੁ ਕਰਤਾਰੁ ॥	ki-aa muhtaajee ki-aa sansaar. 2
ਕਿਆ ਮੁਹਤਾਜੀ ਕਿਆ ਸੰਸਾਰੁ ॥੨॥	aap upaa-ay aapay day-ay.
ਆਪਿ ਉਪਾਏ ਆਪੇ ਦੇਇ ॥	aapay durmat̤ maneh karay-i.
ਆਪੇ ਦੁਰਮਤਿ ਮਨਹਿ ਕਰੇਇ ॥	gur parsaaḍ vasai man aa-ay.
ਗੁਰ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਇ ॥	ḍukh an ^H ayraa vichahu jaa-ay. 3
ਦੁਖੁ ਅਨੇਰਾ ਵਿਚਹੁ ਜਾਇ ॥੩॥	saach pi-aaraa aap karay-i.
ਸਾਚੁ ਪਿਆਰਾ ਆਪਿ ਕਰੇਇ ॥	avree ka-o saach na day-ay.
ਅਵਰੀ ਕਉ ਸਾਚੁ ਨ ਦੇਇ ॥	jay kisai day-ay vakhaanai naanak aagai poochh na lay-ay.
ਜੇ ਕਿਸੈ ਦੇਇ ਵਖਾਣੈ ਨਾਨਕੁ ਆਗੈ ਪੁਛ ਨ ਲੇਇ ॥੪॥੩॥	4 3

Asa Mohalla-1

In this Shabad Guru Ji is giving us a beautiful example, to impress upon us that we should have complete faith in God, and even if instead of listening to our prayer, and dispelling our woes, He seems to put us in more troubles, we should still take it as His blessing, that at least He has not ignored us recognized us, and has responded to our cry for Help, and who knows, even His seemingly harsh treatment, may be for our own good.

Therefore, Guru Ji says: “If the seeker cries out and begs, the Master sitting in the mansion, does listen. (On hearing, the beggar’s cries), whether He gives (the seeker) some solace (and provides him the relief, or asks his servants to) kick him out; (it means, that at least), He has honored (the beggar) in one way (by recognizing him).”(1)

Therefore Guru Ji advises, that if some body comes to us for any help: “Recognize the light (of God in him), and don’t ask his caste (or race etc.), because in the next world, there is no (consideration for any one’s) caste.”(1-Pause)

Guru Ji now explains the viewpoint of those persons, who have complete faith in God, and go to Him for any help in the time of their need, rather than any worldly powerful or influential persons. He says: “It is God Himself, who does every thing and gets everything done and it is He, who plants some complaints in (people’s) hearts). (A person, who holds this belief, then naturally cries out) O, my Creator, when You are the doer (of every thing), then why one should care for the world, and depend upon it (for any help)?”(2)

Elaborating further on the belief and outlook of such persons, Guru Ji says: “(God) Himself creates (all living beings), and provides them sustenance and it is He who purges our minds of all evil thoughts. When by Guru's grace God comes to abide in somebody’s heart, then all the malady (of ego) and darkness of ignorance is dispelled from within him.” (3)

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But even when our ignorance is removed, and we start loving the true God, Guru Ji cautions us to remember: “It is God Himself who makes us love the Truth. He doesn’t bless others with the love of truth. When God blesses anyone with this boon (of love for truth or God's Name), then that person rises to such greatness that from now on nobody asks him for any account of his deeds good or bad.” (4-3)

The message of this Shabad is that like a beggar we should keep begging for God's grace without bothering about His response to our prayer. One day, He would show His grace, and bless us also with His love and Name.

ਆਸਾ ਮਹਲਾ ੧ ॥	aasaa mehlāa 1.
ਤਾਲ ਮਦੀਰੇ ਘਟ ਕੇ ਘਾਟ ॥	taal maḍeeray ghat kay ghaat.
ਦੋਲਕ ਦੁਨੀਆ ਵਾਜਹਿ ਵਾਜ ॥	dolak dūnee-aa vaajeh vaaj.
ਨਾਰਦੁ ਨਾਚੈ ਕਲਿ ਕਾ ਭਾਉ ॥	naaraḍ naachai kal kaa bhāa-o.



ਜਤੀ ਸਤੀ ਕਹ ਰਾਖਹਿ ਪਾਉ ॥੧॥
ਨਾਨਕ ਨਾਮ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ॥
ਅੰਧੀ ਦੁਨੀਆ ਸਾਹਿਬੁ ਜਾਣੁ ॥੧॥ ਰਹਾਉ ॥
ਗੁਰੂ ਪਾਸਹੁ ਫਿਰਿ ਚੇਲਾ ਖਾਇ ॥
ਤਾਮਿ ਪਰੀਤਿ ਵਸੈ ਘਰਿ ਆਇ ॥

ਪੰਨਾ ੩੫੦

ਜੇ ਸਉ ਵਰ੍ਹਿਆ ਜੀਵਣ ਖਾਣੁ ॥
ਖਸਮ ਪਛਾਣੈ ਸੋ ਦਿਨੁ ਪਰਵਾਣੁ ॥੨॥
ਦਰਸਨਿ ਦੇਖਿਐ ਦਇਆ ਨ ਹੋਇ ॥
ਲਏ ਦਿਤੇ ਵਿਣੁ ਰਹੈ ਨ ਕੋਇ ॥
ਰਾਜਾ ਨਿਆਉ ਕਰੇ ਹਥਿ ਹੋਇ ॥
ਕਹੈ ਖੁਦਾਇ ਨ ਮਾਨੈ ਕੋਇ ॥੩॥
ਮਾਣਸ ਮੂਰਤਿ ਨਾਨਕੁ ਨਾਮੁ ॥
ਕਰਣੀ ਕੁਤਾ ਦਰਿ ਫੁਰਮਾਨੁ ॥
ਗੁਰ ਪਰਸਾਦਿ ਜਾਣੈ ਮਿਹਮਾਨੁ ॥
ਤਾ ਕਿਛੁ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ॥੪॥੪॥

jaṭee saṭee kah raakhahi paa-o. ||1||
naanak naam vitahu kurbaan.
anDhee dūnee-aa saahib jaan. ||1|| rahaa-o.
guroo paashu fir chaylaa khaa-ay.
taam pareet vasai ghar aa-ay.

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jay sa-o var-hi-aa jeevan khaan.
khasam pachhaanai so din parvaan. ||2||
darsan daykhi-ai da-i-aa na ho-ay.
la-ay ditay vin rahai na ko-ay.
raajaa ni-aa-o karay hath ho-ay.
kahai khudaa-ay na maanai ko-ay. ||3||
maanās mooraṭ naanak naam.
karnee kutaa dar furmaan.
gur parsaad jaanai mihmaan.
taa kichh dargeh paavai maan. ||4||4||

Asa Mohalla-1

In the previous Shabad, Guru Ji advised us that like a beggar we should keep begging for God's grace without bothering about His response to our prayer. One day, He would show His grace, and bless us also with His love and Name. However, Guru Ji observes, that in this age, instead of remembering God's Name, or trying to live a noble and virtuous life, we are engaged in all kinds of deceit, corruption, flattery, and undignified behavior to satisfy our selfish needs and greed, and dancing to tunes of our false gurus, bosses and rulers, who in turn also don't care for any justice or mercy, but listen to some body's petition, only when he can grease their palm.

First Guru Ji compares this world to a musical Opera and says: "The desires of the heart clamor like the cymbals and the ankle-bells. With them thumps the drum of the worldly ways, and all kinds of false practices keep step with the rest of the world. Under these false worldly influences, the mind dances like the (sage) "Naarad". (So in such an atmosphere of all round corruption), where can men of continence and truth plant their feet, (and how can honest and straight people survive, and where can they go to seek help)."(1)

But advising himself, (and indirectly us), Guru Ji says: "O Nanak, be a sacrifice to the God's Name. (Because without God's Name, the entire world) has become (spiritually) blind, (only God), the Master knows every thing. (It is only by seeking His shelter, that a true and honest person, can find the right way to live in the present age)."(1-Pause)

Giving an example to describe further the (lop-sided situation of the world), Guru Ji says: "(The situation is so bad, that instead of serving and sustaining the Guru), a disciple is depending on the Guru for his sustenance, and for the sake of his food he comes to live at the Guru's shack. (But such disciples and other persons, who are acting like this should remember that) even if we were to live and eat for hundreds of years, only that day of ours is approved, on which we recognize God (and feel close to Him)."(2)

Commenting further on the worldly situation, Guru Ji says: "(We have become so selfish and greedy that) even when we see the face a person (in difficulty), no compassion is generated in our heart, because without give and take (or some kind of bribe or favor), nobody does anything for any body else. Even the king (or Judge) administers justice only if his palm is greased (and he is given some kind of a kick-back). Nobody is moved in the Name of God, (human decency, fairness or compassion)." (3)

Guru Ji is so much disgusted with the conduct of general human beings, that he says: "(It appears that presently) a man is man in his figure and name only. But, in his conduct, he is like a dog, who (for the sake of a few crumbs, keeps sitting) at the door (of his master), and obeying his command. If by Guru's grace, one realizes that he is like a guest in this world



(and doesn't get so much attached to worldly riches and power), only then he can find some honor in the God's court.”(4-4)

The message of this Shabad is that no doubt so much corruption and falsehood is prevalent in this world that it becomes extremely difficult for us to lead an honest and truthful life, but we have to remember that we are kind of guests in this world, and ultimately we have to depart and answer to God for all our misdeeds. Therefore, we should seek the shelter of God, meditate on His Name, and do our best to lead a life of truth, compassion and honesty.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਜੇਤਾ ਸਬਦੁ ਸੁਰਤਿ ਧੁਨਿ ਤੇਤੀ ਜੇਤਾ ਰੂਪੁ ਕਾਇਆ ਤੇਰੀ ॥
ਤੂੰ ਆਪੇ ਰਸਨਾ ਆਪੇ ਬਸਨਾ ਅਵਰੁ ਨ ਦੂਜਾ ਕਹਉ ਮਾਈ ॥੧॥

ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ ॥
ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ ॥੧॥ ਰਹਾਉ ॥
ਆਪੇ ਮਾਰੇ ਆਪੇ ਛੋਡੈ ਆਪੇ ਲੇਵੈ ਦੇਇ ॥
ਆਪੇ ਵੇਖੈ ਆਪੇ ਵਿਗਸੈ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥੨॥
ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੋ ਕਰਿ ਰਹਿਆ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਈ ॥
ਜੈਸਾ ਵਰਤੈ ਤੈਸੇ ਕਹੀਐ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ॥੩॥
ਕਲਿ ਕਲਵਾਲੀ ਮਾਇਆ ਮਦੁ ਮੀਠਾ ਮਨੁ ਮਤਵਾਲਾ ਪੀਵਤੁ ਰਹੈ ॥

ਆਪੇ ਰੂਪ ਕਰੇ ਬਹੁ ਭਾਂਤੀ ਨਾਨਕੁ ਬਪੁੜਾ ਏਵ ਕਹੈ ॥੪॥੫॥

aasaa mehlaa 1.

jaytaa sabad suraṭ Dhun ṭaytee jaytaa roop kaa-i-aa ṭayree.
too^N aapay rasnaa aapay basnaa avar na doojaa kaha-o
maa-ee.
saahib mayraa ayko hai.
ayko hai bhaa-ee ayko hai. ||1|| rahaa-o.
aapay maaray aapay chhodai aapay layvai day-ay.
aapay vaykhai aapay vigsai aapay naḍar karay-i. ||2||
jo kichh karna so kar rahi-aa avar na karna jaa-ee.
jaisaa vartai taise kahee-ai sabh ṭayree vadi-aa-ee. ||3||
kal kalvaalee maa-i-aa mad meethaa man matvaalaa peevat
rahai.
aapay roop karay baho bhaa^Ntee^N naanak bapurhaa ayy
kahai. ||4||5||

Asa Mohalla-1

In the previous Shabad Guru Ji commented on the all pervasive rampant corruption and false hood in the world. In this Shabad, while searching for the ultimate cause, behind all the happenings in the world, whether good or bad, Guru Ji realizes that actually it is that one God, who is conceiving, saying and doing everything, whether it is good or bad.

So addressing God, he says: “O' God, whatever speech, power to listen, the tune, all the form (or expanse of the world, (is in a way, Your) body. You Yourself are enjoying everything, while pervading in all the creatures. O' mother, I cannot say, that there is anyone else, (who is equal to God).”(1)

Therefore, Guru Ji confidently declares and proclaims: “(O my friends), there is only one Master. (Yes), O my brothers there is one, and only one God (who is the Master of all).”(1-Pause)

Explaining his belief, Guru Ji says: “(O my friends), it is (God) Himself, who destroys and who Himself liberates. He Himself takes away something (or somebody) from us and He Himself gives it back. He Himself beholds, and Himself rejoices (seeing His world), and Himself casts His merciful glance (and blesses people with many gifts).”(2)

Describing His ultimate power, Guru Ji says: “Whatever He wants to do He is doing. None else can do anything. As (God) does, we characterize it accordingly, (but ultimately, we have to say, that O God), it is all Your glory (and Your great scheme of things, which is being implemented).”(3)

In conclusion, Guru Ji says: “(O my friends), the present age (called “*Kalyug*”) is like the bar-maid, who has the sweet alcohol of worldly riches and power, which the intoxicated mind keeps drinking (and keeps getting into trouble).”

“Poor Nanak says, that, it is (God) Himself adopting various garbs (of the bar maid, the drunkard, and everyone else in



this worldly drama, and no one else is doing or can do anything).”(4-5)

The message of this Shabad is that it is God alone who is responsible for all good or evil in this world and all these happenings in this world are part of His great scheme of things. Therefore, instead of complaining about anything, we should learn to obey His will, and feel happy in all circumstances.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlaa 1.

ਵਾਜਾ ਮਤਿ ਪਖਾਵਜੁ ਭਾਉ ॥
ਹੋਇ ਅਨੰਦੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥
ਏਹਾ ਭਗਤਿ ਏਹੋ ਤਪ ਤਾਉ ॥
ਇਤੁ ਰੰਗਿ ਨਾਚਹੁ ਰਖਿ ਰਖਿ ਪਾਉ ॥੧॥

vaajaa mat pakhaavaj bhaa-o.
ho-ay anand sadaa man chaa-o.
ayhaa ayho tap taa-o.
it rang naachahu rakh rakh paa-o. ||1||

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ਪੂਰੇ ਤਾਲ ਜਾਣੈ ਸਾਲਾਹ ॥
ਹੋਰੁ ਨ ਚਣਾ ਖੁਸੀਆ ਮਨ ਮਾਹ ॥੧॥ ਰਹਾਉ ॥
ਸਤੁ ਸੰਤੋਖੁ ਵਜਹਿ ਦੁਇ ਤਾਲ ॥
ਪੈਰੀ ਵਾਜਾ ਸਦਾ ਨਿਹਾਲ ॥
ਰਾਗੁ ਨਾਦੁ ਨਹੀ ਦੂਜਾ ਭਾਉ ॥
ਇਤੁ ਰੰਗਿ ਨਾਚਹੁ ਰਖਿ ਰਖਿ ਪਾਉ ॥੨॥
ਭਉ ਫੇਰੀ ਹੋਵੈ ਮਨ ਚੀਤਿ ॥
ਬਹਦਿਆ ਉਠਦਿਆ ਨੀਤਾ ਨੀਤਿ ॥
ਲੇਟਣਿ ਲੇਟਿ ਜਾਣੈ ਤਨੁ ਸੁਆਹੁ ॥
ਇਤੁ ਰੰਗਿ ਨਾਚਹੁ ਰਖਿ ਰਖਿ ਪਾਉ ॥੩॥
ਸਿਖ ਸਭਾ ਦੀਖਿਆ ਕਾ ਭਾਉ ॥
ਗੁਰਮੁਖਿ ਸੁਣਨਾ ਸਾਚਾ ਨਾਉ ॥
ਨਾਨਕ ਆਖਣੁ ਵੇਰਾ ਵੇਰ ॥
ਇਤੁ ਰੰਗਿ ਨਾਚਹੁ ਰਖਿ ਰਖਿ ਪੈਰ ॥੪॥੬॥

pooray taal jaanai saalaah.
hor nachanaa khusee-aa man maah. ||1|| rahaa-o.
sat santokh vajeh du-ay taal.
pairee vaajaa sadaa nihaal.
raag naad nahee doojaa bhaa-o.
it rang naachahu rakh rakh paa-o. ||2||
bha-o fayree hovai man cheet.
bahdi-aa uth-di-aa neetaa neet.
laytan layt jaanai tan su-aahu.
it rang naachahu rakh rakh paa-o. ||3||
sikh sabhaa deekhi-aa kaa bhaa-o.
gurmukh sun-naa saachaa naa-o.
naanak aakhan vayraa vayr.
it rang naachahu rakh rakh pair. ||4||6||

Asa Mohalla-1

As per Dr. Bh. Vir Singh Ji, this shabad was uttered by Guru Ji to teach right conduct and the right way of worship of God to the people of that age who were so much involved in dancing and musical singings to propitiate different gods that they believed, this itself to be God's worship, and many times indulged in all kinds of corruption under the guise of religious dancing.

In that context Guru Ji says: “(O my friends), make awakened intellect as the organ and let the love for God, be your small drum (or base. By doing this), there will always be bliss, and longing (for God) in your mind. This is the real devotional service and this is also true austerity and penance.”(1)

Giving the essence of this Shabad, Guru Ji says: “(O man), deem the praise of God as your beat. (This is the real dance), other kinds of dances produce (sensuous) pleasures in the mind.”(1-Pause)

Continuing the metaphor, Guru Ji says: “(O brother), let truth and contentment be your pair of cymbals. Make the perpetual vision of God as your ankle bells. Only love of God and none else should be your perpetual song and tune. Let such affection be the beating of time with your feet.”(2)

As if to complete the metaphor of religious dancing of those days, in which many times the dancers will roll in dust in tune with the music and rest of the dance, Guru Ji says: “Whether sitting or standing, make the fear of God as the turning around in your dance. To deem this body as perishable, be your ashes. In this way dance in the love of God.”(3)



Guru Ji concludes by saying: “(O my friends), imbue yourself with the love of Guru’s instruction, by joining the holy congregation, and keep listening to the true Name, through the Guru. Nanak says, imbuing yourself with (divine) love, keep dancing this kind of dance with your feet, again and again.”(4-6)

The message of the Shabad is that instead of ordinary folk dances or even ceremonial dances we should be so much full of love for God that our mind is always in a kind of ecstasy, and we feel as if our whole being is singing and dancing in His praise.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlaa 1.

ਪਉਣੁ ਉਪਾਇ ਧਰੀ ਸਭ ਧਰਤੀ ਜਲ ਅਗਨੀ ਕਾ ਬੰਧੁ ਕੀਆ ॥

pa-un upaa-ay Dharee sabh Dhartee jal agnee kaa banDh kee-aa.

ਅੰਧੁਲੈ ਦਹਸਿਰਿ ਮੂੰਡੁ ਕਟਾਇਆ ਰਾਵਣੁ ਮਾਰਿ ਕਿਆ ਵਡਾ ਭਇਆ ॥੧॥

anDhulai dehsir moond kataa-i-aa raavan maar ki-aa vadaa bha-i-aa. ||1||

ਕਿਆ ਉਪਮਾ ਤੇਰੀ ਆਖੀ ਜਾਇ ॥

ki-aa upmaa tayree aakhee jaa-ay.

ਤੂੰ ਸਰਬੇ ਪੂਰਿ ਰਹਿਆ ਲਿਵ ਲਾਇ ॥੧॥ ਰਹਾਉ ॥

too^N sarbay poor rahi-aa liv laa-ay. ||1|| rahaa-o.

ਜੀਅ ਉਪਾਇ ਜੁਗਤਿ ਹਥਿ ਕੀਨੀ ਕਾਲੀ ਨਥਿ ਕਿਆ ਵਡਾ ਭਇਆ ॥

jee-a upaa-ay jugat hath keenee kaalee nath ki-aa vadaa bha-i-aa.

ਕਿਸੁ ਤੂੰ ਪੁਰਖੁ ਜੋਰੁ ਕਉਣ ਕਹੀਐ ਸਰਬ ਨਿਰੰਤਰਿ ਰਵਿ ਰਹਿਆ ॥੨॥

kis too^N purakh joroo ka-un kahee-ai sarab niran tar rav rahi-aa. ||2||

ਨਾਲਿ ਕੁਟੰਬੁ ਸਾਥਿ ਵਰਦਾਤਾ ਬ੍ਰਹਮਾ ਭਾਲਣ ਸ੍ਰਿਸਟਿ ਗਇਆ ॥

naal kutamb saath vardaatā barahmaa bhaalan sarisat ga-i-aa.

ਆਗੈ ਅੰਤੁ ਨ ਪਾਇਓ ਤਾ ਕਾ ਕੰਸੁ ਛੇਦਿ ਕਿਆ ਵਡਾ ਭਇਆ ॥੩॥

aagai ant na paa-i-o taa kaa kans chhayd ki-aa vadaa bha-i-aa. ||3||

ਰਤਨ ਉਪਾਇ ਧਰੇ ਖੀਰੁ ਮਥਿਆ ਹੋਰਿ ਭਖਲਾਏ ਜਿ ਅਸੀ ਕੀਆ ॥

ra tan upaa-ay Dharay kheer mathi-aa hor bhakh laa-ay je asee kee-aa.

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ਪੰਨਾ ੩੫੧

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ਕਹੈ ਨਾਨਕੁ ਛਪੈ ਕਿਉ ਛਪਿਆ ਏਕੀ ਏਕੀ ਵੰਡਿ ਦੀਆ ॥੪॥੭॥

kahai naanak chhapai ki-o chhapi-aa aykee aykee vand dee-aa. ||4||7||

ASA MOHALLA-1

In the previous Shabad, Guru Ji advised us that instead of ordinary folk dances or even ceremonial dances we should be so much full of love for God that our mind is always in a kind of ecstasy, and we feel as if our whole being is singing and dancing in His praise. In this Shabad, he goes one step further, and cautions us, that even while singing God’s praise, we shouldn’t limit God’s greatness to that of gods like “Rama”, “Krishna”, and “Brahma”. Even though compared to human powers, they displayed extraordinary powers, and courage, but to limit God’s powers to these minor things, or assuming that these gods, were themselves the incarnations of the one God, is not really singing His praise. It is like, calling, a great king by the name of an ordinary chief of a clan or a tribe.

First referring to the legend of “Ramayana”, in which god “Rama”, kills the demon “Ravan”, who was believed to have ten heads, Guru Ji says: “(God has so many unlimited powers), that having created the air, God supported the entire earth



and bound water and fire. (Thus joining together opposing elements, God created this universe).”

(But to think, that God’s powers are limited to killing a demon like “Ravan” is a great mistake). Actually that blind “ten headed” (demon) himself invited his death (by kidnapping the wife of king “Ram”). Who by killing “Ravan” didn’t become as great (as God Himself)?”(1)

Addressing God in true humility, Guru Ji says: “(O God), which of Your glory can be described? Attuned to Yourself, You are pervading everywhere.”(1-Pause)

Next referring to the legend of “*Mahabharata*”, in which god “*Krishna*”, lover of many milk-maids, kills a giant cobra called Kali, Guru Ji says: “O’ God, when it is You who have created all the beings and You have held their destiny in Your hand, it is no big deal to overpower a big serpent (as is claimed by god “*Krishna*”). It is futile to say), whose husband are You and who indeed are Your wives, when You can be seen pervading all hearts.”(2)

Going further into Hindu mythology, Guru Ji says: ‘It is said that god “*Brahma*” along with his companion (god “*Vishnu*”), tried to find the end of (the universe, through the stem of a lotus plant). But he could not find that end. (He, whose creation is beyond any limit, by killing a demon like) “Kans” doesn’t make Him any greater.”(3)

Lastly Guru Ji refers to the myth in which some Hindu gods, and demons joined together and churned an ocean named “*Khiri*” (believed to be full of milk instead of water), and obtained invaluable fourteen jewels. But then they started fighting to claim the credit for this treasure. It is believed, that ultimately God incarnated Himself as goddess “*Mohini*”, and settled the dispute by giving one jewel each to the fourteen participants.

Referring to this story, Guru Ji says: “(It is said that gods and demons) churned the “*Khiri*” ocean to obtain the jewels created and placed there (by God. But at the time of dividing these jewels, both parties became indignant each claiming) that, it is they, who really did all this (job, and therefore, they deserved the entire or major credit for this effort. It is believed, that ultimately, God Himself had to incarnate Himself as “ Mohini”, and settle the dispute, by giving one jewel to each). However, Nanak says that, (just by distributing one jewel to each participant, God doesn’t become great). He is so great, that even if we try to hide Him, He cannot remain hidden, (because His greatness is apparent from every minute particle of the earth).”(4-7)

The message of this Shabad is that the all-powerful limitless God is too great even for our imagination. To connect Him with some small deeds of bravery, heroism or even miracles, performed by some great humans or men of occult powers, and consider them as incarnations of God is actually diminishing His greatness and praise rather than singing of His glory.