

ੴ

ਰਹਰਾਸਿ ਸਾਹਿਬ ਅਤੇ
ਕੀਰਤਨ ਸੋਹਿਲਾ

**Rehraas Sahib &
Kirtan Sohela**

Translation



**Sikh Youth Camps Australia
2005**

Compiled by Bhai Harbhajan Singh Ji

ੴ

ਰਹਰਾਸਿ ਸਾਹਿਬ ਅਤੇ
ਕੀਰਤਨ ਸੋਹਿਲਾ

Rehraas Sahib &
Kirtan Sohela

Translation



**Sikh Youth Camps Australia
2005**

Compiled by Bhai Harbhajan Singh Ji

GURBANI SHABAD - HANDLE WITH CARE

Treat this Gutka with respect and reverence

It contains the WORD OF THE GURU
IN ITS ORIGINAL FORM

Wash your hands and cover your head before studying the
contents

Printed by Absolute Graphics
0403 088 247



Rehraas & Kirtan Sohela

Translation Compiled by
Bhai Harbhajan Singh Ji Sydneywale

Published by

SIKH YOUTH CAMPS AUSTRALIA

Janurary 2005

Preface

There are three important occasions for prayer in a day in the life of a Sikh. The first morning prayers are the Jap Ji Sahib, Jaap Sahib and the ten Savaiyes and then in the evening it is Rehraas Sahib. Kirtan Sohela is recited just before one goes to sleep.

Sikh Youth Camps Australia has published the translation of the first Bani in the Guru Granth Sahib Ji – Jap Ji Sahib. This publication is the second in the series and focuses on the evening and bedtime prayers – Rehraas and Kirtan Sohela. As part of its policy of encouraging Sikhs to study their own mother language, the Punjabi text has been typed in Gurmukhi.

The format adopted involves presenting a background to each of the major sections of the Banis, followed by a detailed explanation of each line of the Bani. Many of the keywords in the Bani have been elaborate whenever needed and these are contained within the brackets in the text.

In this composition of Rehraas and Kirtan Sohela, as is the case throughout the Bani, the Gurus have drawn largely upon Hindu mythology. This is not because the Gurus revered Hindu gods, idols, practices etc. but since the majority of people whom preached came from Hindu backgrounds - they could understand more easily when taught in their language and context. They are thus referred to in a purely symbolic or metaphorical manner.

I wish to acknowledge the invaluable help and guidance given in this undertaking from Sardar Gurbachan Singh Jagpal who has kindly proof read the document. I would like to express my sincere thanks to my grandsons, Saranpaal and Prabpreet Singh Calais, who typed and edited the manuscript as well as formatted this document.

Harbhajan Singh
January 2005

ਰਹਰਾਸਿ – REHRAAS
THE STRAIGHT PATH (TO SPIRITUALISM AND
REALISATION OF SELF)

BACKGROUND

Rehraas (ਰਹਰਾਸਿ) is the evening prayer of devout Sikhs. It is to be recited or listened to at sunset after the days toil. It is written in ‘Gutkas’* printed by Sri Gurdwara Parbandak Committee, Amritsar and the Sikh Missionary College, Ludhiana and in accordance with Chapter III Article IV(2b) of the *Sikh Reht Marayada* (Sikh code of conduct and conventions) and recited daily at the Akal Thakat. Rehraas consists of the following Bani compositions:

- (a) *So-Dar* and *So-Purakh* – A total of nine shabads as at pages 8-12 of the Sri Guru Granth Sahib.
- (b) *Bayntee Chaupae* (ਬੇਨਤੀ ਚੌਪਈ) of Guru Gobind Singh (the Tenth Guru) – limited to the first twenty-five quatrains, ending “ਸਰਬ ਠੌਰ ਮੋ ਹੋਹੁ ਸਹਾਈ ॥ ਦੁਸਟ ਦੋਖ ਤੇ ਲੋਹੁ ਬਚਾਈ ॥੨੫॥”, the one *Swaya* (ਸੁਯਾ) and *Dhora* (ਦੋਹਰਾ - couplet) which follows – all from the *Dasam Granth* (The Book of the Tenth Guru).
- (c) Rehraas is concluded by reciting the first five and the last, fortieth, *Pauri* of Anand Sahib followed by the last two *slokas* in Sri Guru Granth Sahib – *Mundavani* (ਮੁੰਦਾਵਣੀ) and the *Slok Mahala 5*, ending “...ਤਨੁ ਮਨੁ ਥੀਵੈ ਹਰਿਆ ॥੧॥”.

Originally and up to the time of the first six Gurus, this evening prayer was limited to the recitation of only the nine shabads under the headings ‘*So-Dar*’ and ‘*So-Purakh*’ – “*Sanjhai So-Dar gavanaa man maylee kar milanday*” (Bhai Gurdas, Var 6, Pauri 6). However by the time of Guru Gobind Singh, with the addition

of *Bayntee Chaupae* and *Mandavani*, this evening prayer came to be properly called '*Rehraas Sahib*' (ਰਹਰਾਸਿ ਸਾਹਿਬ) perhaps because of the line "*Har keerat hamari Rehraas*" – ("ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ ਰਹਰਾਸਿ") in the fourth Shabad by Guru Amardas under the heading '*So-Dar*'.

Reference is also made to the utterings of Bhai Nand Lal "At sunset he should recite or listen to Rehraas (evening prayer). He should also listen to the discourses and Kirtan in the evening. Such a Sikh is liberated and reaches the state of immortality" – (Rehtnama, Bhai Nand Lal, 1-6)

** 'Gutka' is a Sanscrit word meaning a pouch or container for keeping priceless jewels – diamonds, pearls, rubies etc. Hence 'Gutka' for Sikhism means a book that contains the priceless Eternal God's Word (Gurbani).*

ਰਹਰਾਸਿ ਸਾਹਿਬ

The straight path (to spiritualism and realization of True Self)

ਸੋ ਦਰੁ ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧

(*So-Dar*) That door (to the Supreme Lord's abode) Uttered by
First Guru in Asa measure

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

There is but One God. He is known and realised by the Grace of the True Perfect Enlightener (Guru God).

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

ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ ਵਾਵਣਹਾਰੇ ॥

ਕੇਤੇ ਤੇਰੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ਕੇਤੇ ਤੇਰੇ ਗਾਵਣਹਾਰੇ ॥

(O'Lord!) Which, where and of what kind is the door to Your Mansion from where (abiding therein) You watch, taking care of and sustaining Your Creation? Countless strains of musical instruments resound (at Your door). Many are the minstrels who sing Your praises with various divine hymns and in many musical measures and melodies with their consorts.

ਗਾਵਨਿ ਤੁਧਨੋ ਪਵਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥

ਗਾਵਨਿ ਤੁਧਨੋ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਬੀਚਾਰੇ ॥

There (at Your door) the winds, waters and fire (elements) sing Your praises. So does Dharamraj* (righteous/divine judge), Chitra and Gupta, the recording angles, who know how to scribe all our actions (good or bad, conscious or unconscious), and according to whose records Dharamraj, after reading and considering, will judge us.

**Dharamraj (also known as Yama) – the god of death and retribution in Hindu mythology, is here referred to symbolically as representing the Divine Law of Justice,*

wherein no deed or action, good or bad, fails to produce an effect on the future destiny of the individual self. The imagery of Chitra and Gupta, the celestial recorders of deeds that the individual self must carry (known as kirt - ਕਿਰਤ - deeds done) continues to influence his destiny in accordance with the Divine Law of Justice.

ਗਾਵਨਿ ਤੁਧਨੋ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਸੋਹਨਿ ਤੇਰੇ ਸਦਾ ਸਵਾਰੇ ॥

ਗਾਵਨਿ ਤੁਧਨੋ ਇੰਦ੍ਰੁ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥

There (at Your door) Isher (Shiva), Bhrama and goddesses of ever beautiful form (all ordained by You) sing Your praises. Many Indras (kings of gods and goddesses), sitting on their thrones, along with other deities, too, sing Your praises and excellences.

ਗਾਵਨਿ ਤੁਧਨੋ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਤੁਧਨੋ ਸਾਧ ਬੀਚਾਰੇ ॥

ਗਾਵਨਿ ਤੁਧਨੋ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਨਿ ਤੁਧਨੋ ਵੀਰ ਕਰਾਰੇ ॥

The ascetics* (perfect persons claiming to have miraculous powers) absorbed in deep meditation and holy men (saints) in deep contemplation sing Your praises. The pure in heart, men of peace, truth and contentment and countless fearless and mighty (spiritual) warriors also adore You and sing Your praises and excellences.

ਗਾਵਨਿ ਤੁਧਨੋ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸੁਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥

ਗਾਵਨਿ ਤੁਧਨੋ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲੇ ॥

The scholars, readers of the (four) Vedas (Hindu scriptures and philosophical writings) from age to age, together with the seven supreme sages exalt You in their studies and writings. There too, the captivating fair maidens, who decieve the heart and inhabit paradise in this world and the upper and nether regions, also sing Your praises and excellences.

ਗਾਵਨਿ ਤੁਧਨੋ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥
ਗਾਵਨਿ ਤੁਧਨੋ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਨਿ ਤੁਧਨੋ ਖਾਣੀ ਚਾਰੇ ॥
ਗਾਵਨਿ ਤੁਧਨੋ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਤੇਰੇ ਧਾਰੇ ॥

The fourteen gems* (invaluable objects) that You have created, together with the recognised sixty-eight Hindu places of pilgrimage exalt Your Name. The mighty (spiritual) warriors, strong and brave divine heroes and creatures and forms of life from the four sources of life (created from egg, womb, sweat and earth) magnify Your name. The planets (continents – regions of the earth), solar systems and universes created, established and sustained by You, too, chant Your glories.

**Ratan (rqn) – the fourteen precious articles. These invaluable objects in accordance with Indian thought and Theology are: nectar, wine, the moon, Elysian cow, sublime horse, elephant, poison, wealth, Dhanantar physician, jewels, conch, Elysian tree, nymph and the bow.*

ਸੇਈ ਤੁਧਨੋ ਗਾਵਨਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥
ਹੋਰਿ ਕੇਤੇ ਤੁਧਨੋ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਬੀਚਾਰੇ ॥

Your saints steeped in Your Name and blissful love, with whom You are pleased with, eulogise You. O' Nanak! (here addressing Himself) Many others whom I cannot recollect or even think of within my mind, also sing Your praises.

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥
ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

(He) The Lord Master alone is ever True (and will ever remain eternally True). True is His (glorious) Name. He, who has created the creation, shall be and shall ever remain (as He is beyond time, immortal - *Akhal Murat* – ਅਕਾਲ ਮੂਰਤ). He (the Lord Master) shall remain when His creation is reabsorbed into Him.

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥

ਕਰਿ ਕਰਿ ਦੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥

God, who by His Will (Might and Power) created this world of Maya* (illusion) has by innumerable ways and contrivances fashioned creatures of diverse species, shapes, colours and kinds. Having thus created and fashioned, He beholds and sustains His handiwork according to His own pleasure (Will).

* refer page 41

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਫਿਰਿ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥

ਸੇ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੧॥

What pleases the Lord, he ordains (no one can question His will). He O’Nanak! is the True King and Emperor of Kings. Therefore, as He wills so must we live.

In this Bani of So-Dar (ਸੋ ਦਰੁ), Guru Nanak’s message is that god, goddesses, demi-gods, demons, saints, ascetics, the elements, holy places of pilgrimage etc. all sing hymns of Praise to the Glory of the Supreme Lord Creator. Therefore we too, must sing His praises and live in His Will, so that we can be freed from the cycle of birth and death (transmigration).

ਆਸਾ ਮਹਲਾ ੧ ॥

Uttered by Guru Nanak in Asa musical measure.

ਸੁਣਿ ਵਡਾ ਆਖੈ ਸਭੁ ਕੋਇ ॥
ਕੇਵਡੁ ਵਡਾ ਡੀਠਾ ਹੋਇ ॥
ਕੀਮਤਿ ਪਾਇ ਨ ਕਹਿਆ ਜਾਇ ॥
ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ਰਹੇ ਸਮਾਇ ॥੧॥

(O' Lord) Everyone on hearing about You (from others) calls You great. But Your greatness can only be known if one has experienced (or been blessed with) Your vision. (Even then) None can describe or assess Your values and excellences. For those would-be describers (blessed ones) remain absorbed only in You.

ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਗਹਿਰ ਗੰਭੀਰਾ ਗੁਣੀ ਗਹੀਰਾ ॥
ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਕੇਤਾ ਕੇਵਡੁ ਚੀਰਾ ॥੧॥ ਰਹਾਉ ॥

O' Almighty god, my Master of unfathomable depths You are the ocean of virtues (excellences). No one knows how limitless and how great is Your Expanse and Power. Pause.

ਸਭਿ ਸੁਰਤੀ ਮਿਲਿ ਸੁਰਤਿ ਕਮਾਈ ॥
ਸਭ ਕੀਮਤਿ ਮਿਲਿ ਕੀਮਤਿ ਪਾਈ ॥
ਗਿਆਨੀ ਧਿਆਨੀ ਗੁਰ ਗੁਰਹਾਈ ॥
ਕਹਣੁ ਨ ਜਾਈ ਤੇਰੀ ਤਿਲੁ ਵਡਿਆਈ ॥੨॥

The (devotees) contemplators (to fathom You) have met together as one in contemplation. All the assessors (valuers) have also joined to assess Your worth (might and power). The renounced theologians, mediators and preachers of scriptures, too have tried (in vain), but have been unable to describe or state even an iota (sesame seed's worth) of Your greatness and excellences.

ਸਭਿ ਸਤ ਸਭਿ ਤਪ ਸਭਿ ਚੰਗਿਆਈਆ ॥
ਸਿਧਾ ਪੁਰਖਾ ਕੀਆ ਵਡਿਆਈਆ ॥
ਤੁਧੁ ਵਿਣੁ ਸਿਧੀ ਕਿਨੈ ਨ ਪਾਈਆ ॥
ਕਰਮਿ ਮਿਲੈ ਨਾਹੀ ਠਾਕਿ ਰਹਾਈਆ ॥੩॥

All truths, righteous acts, penances (austerities), virtues, the greatness (and praises) of men of miracles and spiritual powers* cannot be attained or practiced without Your (God's) grace (according to pre-ordained will). No one can obstruct or stop Your flow of Grace.

* *Sidh (ਸਿਧ) – perfect being with miraculous powers*

ਆਖਣ ਵਾਲਾ ਕਿਆ ਵੇਚਾਰਾ ॥
ਸਿਫਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥
ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ ॥
ਨਾਨਕ ਸਚੁ ਸਵਾਰਣਹਾਰਾ ॥੪॥੨॥

(O' Lord) What can the helpless mortal narrate or do? Your treasure house is full to the brim with Your virtues and excellences (and praise). You bestow Your treasures (virtues) only on those who have been blessed with Your Grace, which no one can prevent or obstruct. O'Nanak! You, the eternal True One fulfil and sustain everyone and everything (Your creation).

ਆਸਾ ਮਹਲਾ ੧ ॥

Uttered by Guru Nanak in Asa musical measure.

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥
ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥
ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੂਖ ॥
ਉਤੁ ਭੂਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੁਖ ॥੧॥

When I continuously repeat (meditate on) Your Name and become conscious of Your Divine presence, I live (awaken spiritually). By forgetting Your Name I die (spiritual death, due to worldliness). Knowing this, however, repeating (meditating on) Your Name becomes a difficult task (without devotion and Love). Those (fortunate) mortals who hunger for Your Name (in the mind), that hunger (quenched by meditation) removes all their pains and sorrows.

ਸੋ ਕਿਉ ਵਿਸਰੈ ਮੇਰੀ ਮਾਇ ॥
ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੈ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥

(Therefore) O'my mother (soul) let me not forget the Name of the Lord. He, my Master (God) is ever True and His Name is True (as we continuously meditate on His Name, He ultimately begins to reside in our mind). Pause.

ਸਾਚੇ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ ॥
ਆਖਿ ਥਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥
ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣ ਪਾਹਿ ॥
ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ ॥੨॥

Many mortals (His devotees) have become exhausted and weary of narrating (the little they know) of the greatness and excellences of the True Name (of the Eternal Lord). However, none have been able to evaluate (even an iota) the greatness of the Supreme Lord. Even if all mortals (devotees) were to assemble and try to describe Your (God's) greatness and

excellences. You (God) will (by their praises) be neither greater nor lesser. (He does not become flattered or desires Your praises).

ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ ॥
ਦੇਦਾ ਰਹੈ ਨ ਚੂਕੈ ਭੋਗੁ ॥
ਗੁਣੁ ਏਹੋ ਹੋਰੁ ਨਾਹੀ ਕੋਇ ॥
ਨਾ ਕੋ ਹੋਆ ਨਾ ਕੋ ਹੋਇ ॥੩॥

The Lord does not die, (He is immortal - अजुनI) hence there can be no mourning. He has, and will forever continue, showering His inexhaustable bounties (sustance, virtues, blessings etc.) on His creation. The greatest unique virtue of the Lord is that no one is like Him. Neither was or ever will be.

ਜੇਵਡੁ ਆਪਿ ਤੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥
ਜਿਨਿ ਦਿਨੁ ਕਰਿ ਕੈ ਕੀਤੀ ਰਾਤਿ ॥
ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ ॥
ਨਾਨਕ ਨਾਵੈ ਬਾਝੁ ਸਨਾਤਿ ॥੪॥੩॥

As great as You are O'Lord, so great and many are Your bounties (gifts). You (the Supreme Lord) have made the day and (then) the nights that follow (for your creatures to rest from the days' toil). Those who forget the Divine Lord lead low and mean lives. Says Nanak! Without God's Name (in their heart) men (mortals) are outcaste wretches.

ਰਾਗੁ ਗੁਜਰੀ ਮਹਲਾ ੪ ॥

Uttered by Guru Ramdas in Gujri musical measure.

ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤਪੁਰਖਾ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ ॥

ਹਮ ਕੀਰੇ ਕਿਰਮ ਸਤਿਗੁਰ ਸਰਣਾਈ ਕਰਿ ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ ॥੧॥

O' my great and accepted (devotee) of the True Lord, the True worshipper and perfect spiritually enlightened one, we make this humble supplication (to you). O' True enlightened one (*Satguru* – Perfect Spiritual Enlightener) we insects and worms (low, helpless, insignificant mortals) have sought your shelter, mercifully bestow upon us the light of God's Name.

ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੋ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥

ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ ਰਹਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥

O' my friend, the enlightened and accepted one through God's Grace bless me (illuminate my heart) with the Name and Divine Light of the Omnipresent Lord. May the Divine Light of Your Name, thus revealed to me (by the enlightened and accepted soul's instruction and guidance), become the companion of my soul (and breadth of my life) and God's praise my life's purpose (path of life). Pause.

ਹਰਿ ਜਨ ਕੇ ਵਡ ਭਾਗ ਵਡੇਰੇ ਜਿਨ ਹਰਿ ਹਰਿ ਸਰਧਾ ਹਰਿ ਪਿਆਸ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਤ੍ਰਿਪਤਾਸਹਿ ਮਿਲਿ ਸੰਗਤਿ ਗੁਣ ਪਰਗਾਸਿ ॥੨॥

The God inspired (devotees) aspirants who have (absolute) faith in the Lord Master and in whom resides the (continuous) thirst and yearning for His Name are the most fortunate. On obtaining (being blessed with) the Name of the Lord, they (the God inspired devotees) are satiated (with His Name) and their virtues, on joining the congregation of holy (saints), shine forth.

ਜਿਨ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ ਪਾਇਆ ਤੇ ਭਾਗਹੀਣੁ ਜਮ ਪਾਸਿ ॥

ਜੋ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ ਧ੍ਰਿਗੁ ਜੀਵੇ ਧ੍ਰਿਗੁ ਜੀਵਾਸਿ ॥੩॥

Those mortals who have not gained or tasted the nectar of God's Name are in the snare of maya (illusion, ignorance, worldly pleasures etc) and will be taken away by the ministers of death (*Yama**). Those (mortals) who have not sought the refuge (protection) of the True Master accursed is their life and hope of living. (They are spiritually dead).

** Yama- also known as Dharamraj, the god of death and retribution – representing the Law of Divine Justice.*

ਜਿਨ ਹਰਿ ਜਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਪਾਈ ਤਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖਾਸਿ ॥

ਧਨੁ ਧੰਨੁ ਸਤਸੰਗਤਿ ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ ਮਿਲਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਪਰਗਾਸਿ

॥੪॥੪॥

Those devotees of God, who have had the good fortune to be blessed and associated with the congregation of holy (saints), have been given (this opportunity and blessing) due to the pre-ordained writ of the Lord (written in their destiny by God). Blessed is that spiritual congregation of holy (saints) where, O'Nanak, God's elixir (spiritual pleasure of Your Name) is procured and becomes manifest in the heart.

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

Uttered by Guru Arjan in Gujri musical measure.

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥

ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ ॥੧॥

O' my mind! Why are you apprehensive and thinking (planning) of enterprises (for your sustenance) when the Divine and Respected Lord is Himself engaged in taking care of you. (Know and realise that) God has created various types of living forms in stones and rocks and provides them their sustenance (provision of their sustenance had been made even before their creation).

ਮੇਰੇ ਮਾਧਉ ਜੀ ਸਤਸੰਗਤਿ ਮਿਲੇ ਸੁ ਤਰਿਆ ॥

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ ॥੧॥ ਰਹਾਉ ॥

O' my Respected Lord! Those mortals who (seek) and sit in with the company of spiritual congregation (saints) lead righteous lives and achieve emancipation (swim across the mighty worldly ocean of maya – illusion and ignorance of true self). By God's Grace they (who have sought society of the spiritual congregation) obtain the supreme spiritual bliss and blossom forth just as the dry wood becomes green and blooms (a life without Your Name is like drywood). Pause.

ਜਨਨਿ ਪਿਤਾ ਲੋਕ ਸੁਤ ਬਨਿਤਾ ਕੋਇ ਨ ਕਿਸ ਕੀ ਧਰਿਆ ॥

ਸਿਰਿ ਸਿਰਿ ਰਿਜਕੁ ਸੰਬਾਹੇ ਠਾਕੁਰੁ ਕਾਹੇ ਮਨ ਭਉ ਕਰਿਆ ॥੨॥

O'mind know that the support of mother, father, people, friends, sons, daughters and wife cannot be taken for granted (none of these are the support of another). Only the True Lord Master (God) is the power of sustenance to His creatures (and individuals). So, my mind why the fear and apprehension (for livelihood)?

ਊਡੇ ਊਡਿ ਆਵੈ ਸੈ ਕੋਸਾ ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਛਰਿਆ ॥

ਤਿਨ ਕਵਣੁ ਖਲਾਵੈ ਕਵਣੁ ਚੁਗਾਵੈ ਮਨ ਮਹਿ ਸਿਮਰਨੁ ਕਰਿਆ ॥੩॥

(O' my mind) observe that the flamingo (a migratory bird) flies hundreds of miles, leaving behind their younglings by themselves and alone, but remembering them in their mind continuously. Who feeds them and teaches them to peck at morsels? (Have you, O' mind, ever thought about this?). Know that the younglings left behind are cared for by the Supreme Lord (who sustains His creation). (O' my mind, from this example praise Him, as He takes care of everyone, even when worldly support is not there to take care of you).

ਸਭਿ ਨਿਧਾਨ ਦਸ ਅਸਟ ਸਿਧਾਨ ਠਾਕੁਰ ਕਰ ਤਲ ਧਰਿਆ ॥

ਜਨ ਨਾਨਕ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਈਐ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਰਿਆ ॥੪॥੫॥

All the worldly treasures and the (so called) eighteen supernatural powers* are held in the palms of the Master Lord's hand. Says Nanak! O'True Lord Nanak, Your servant is ever dedicated and devoted and is ever a sacrifice to you. O'Lord, there is no limit or end to Your vastness and bounds.

** Eighteen super natural powers – refer pauri 23 in chaupae*

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੪ ਸੋ ਪੁਰਖੁ

Uttered by Guru Ram Das in Asa musical measure.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

There is but One God (One Reality). He is known and realised by the True Guru's (Perfect True Enlightener and God's) Grace.

ਸੋ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗਮਾ ਅਗਮ ਅਪਾਰਾ ॥

ਸਭਿ ਧਿਆਵਹਿ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਹਰਿ ਸਚੇ ਸਿਰਜਣਹਾਰਾ ॥

The Supreme and Divinely (formless) Pure Lord dwells in His creation. He is inaccessible, infinite (limitless) and beyond comprehension (the understanding of humans). O' True Lord, Your whole creation continuously meditates on You (with focussed attention).

ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ਜੀ ਤੂੰ ਜੀਆ ਕਾ ਦਾਤਾਰਾ ॥

ਹਰਿ ਧਿਆਵਹੁ ਸੰਤਹੁ ਜੀ ਸਭਿ ਦੂਖ ਵਿਸਾਰਣਹਾਰਾ ॥

All forms and bodies (living creatures) are Your creation. You are their provider of bounties and sustenance. (Therefore) O' devotees (saints) meditate on the One God. He is the dispeller (and remover) of all pains and sorrow.

ਹਰਿ ਆਪੇ ਠਾਕੁਰੁ ਹਰਿ ਆਪੇ ਸੇਵਕੁ ਜੀ ਕਿਆ ਨਾਨਕ ਜੰਤ ਵਿਚਾਰਾ ॥੧॥

The Lord (having created His Creation) pervades it and is Himself the Master and Himself the Servant (provider for His creation), without Him, O'Nanak, this poor mortal man is insignificant and helpless.

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

ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ ॥

You, the all pervasive Lord, are forever infused (immanent) in every heart and everything (at all times). In this world, some mortals are givers and others beggars (asking all the time to fulfil their desires) - all these frolics are Your play.

ਤੂੰ ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ ਜੀ ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ ॥

ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਜੀ ਤੇਰੇ ਕਿਆ ਗੁਣ ਆਖਿ ਵਖਾਣਾ ॥

(In reality the truth is that) You the Lord are the Giver (and at the same time) the Enjoyer (of Your bounties and gifts). Besides You (in this Universe/World) I recognise nor know of any other.

You, the Supreme Lord are transcendent, infinite and limitless. What (and how) can I, O'Nanak, narrate or recount Your excellences and virtues?

ਜੋ ਸੇਵਹਿ ਜੋ ਸੇਵਹਿ ਤੁਧੁ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਕੁਰਬਾਣਾ ॥੨॥

Says Nanak! O' Lord, I (Nanak) am a sacrifice to those devotees who serve You (by worship and meditating on Your Name).

ਹਰਿ ਧਿਆਵਹਿ ਹਰਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਸੇ ਜਨ ਜੁਗ ਮਹਿ ਸੁਖਵਾਸੀ ॥

ਸੇ ਮੁਕਤੁ ਸੇ ਮੁਕਤੁ ਭਏ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ ਤਿਨ ਤੂਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥

O' Respected Lord! Those mortals who continuously meditate on Your Name (with focused attention) arise above maya (i.e. have realised the Truth) and have attained peace and happiness (of mind and comforts) in this world (during their lifetime). They (who have continuously meditated on Your Name) are liberated and their death's noose is cut (they are freed from the cycle of birth and death).

ਜਿਨ ਨਿਰਭਉ ਜਿਨ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਜੀ ਤਿਨ ਕਾ ਭਉ ਸਭੁ ਗਵਾਸੀ ॥

ਜਿਨ ਸੇਵਿਆ ਜਿਨ ਸੇਵਿਆ ਮੇਰਾ ਹਰਿ ਜੀ ਤੇ ਹਰਿ ਹਰਿ ਰੂਪਿ ਸਮਾਸੀ ॥

Those devotees who continuously meditate on the Fearless and Respected Lord, have their fears (including their fear of death) removed. They, at the end of their lives are absorbed into Him (Just as a rivulet flowing into the ocean becomes the ocean).

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

Blessed are those (devoted) mortals who have continuously contemplated (meditated) on the Name of the Lord. Servant Nanak is a sacrifice unto them (the saints).

ਤੇਰੀ ਭਗਤਿ ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਜੀ ਭਰੇ ਬਿਅੰਤ ਬੇਅੰਤਾ ॥

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

(O Lord!) Countless and inexhaustible (infinite) are the treasures (hidden/contained) in the meditation of Your Name. Many are Your devotees and countless are the saints glorifying You with their praises in countless ways.

ਤੇਰੀ ਅਨਿਕ ਤੇਰੀ ਅਨਿਕ ਕਰਹਿ ਹਰਿ ਪੂਜਾ ਜੀ ਤਪੁ ਤਾਪਹਿ ਜਪਹਿ ਬੇਅੰਤਾ ॥
ਤੇਰੇ ਅਨੇਕ ਤੇਰੇ ਅਨੇਕ ਪੜਹਿ ਬਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਜੀ ਕਰਿ ਕਿਰਿਆ ਖਟ ਕਰਮ
ਕਰੰਤਾ ॥

(O Lord!) Countless mortals (devotees) worship You and countless (devotees), repeating Your Name (to have Your vision), practice penances. Countless devotees repeatedly recite the simritis and shastras* and perform the six types of rituals and other religious ceremonies contained therein.

**These simritis and shastras relate to the epics Ramayana, Mahabarata and Dharam Shastras of Hindu philosophy and thought, concerning the performance of Hindu religious ceremonies, rites and canonical law based on the writings of Hindu mystics and sages.*

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

O'Nanak! Fortunate, sublime and blessed are those devotees (saints) who by their unwavering devotion, have become pleasing to You my Lord (blessed with His Grace).

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

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

O' Exalted Lord! You are the Primal Being and All Pervasive Creator (Infinite and Eternal) - (I know of) no other equivalent to (or greater than) You. From age to age* (before and since the beginning of time) You have been, and will remain, as the One Changeless Supreme Lord and provider (of sustenance) for Your creation.

** Before the beginning of time and creation, the Supreme Lord was by Himself. When He willed, creation and time came into being. Eastern theological thought and philosophy states that the universe and its inhabitants go through a cycle of 4 ages (periods) namely: the Golden age (satjug), Silver age (duapur) Bronze age (tretar) and Iron age (kaljug). Presently, we are said to be in kaljug age - the age of duality - in which we are caught up with desires, passions, falsehoods, greed etc. God however, remains as Eternal Truth and unchangeable – “Sat-Nam”.*

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

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

O' Lord! Whatever (in this universe) You like or desire happens - whatever You want (or wish) to do comes to pass. O' Supreme Lord! You have created this whole universe and having created, fashioned it. You have the power to create and destroy it by Your Will.

ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ ਜੋ ਸਭਸੈ ਕਾ ਜਾਣੋਈ ॥੫॥੧॥

I Servant Nanak, sing the praises of the Omniscient Supreme Lord, who is all-knowing of the desires of everyone's heart.

ਆਸਾ ਮਹਲਾ ੪ ॥

Uttered by Guru Ramdas in Asa musical measure.

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ ॥

ਜੋ ਤਉ ਭਾਵੈ ਸੋਈ ਥੀਸੀ ਜੋ ਤੂੰ ਦੇਹਿ ਸੋਈ ਹਉ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

O' Lord! You are the (All Pervading) Eternal, True Creator (of the Universe), You are my Master. Only that happens (comes to pass) which pleases You - whatever you grant me, that (alone) I receive. Pause.

ਸਭ ਤੇਰੀ ਤੂੰ ਸਭਨੀ ਧਿਆਇਆ ॥

ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਨਿ ਨਾਮ ਰਤਨੁ ਪਾਇਆ ॥

O' Lord! You are the Creator (and Master) of this Universe. All (Your creations) meditate on You (Your Name). Those, upon whom Your Grace (of Divine Mercy and compassion) descends, are blessed with the jewel (most valuable treasure) of Your Name.

ਗੁਰਮੁਖਿ ਲਾਧਾ ਮਨਮੁਖਿ ਗਵਾਇਆ ॥

ਤੁਧੁ ਆਪਿ ਵਿਛੋੜਿਆ ਆਪਿ ਮਿਲਾਇਆ ॥੧॥

The God conscious devotees* - *Gurmukh* - (who practice God's Word) attain the treasure of your Name. The self willed** - *Manmukh* - (who follow their own mind) lose it. Separation of those (who are God conscious from those who are self willed) is within Your power.

**Gurmukh – ਗੁਰਮੁਖਿ – One who is God-conscious, stays in constant practice of the Gur-Shabad (God's Word) and perpetually lives in His Will (Hukum). The Gurmukh is ever conscious of Naam (Eternal Being of God). He is brave, fearless and nothing can sway his resolve and firm faith in God. He always looks up to God for blessings and guidance and he overcomes the five cardinal obstructions (anger, pride, attachment, lust and greed) through 'Naam Simran'. He encourages others to be conscious of God.*

***Manmukh – ਮਨਮੁਖਿ – Ego-centrics who consider themselves capable of solving the riddle of creation, who believe in sacrifices, fastings and penances to obtain rewards of heaven, to escape 'doomsday' and transmigration. He is tied to lust, superstition, good and bad omens, efficiency of 'mantras' and 'havans'. They are always unstable, bewildered and in turmoil.*

ਤੂੰ ਦਰੀਆਉ ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ ॥
ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਹਿ ॥
ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਾ ਖੇਲੁ ॥
ਵਿਜੋਗਿ ਮਿਲਿ ਵਿਛੁੜਿਆ ਸੰਜੋਗੀ ਮੇਲੁ ॥੨॥

You are the unfathomable ocean (of life). All Your creatures are within and part of You (like waves of the ocean). Besides you there is no other. All Your creatures (capable of perception and feeling) are Your playthings (puppets) Some of these (Your creatures), in accordance with Your pre-ordained writ, remain separated from You, however, some by Your grace (and good fortune) are blessed and re-united with You.

ਜਿਸ ਨੇ ਤੂੰ ਜਾਣਾਇਹਿ ਸੋਈ ਜਨੁ ਜਾਣੈ ॥
ਹਰਿ ਗੁਣ ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ ॥
ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥
ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩॥

That mortal alone, on whom is Your grace understands and realises the True Path (of life). He, then, incessantly (repeatedly) utters your praises and excellences. In this manner whilst serving the Lord and encouraging others to do so, the mortal who meditates on the Lord's Name obtains equipoise (and peace of mind). He forsakes duality and easily becomes ever absorbed in the Lord's Name

ਤੂੰ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ ॥
ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥
ਤੂੰ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥
ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੪॥੨॥

O' Lord! You are the creator of creation. Everything happens in accordance to Your will. Besides You (without parallel) there is no other (nor has been or ever will be). You, having created Your creation behold, sustain and know their innermost hearts' desires.

Servant Nanak says that those mortals who seek refuge (at the feet) of the God-conscious are the blessed with his vision.

ਆਸਾ ਮਹਲਾ ੧ ॥

Uttered by Guru Nanak in Asa measure.

ਤਿਤੁ ਸਰਵਰਤੈ ਭਈਲੇ ਨਿਵਾਸਾ ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ ॥

ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਡੁਬੀਅਲੇ ॥੧॥

We mortals have obtained abode (residence) in this dreadful and frightening lake (world) which, the Lord himself, has filled with the water of materialistic things and fire of burning desires. The mortal is stuck in this worldly muddy whirlpool (lake). Nanak says, he has seen many drown (snared) in this lake (world) of materialism, attachment and desires (illusions - Maya). (Thus have forgotten God and continue in the cycle of birth and death).

ਮਨ ਏਕੁ ਨ ਚੇਤਸਿ ਮੂੜ ਮਨਾ ॥

ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ ॥੧॥ ਰਹਾਉ ॥

O' foolish and thoughtless man, why do you not meditate (on the Name) of the One Supreme Lord, in your mind? (Know that) by forgetting or forsaking him (not remembering or meditating on his Name) all your existing virtues are slowly but surely withering away to nothing. Pause.

ਨਾ ਹਉ ਜਤੀ ਸਤੀ ਨਹੀ ਪੜਿਆ ਮੂਰਖ ਮੁਗਧਾ ਜਨਮੁ ਭਇਆ ॥

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਤਿਨ ਕੀ ਸਰਣਾ ਜਿਨ ਤੂ ਨਾਹੀ ਵੀਸਰਿਆ ॥੨॥੩॥

O' Lord! I (Nanak) am neither chaste, true (virtuous) nor a learned scholar. My life (since my birth) has been wasted away in ignorance and foolishness (by not remembering God or meditating on His Name-thus dwelling in the mire of desires, greed, attachment, etc.). Nanak prays: O' Lord, now grant me the refuge and company of Your God-orientated saints (*Gurmukh*) who are ever absorbed in the remembrance of Your Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

Uttered by Guru Arjan in Asa measure.

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥
ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥
ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥
ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥

(Now that) You have obtained (been given) this precious gift of the human body (life), this is your only rare turn (opportunity and chance) to be united with the Supreme Lord. (If you miss this chance, know that) All your other means or methods (such as good actions, bathing at holy places, rituals, reading scriptures without understanding, etc.) during your life time are of no avail (to obtain union with God). Therefore, join in the company of the holy congregation (of saints) - adore and contemplate only on the Name of the Supreme Lord (do not waste time on frivolities).

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥
ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥੧॥ ਰਹਾਉ ॥

(Having obtained this human birth) Engage (with dedication) and set your mind to prepare yourself to swim across this ocean of existence (life) (by remembering and contemplating on the Name in spiritual congregation). Do not let your human existence go to waste in pursuit of the pleasures of the material world (illusion).
Pause.

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ ॥
ਸੇਵਾ ਸਾਧ ਨ ਜਾਨਿਆ ਹਰਿ ਰਾਇਆ ॥
ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ ॥
ਸਚਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ ॥੨॥੪॥

O' Lord! In this human existence (life) neither contemplation on the Lord's Name, nor austerities, nor self-restraint (from worldly pleasures) or pursuit (of truthful and righteous living) have you

practiced. You have not been of service to His holy saints, nor have you remembered Him, the Supreme Lord King of the universe. Nanak says! Impure, mean, lowly and greatly sinful have been our actions (deeds). We have (now) come to seek Your shelter and refuge. Cover our shame (failings) and preserve our honour, O' Lord Master.

ਪਾ: ੧੦ ਕਬਿਯੋਬਾਚ ਬੇਨਤੀ ॥ ਚੌਪਈ ॥

QUATRAINS –UTTERED BY THE TENTH GURU (GURU GOBIND SINGH JI).

BACKGROUND

A humble supplication prayer in quatrains uttered by Guru Gobind Singh Ji, the Tenth Guru.

Bayntee Chaupai (ਬੇਨਤੀ ਚੌਪਈ) is a supplication (prayer) to the Supreme Lord, consisting of twenty five quatrains. This supplication was completed by Guru Gobind Singh on a quiet hillock on the bank of the River Satley, at a place called Bhanbaur a few miles from Anandpur, when mogul armies under the command of Prince Muazzam were poised to attack Anandpur Sahib. It was a moment of crisis for the devoted disciples. In this supplication (prayer) Guru Gobind Singh addresses the Supreme Lord as a “Friend of the humble and destroyer of the wicked”; “Creator and Sustainer of the universe and creatures”; “Knower of the universe’s secrets and feelings of each and everyone’s heart and mind and suffering” and the “pain of the good and evil”; “concerned when saints are in sorrow or suffering and pleased when they (saints) are happy”. Guru Ji then invokes the Supreme Lord to grant His Grace, protection and power to resist the wicked and evil doers as per the ending of the twenty-fifth quatrain:-

“O Lord, wielder of the supreme sword,

I take refuge at Your feet;

Protect me with Your saving hand of grace,

Help me at all moments and all places.

Save me from the onslaught of the tyrants and despots”

Bayntee Chaupai, in addition to being part of the morning daily prayers and the evening prayer ‘*Rehraas*’, is also recited as one of the five *Banis* by the ‘*punj pyaraaz*’ (five beloved ones) whilst preparing *Amrit* on occasion of *Amrit Sanchar*.

ਪਾ: ੧੦ ਕਬਿਯੋਬਾਚ ਬੇਨਤੀ ॥ ਚੌਪਈ ॥

Quatrains –uttered by the Tenth Guru (Guru Gobind Singh Ji).

ਹਮਰੀ ਕਰੋ ਹਾਥ ਦੈ ਰੱਛਾ ॥ ਪੂਰਨ ਹੋਇ ਚਿਤ ਕੀ ਇੱਛਾ ॥
ਤਵ ਚਰਨਨ ਮਨ ਰਹੈ ਹਮਾਰਾ ॥ ਅਪਨਾ ਜਾਨ ਕਰੋ ਪ੍ਰਤਿਪਾਰਾ ॥੧॥

O' Lord! Protect me with Your hands (with mercy and benevolence). By Your Grace, fulfill my desire that my mind and heart ever remains attached to your feet (Name). Kindly cherish and accept Your humble servant as Your very own (at all times).

ਹਮਰੇ ਦੁਸਟ ਸਭੈ ਤੁਮ ਘਾਵਹੁ ॥ ਆਪੁ ਹਾਥ ਦੈ ਮੋਹਿ ਬਚਾਵਹੁ ॥
ਸੁਖੀ ਬਸੈ ਮੋਰੋ ਪਰਿਵਾਰਾ ॥ ਸੇਵਕ ਸਿੱਖ ਸਭੈ ਕਰਤਾਰਾ ॥੨॥

O' Lord, my supplication is (that with Your power) wipe away all my foes and enemies (wicked and evil persons who cause suffering and pain to humanity). Save me from these. O' Supreme Immortal Lord, may also members of my family and Your devotee Sikh servants abide in peace.

ਮੋ ਰੱਛਾ ਨਿਜ ਕਰ ਦੈ ਕਰਿਯੈ ॥ ਸਭ ਬੈਰਨ ਕੋ ਆਜ ਸੰਘਰਿਯੈ ॥
ਪੂਰਨ ਹੋਇ ਹਮਾਰੀ ਆਸਾ ॥ ਤੋਰ ਭਜਨ ਕੀ ਰਹੈ ਪਿਆਸਾ ॥੩॥

Protect me with Your own hands. Exterminate all my foes and enemies (wicked and evil persons who cause pain and suffering to humanity) today. My one desire (with Your blessings) is that the thirst of repeating Your Name be continuous and never quenched.

ਤੁਮਹਿ ਛਾਡਿ ਕੋਈ ਅਵਰ ਨ ਧਿਯਾਉਂ ॥ ਜੋ ਬਰ ਚਹੋਂ ਸੁ ਤੁਮ ਤੇ ਪਾਉਂ ॥
ਸੇਵਕ ਸਿੱਖ ਹਮਾਰੇ ਤਾਰੀਅਹਿ ॥ ਚੁਨਿ ਚੁਨਿ ਸਤ੍ਰ ਹਮਾਰੇ ਮਾਰੀਅਹਿ ॥੪॥

(O' Lord! My one supplication and resolve is) That I will not forsake You, but continue to meditate on Your Name (with fixed attention) and on no one else. Whatever blessings (or gifts) I may desire will be obtained from You. (O' Lord) liberate (from the cycle of death and birth) all my devotees and disciples (who are

also Yours). Select and destroy, one by one, our enemies (wicked and evil persons who cause pain and suffering to humanity).

ਆਪ ਹਾਥ ਦੇ ਮੁਝੈ ਉਬਰਿਯੈ ॥ ਮਰਨ ਕਾਲ ਕਾ ਤ੍ਰਾਸ ਨਿਵਰਿਯੈ ॥

ਹੂਜੋ ਸਦਾ ਹਮਾਰੇ ਖੱਛਾ ॥ ਸ੍ਰੀ ਅਸਿਯੁਜ ਜੁ ਕਰਿਯਹੁ ਰੱਛਾ ॥੫॥

(O' Lord) with Your hands (by Your Grace) protect and save me (from the fearful world of Maya - illusion). Remove from my mind the fear and pain of death (whenever it occurs). Ever protect and remain beside me, O' Supreme Mighty Lord of the Sword Banner* (God).

* refer page 36

ਰਾਖਿ ਲੇਹੁ ਮੁਹਿ ਰਾਖਨਹਾਰੇ ॥ ਸਾਹਿਬ ਸੰਤ ਸਹਾਇ ਪਿਯਾਰੇ ॥

ਦੀਨ ਬੰਧੁ ਦੁਸਟਨ ਕੇ ਹੰਤਾ ॥ ਤੁਮਹੋ ਪੁਰੀ ਚਤੁਰ ਦਸ ਕੰਤਾ ॥੬॥

(O' Beloved Master!) You are the preserver of the holy saints. Protect me also, also, from all dangers. You are the friend and companion of the poor and humble and destroyer of the wicked and evil (persons). You are the Lord Master of the fourteen regions* (worlds).

**According to Hindu philosophy and thought, there are seven upper regions (heaven, firmament or sky) above the earth and seven regions below the earth. Referred to here in order to illustrate God's all-encompassing power and rule.*

ਕਾਲ ਪਾਇ ਬ੍ਰਹਮਾ ਬਪੁ ਧਰਾ ॥ ਕਾਲ ਪਾਇ ਸਿਵਜੁ ਅਵਤਰਾ ॥

ਕਾਲ ਪਾਇ ਕਰ ਬਿਸਨੁ ਪ੍ਰਕਾਸਾ ॥ ਸਕਲ ਕਾਲ ਕਾ ਕੀਆ ਤਮਾਸਾ ॥੭॥

As ordained by the Lord of Time (God) and at appropriate and appointed times Brahma* attained his body (existence) and Shiva* too was created. Vishnu* too, was made manifest. This entire spectacle is the play of the Supreme Lord of Time (God).

**According to ancient Hindu theology and scriptures the three gods Brahma, Vishnu, and Shiva, exercised individually and separately the roles of creation, substance/maintenance, and ultimate destruction (of creation) respectively. In this Quatrain, mention of these gods is made symbolically and metaphorically to make the point that, (even if it is so) these gods were created, it was only as ordained by the Will of the Supreme Lord (God) as his play.*

ਜਵਨ ਕਾਲ ਜੋਗੀ ਸਿਵ ਕੀਓ ॥ ਬੇਦਰਾਜ ਬ੍ਰਹਮਾ ਜੂ ਥੀਓ ॥

ਜਵਨ ਕਾਲ ਸਭ ਲੋਕ ਸਵਾਰਾ ॥ ਨਮਸਕਾਰ ਹੈ ਤਾਹਿ ਹਮਾਰਾ ॥੮॥

The Lord of Time (God) has by His Will created Shiva, the great yogis, and Brahma, the compiler and author of the Vedas*. He has also created and established (according to His Divine Law) the whole universe. I humbly salute and pay my obeisance (bow) to the Supreme Lord.

**there are four Vedas in Hinduism. These relate to the authority on ritual practises, observations of Dharma (cannonical law), and (regulations) about purity and impurity, blood, linages, customs, etc.*

ਜਵਨ ਕਾਲ ਸਭ ਜਗਤ ਬਨਾਯੋ ॥ ਦੇਵ ਦੈਤ ਜੱਛਨ ਉਪਜਾਯੋ ॥

ਆਦਿ ਅੰਤਿ ਏਕੈ ਅਵਤਾਰਾ ॥ ਸੋਈ ਗੁਰੂ ਸਮਝਿਯਹੁ ਹਮਾਰਾ ॥੯॥

The Supreme Lord created the world and also the gods, demons, and demi-gods. This worshipful primal Lord, is eternal, and will remain eternal even after the end of time. Understand that, this Supreme Lord is my (only) Guru (Divine Enlightener).

ਨਮਸਕਾਰ ਤਿਸ ਹੀ ਕੋ ਹਮਾਰੀ ॥ ਸਕਲ ਪ੍ਰਜਾ ਜਿਨ ਆਪ ਸਵਾਰੀ ॥

ਸਿਵਕਨ ਕੋ ਸਿਵਗੁਨ ਸੁਖ ਦੀਓ ॥ ਸੱਤੁਨ ਕੋ ਪਲ ਮੋ ਬਧ ਕੀਓ ॥੧੦॥

My obeisance and salutations to the Supreme Lord, who has Himself created and fashioned His creatures (inhabitants of the world). He, the Lord, bestowes Divine (and enlightening) virtues

on His humble devotees and (with His Power and Grace) swiftly, in a moment destroys their (devotee's) foes.

ਘਟ ਘਟ ਕੇ ਅੰਤਰ ਕੀ ਜਾਨਤ ॥ ਭਲੇ ਬੁਰੇ ਕੀ ਪੀਰ ਪਛਾਨਤ ॥
ਚੀਟੀ ਤੇ ਕੁੰਚਰ ਅਸਥੁਲਾ ॥ ਸਭ ਪਰ ਕ੍ਰਿਪਾ ਦ੍ਰਿਸਟਿ ਕਰ ਫੂਲਾ ॥੧੧॥

The innermost secrets and feelings of each and everyone's heart and mind, the sufferings and pain of the good (righteous) and bad (wicked ego-centrics) is known and recognised by the Supreme Lord. (However) Without exception, He pours His grace and benevolence on all, from the insignificant ant to the elephant (all his creatures) with joy and pleasure.

ਸੰਤਨ ਦੁਖ ਪਾਏ ਤੇ ਦੁਖੀ ॥ ਸੁਖ ਪਾਏ ਸਾਧਨ ਕੇ ਸੁਖੀ ॥
ਏਕ ਏਕ ਕੀ ਪੀਰ ਪਛਾਨੈ ॥ ਘਟ ਘਟ ਕੇ ਪਟ ਪਟ ਕੀ ਜਾਨੈ ॥੧੨॥

The Lord is concerned if His saints are in sorrow or pain. He is pleased when they are happy. He is aware (knows at all times) of the pain and suffering and inner (hidden) thoughts of each and everyone.

ਜਬ ਉਦਕਰਖ ਕਰਾ ਕਰਤਾਰਾ ॥ ਪ੍ਰਜਾ ਧਰਤ ਤਬ ਦੇਹ ਅਪਾਰਾ ॥
ਜਬ ਆਕਰਖ ਕਰਤ ਹੋ ਕਬਹੂੰ ॥ ਤੁਮ ਮੈ ਮਿਲਤ ਦੇਹ ਧਰ ਸਭਹੂੰ ॥੧੩॥

When the Supreme Lord creator (who is both *Sargun* and *Nirgun* – immanent and transcendent) expands and manifests Himself (becomes immanent), countless living creatures attain their forms and bodies. When He wishes to or wills to dissolve everything, then all the living things (created by Him) are withdrawn and re-absorbed back into Him (He becomes transcendent).

ਜੇਤੇ ਬਦਨ ਸ੍ਰਿਸਟਿ ਸਭ ਧਾਰੈ ॥ ਆਪੁ ਆਪਨੀ ਬੂਝ ਉਚਾਰੈ ॥
ਤੁਮ ਸਭਹੀ ਤੇ ਰਹਤ ਨਿਰਾਲਮ ॥ ਜਾਨਤ ਬੇਦ ਭੇਦ ਅਰ ਆਲਮ ॥੧੪॥

All living beings (humans) that have been created, each according to their understanding and intellect, (try to) describe Your virtues. You, the Lord, (however) remain detached (and apart- *Nirgun*). This mystery (secret) is stated in the scriptures

and also is known to the enlightened and wise ones who seek You.

ਨਿਰੰਕਾਰ ਨ੍ਰਿਬਿਕਾਰ ਨਿਰਲੰਭ ॥ ਆਦਿ ਅਨੀਲ ਅਨਾਦਿ ਅਸੰਭ ॥
ਤਾ ਕਾ ਮੂੜ੍ਹ ਉਚਾਰਤ ਭੇਦਾ ॥ ਜਾ ਕੋ ਭੇਵ ਨ ਪਾਵਤ ਬੇਦਾ ॥੧੫॥

The Supreme Timeless Lord is formless, free of vices and requires no ones support. He, the Primal Being, is self-existent, unborn, without beginning and totally pure. O' foolish and ignorant mortal, do not (try to) boast that you have discovered or know His mysteries. Even the Vedas (4 Hindu scriptures compiled by enlightened sages) have not been able to fathom or unravel or expand God's mysteries.

ਤਾ ਕੋ ਕਰਿ ਪਾਹਨ ਅਨੁਮਾਨਤ ॥ ਮਹਾ ਮੂੜ੍ਹ ਕਛੁ ਭੇਦ ਨ ਜਾਨਤ ॥
ਮਹਾਦੇਵ ਕੋ ਕਹਤ ਸਦਾ ਸਿਵ ॥ ਨਿਰੰਕਾਰ ਕਾ ਚੀਨਤ ਨਹਿ ਭਿਵ ॥੧੬॥

They chisel and install a stone idol believing and worshipping it as God. These extremely foolish mortals do not know the difference between the stone idol (they worship as God) and the True Formless God. They (the foolish) call and consider Mahadev (also known as the Hindu god Shiva) to be the Eternal God, thus (in their ignorance) failing to realise and know the secrets of the only One and True Formless God.

ਆਪੁ ਆਪਨੀ ਬੁਧਿ ਹੈ ਜੇਤੀ ॥ ਬਰਨਤ ਭਿੰਨ ਭਿੰਨ ਤੁਹਿ ਤੇਤੀ ॥
ਤੁਮਰਾ ਲਖਾ ਨ ਜਾਇ ਪਸਾਰਾ ॥ ਕਿਹ ਬਿਧਿ ਸਜਾ ਪ੍ਰਥਮ ਸੰਸਾਰਾ ॥੧੭॥

Each and everyone according to their intellect and understanding (as much as is granted by God) describe You and Your limitless values and virtues in different ways and manners. O' Lord! (let it be known that) the extent of Your creation (and Your virtues) are beyond comprehension. No one can know when and how You created the original universe and creation.

ਏਕੈ ਰੂਪ ਅਨੂਪ ਸਰੂਪਾ ॥ ਰੰਕ ਭਯੋ ਰਾਵ ਕਹੀ ਭੂਪਾ ॥
ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਕੀਨੀ ॥ ਉਤਭੁਜ ਖਾਨਿ ਬਹੁਰ ਰਚਿ ਦੀਨੀ ॥੧੮॥

There is only One Form (God) of unparallel beauty. He (the Lord) at times (at His own Will and pleasure) manifests Himself as a pauper. At times as a rich, wealthy person and at times as a monarch. He has created countless and varied species of life through (the four sources of creation) egg, womb, perspiration and earth (the mother of vegetation, trees, plants, etc).

ਕਹੂੰ ਫੂਲ ਰਾਜਾ ਹੂੰ ਬੈਠਾ ॥ ਕਹੂੰ ਸਿਮਟਿ ਭਿਯੋ ਸੰਕਰ ਇਕੈਠਾ ॥
ਸਗਰੀ ਸ੍ਰਿਸਟਿ ਦਿਖਾਇ ਅਚੰਡਵ ॥ ਆਦਿ ਜੁਗਾਦਿ ਸਰੂਪ ਸੁਯੰਡਵ ॥੧੯॥

(The Lord) Occasionally and (at His own Will and pleasure) joyfully engages Himself in expanding His creative activity and presides (over His creation) as a monarch. At other times (at His own Will and pleasure) He becomes Shiva and destroys His creation. All this (creative activity and destruction) is His marvellous play. (Know that) He, the Lord, is primal and self-existent; He was there before the beginning of time, at the beginning of the ages (time) and will ever remain so.

**This is a symbolic reference to the Hindu god Shiva (also known as Shankar) whose role is destruction. The other two gods in the Hindu trinity of gods are Brahma who creates and Vishnu who sustains the creation.*

ਅਬ ਰੱਛਾ ਮੇਰੀ ਤੁਮ ਕਰੋ ॥ ਸਿੱਖ ਉਬਾਰਿ ਅਸਿੱਖ ਸੰਘਰੋ ॥
ਦੁਸ਼ਟ ਜਿਤੇ ਉਠਵਤ ਉਤਪਾਤਾ ॥ ਸਕਲ ਮਲੇਛ ਕਰੋ ਰਣ ਘਾਤਾ ॥੨੦॥

O' Lord! Give me Your protection now. Protect me and save Your devoted (God-conscious) disciples and eliminate those antagonists (ego-centric people) who obstruct their path (of righteousness). Also destroy the mischievous and evil minded tyrants who cause pain and misery (to humanity) in battle.

ਜੇ ਅਸਿਧੁਜ ਤਵ ਸਰਨੀ ਪਰੇ ॥ ਤਿਨ ਕੇ ਦੁਸ਼ਟ ਦੁਖਿਤ ਹੂੰ ਮਰੇ ॥
ਪੁਰਖ ਜਵਨ ਪਗ ਪਰੇ ਤਿਹਾਰੇ ॥ ਤਿਨ ਕੇ ਤੁਮ ਸੰਕਟ ਸਭ ਟਾਰੇ ॥੨੧॥

O' Lord of the Sword (God), those mortals (devotees) who have sought your refuge and shelter, their (evil minded) foes (ultimately) suffer and die a miserable and painful death. Those mortals (devotees) who fall at Your feet (completely surrender themselves to Your will) You will remove all their anguish and troubles.

ਜੇ ਕਲਿ ਕੇ ਇਕ ਬਾਰ ਧਿਐ ਹੈ ॥ ਤਾ ਕੇ ਕਾਲ ਨਿਕਟਿ ਨਹਿ ਐਰੈ ॥
ਰੱਛਾ ਹੋਇ ਤਾਹਿ ਸਭ ਕਾਲਾ ॥ ਦੁਸ਼ਟ ਅਰਿਸਟ ਟਰੇਂ ਤਤਕਾਲਾ ॥੨੨॥

Those mortals (devotees) who meditate on (remember) You (with focused attention and love), cannot be touched by death's messenger (they are not afraid of death). The Lord protects these mortals (devotees) at all times. Their troubles and foes (evil minded and wicked persons) all vanish instantly.

ਕ੍ਰਿਪਾ ਦ੍ਰਿਸਟਿ ਤਨ ਜਾਹਿ ਨਿਹਰਿਹੋ ॥ ਤਾ ਕੇ ਤਾਪ ਤਨਕ ਮੋ ਹਰਿਹੋ ॥
ਰਿੱਧਿ ਸਿੱਧਿ ਘਰ ਮੋ ਸਭ ਹੋਈ ॥ ਦੁਸ਼ਟ ਛਾਹ ਛੈ ਸਕੈ ਨ ਕੋਈ ॥੨੩॥

(O' Lord) Those (mortals) on whom You cast Your merciful and gracious glance, their pain and afflictions (physical and mental maladies) are removed instantly. They then, gradually in due course of time come to possess miraculous powers* and these even the shadow of the evil minded does not fall upon or touch

**Miraculous powers (Ridh Sidh - ਰਿੱਧਿ ਸਿੱਧਿ): Supernatural faculties acquired through the discipline of yoga are enumerated as eighteen as follows: -at will, reduce the size of body - increase the size of body - increase weight - decrease weight -obtain anything desired – telepathy - to persuade at will – mesmerism - ability to be above hunger and – above thirst – to hear inaudible sounds from distance – to see objects at normally invisible distances - conquest of space so as to be physically present at all times anywhere at will -*

enter into a foreign organism - to die at will - communicate with gods of heaven - and no physical impediment to retard going anywhere.

ਏਕ ਬਾਰ ਜਿਨ ਤੁਮੈ ਸੰਭਾਰਾ ॥ ਕਾਲ ਫਾਸ ਤੇ ਤਾਹਿ ਉਬਾਰਾ ॥
ਜਿਨ ਨਰ ਨਾਮ ਤਿਹਾਰੋ ਕਹਾ ॥ ਦਾਰਿਦ ਦੁਸਟ ਦੋਖ ਤੇ ਰਹਾ ॥੨੪॥

(O' Lord!) Whosoever meditates on Your name (with focused mind and attention) even once is protected from the noose of death (spiritual death). He who meditates (repeats) Your name is freed from poverty, wants (He becomes contented) and from those evil doers who cause pain and suffering.

ਖੜਗ ਕੇਤ ਮੈ ਸਰਣਿ ਤਿਹਾਰੀ ॥ ਆਪ ਹਾਥ ਦੈ ਲੇਹੁ ਉਬਾਰੀ ॥
ਸਰਬ ਠੋਰ ਮੋ ਹੋਹੁ ਸਹਾਈ ॥ ਦੁਸਟ ਦੋਖ ਤੇ ਲੇਹੁ ਬਚਾਈ ॥੨੫॥

O' Lord of the Sword Banner* (symbol), I seek Your shelter (with humanity). Help and save me with Your hands (Power and Grace). Grant me Your protection and assistance everywhere and at all times from evil doers and foes (evil minded and wicked persons who cause pain and suffering to all creatures).

** The sword is referred to as 'Khadag' (ਖੜਗ) in classic Sanscrit literature. It is also called 'As' or 'Asi' - names repeatedly used by Guru Gobind Singh Ji in his writings. Sometimes it is named 'Bhagauti' (ਭਗੋਤੀ). The sword is used by Guru Gobind Singh Ji as a symbol of the Divine Power of the Almighty God. It is used as an attributive name of God in writings of Guru Gobind Singh Ji. The sword is a symbol of God's power, justice, and saving grace through which He protects the virtuous and punishes the evil and wicked. It is a symbol of divine wisdom and courage which dispells all fears.*

ਸ਼ੈਯਾ ॥

Quatrain (uttered by Tenth Guru)

ਪਾਇ ਗਰੇ ਜਬ ਤੇ ਤੁਮਰੇ ਤਬ ਤੇ ਕੋਊ ਆਖ ਤਰੇ ਨਹੀਂ ਆਨਯੋ ॥

(O' Lord!) Ever since I have fallen at Your feet (completely surrendered myself to You) and have sought Your shelter, I have not cared to seek for or worship anyone else or any other deity.

ਰਾਮ ਰਹੀਮ ਪੁਰਾਨ ਕੁਰਾਨ ਅਨੇਕ ਕਹੈਂ ਮਤ ਏਕ ਨ ਮਾਨਯੋ ॥

Ram (Ramchander, the Hindu deity of Ayodhya - one of the several incarnations of God in Hinduism), Rahim (prophet Mohammed of Islam), the Puraanas (18 in number, relating to Hindu mythology and deities), the Koran (the scripture of Islamic faith) each preach and lay down many different paths and doctrines (creeds) relating to each of their respective faiths; but I however, do not accept or recognise (or believe) in any of them.

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਸਭੈ ਬਹੁ ਭੇਦ ਕਹੈਂ ਹਮ ਏਕ ਨ ਜਾਨਯੋ ॥

The Hindu religious scriptures and treatises which consist of twenty-four simritis, six shastras and four vedas all preach and lay down many doctrines (methods and secrets of union with God and salvation) but I, O' Lord, have not recognised or acknowledged any of them (My faith is only in You).

ਸ੍ਰੀ ਅਸਿਪਾਨ ਕ੍ਰਿਪਾ ਤੁਮਰੀ ਕਰਿ ਮੈ ਨ ਕਹਯੋ ਸਭ ਤੋਹਿ ਬਖਾਨਯੋ ॥

O' Timeless One and Wearer of the Sword, I have composed these hymns of praise (relating to Your excellences) by Your blessings and Grace only. All (this truth and praise) that has been said about Your Glory is in accordance with Your directions and what You have taught me.

ਦੋਹਰਾ ॥

Couplet

ਸਗਲ ਦੁਆਰ ਕਉ ਛਾਡਿ ਕੈ ਗਹਿਓ ਤੁਹਾਰੋ ਦੁਆਰ ॥

ਬਾਂਹਿ ਗਹੇ ਕੀ ਲਾਜ ਅਸ ਗੋਬਿੰਦ ਦਾਸ ਤੁਹਾਰ ॥

(O' Lord!) I have abandoned all other doors (shelters) and now cling to Your door (refuge) alone. (O' Timeless Lord) Kindly hold my arm (protect and lead me) and preserve my honour, (because) I, Gobind (Singh) am Your humble slave.

** In this quatrain Svayee-a (ਸੁਵੈਯਾ) and couplet Dhora (ਦੋਹਰਾ), the Tenth Guru Gobind Singh (tenth Light of Guru Nanak) describes and invokes His One and only Lord God. These two hymns and the preceding 25 hymns of 'Kabiyo-Baach Bayntee Chaupa-ee' (ਕਬਿਯੋਬਾਚ ਬੇਨਤੀ ॥ ਚੌਪਈ ॥) of Tenth Guru are from the Dasam Granth.*

ਅਨੰਦ ਸਾਹਿਬ - ANAND SAHIB
SONG OF SPIRITUAL BLISS

BACKGROUND

Anand (ਅਨੰਦ) means spiritual bliss or rapture, which gives eternal peace and joy. This Bani (hymn) was uttered and composed by Guru Amardas (the third Light of Guru Nanak) and consists of forty stanzas at pages 917-922 of the Sri Guru Granth Sahib. It is respectfully given the title Anand Sahib.

This Bani is said to have been uttered by Guru Amardas on the auspicious occasion of the birth of a son to Baba Mohri, the Guru's second son (the older Baba Mohan being unmarried). On seeing the grandson and taking the child in his lap, the Guru named him 'Anand'.

People should not forget the true meaning of Anand and its spiritual aspect of spontaneous joy in meditation and an appeal to the different senses.

No Sikh religious ceremony is complete without recitation of Anand Sahib. Usually, the first five stanzas are read, followed by the last (40th) stanza, sung in chorus by the whole congregation (sangat). This Bani (all 40 stanzas) is also one of the five Banis recited whilst 'Amrit' (Nectar) is being prepared for initiating devotees to the 'Khalsa' (Amrit Sanchar). It is also recited as part of Rehraas (the first 5 stanzas followed by the last stanza) and at the close of religious ceremonies and prayers before distribution of 'Karah Prasad' (Sacramental Blessed food).

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਨੰਦ*

Uttered by Guru Amardas in Ramkali musical measure.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

There is but one God. He is known and realised by the Grace of the True Perfect Light (Guru-God).

**Satguru (ਸਤਿਗੁਰ) means God – The truest and most perfect Guru, according to Sikhism, is only God or His Word, which He so wills through a perfect human agency called Guru or Satguru – ‘True perfect Light, Perfect Soul’.*

ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ ਸਤਿਗੁਰੁ ਮੈ ਪਾਇਆ ॥

ਸਤਿਗੁਰੁ ਤ ਪਾਇਆ ਸਹਜ ਸੇਤੀ ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ ॥

O’ my Mother, I am in spontaneous and unmingled Bliss, for I have realised (within my soul) the True Perfect Enlightener (God). I have not only found and realised my True Guru (God) but have also (by His Grace) attained the state of Sehaj* (balanced state of mind with no duality, achieved through meditation and attunement with the Word). Therefore, now, the Divine music of spiritual bliss of union with the True Perfect Enlightener (God) resounds in my heart and mind.

Sehaj (ਸਹਜ) – Spiritual bliss and realisation of Truth is the result of acquiring the state of ‘Sehaj’. Man is gripped in Maya, and dominated by matter as long as he remains with the three qualities (gunas) of maya - namely Tamas, Rajas and Sattva – from which in their intermingled effects spring all conflicts, pains and sufferings in this world. These he must transcend through prayer, meditation on the Nectar-Name and devotion to the Lord. This is the path of ‘Sehaj’ commended by the Gurus. In this state of Sehaj, all becomes blissful. It is a state of transformation of human consciousness into its true form and the realisation of the*

Divine. Sehaj is achieved by practice of righteous deeds, knowledge (gyaan) and Bhakti (of Nectar-Name).

*** 'Maya' – the veil of ignorance that obscures from human beings the vision of the Eternal. It creates an image of duality or apprehension that anything other than the eternal is real. It creates attachment in the human mind and is the source of sin that keeps the 'self' from attaining liberation. It makes man forget God. The three intermingled qualities (gunas) of Maya on man are:*

-Tamas: A personality with many afflictions; Passion which causes deterioration in mind body and intellect, ignorance and a downward pull against progress and evolution.

-Rajas: Characteristics of an egoistic and ambitious personality.

-Sattva: Produces an intelligent, pure and balanced personality.

ਰਾਗ ਰਤਨ ਪਰਵਾਰ ਪਰੀਆ ਸਬਦ ਗਾਵਣ ਆਈਆ ॥

ਸਬਦੇ ਤ ਗਾਵਹੁ ਹਰੀ ਕੇਰਾ ਮਨਿ ਜਿਨੀ ਵਸਾਇਆ ॥

ਕਹੈ ਨਾਨਕੁ ਅਨੰਦੁ ਹੋਆ ਸਤਿਗੁਰੁ ਮੈ ਪਾਇਆ ॥੧॥

The heavenly and gem-like melodies and their offsprings (together with their consorts and subsets) have descended on me to chant the Lord's Divine Word (and my mind resounds with the heavenly unbeaten melody). I therefore call upon all those devotees who have the Lord's Divine Name enshrined in their hearts to join me in chanting the glories of the Lord's Divine Word. Says Nanak, there is now ecstatic joy and holy rapture* in my heart as I have realised the True Perfect Master (God).

**Anand (ਅਨੰਦੁ) – When, as a result of acquiring Sehaj, God is realised within the soul (i.e. when the atma is reunited with the Parmatama) it enjoys unmingled bliss. There is a feeling of perfect happiness, ineffable calm, unbounded inner*

strength, perfect knowledge, total illumination, insight into the true depth of things etc. The bliss is often described in Sikh Scriptures and 'Anand Sahib' as singing in the form of (unbeaten) celestial music within the mind. Here the mystic joy called Anand has become musical; a combination of melodious sounds (music of reverberating word).

ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥
ਹਰਿ ਨਾਲਿ ਰਹੁ ਤੂ ਮੰਨ ਮੇਰੇ ਦੁਖ ਸਭਿ ਵਿਸਾਰਣਾ ॥

O' my mind (soul) dwell continuously on the Name of the Supreme Being (feel and be aware of His presence at all times). Be ever attached and remember Him (in your heart and mind) all the time, for it is He who removes all your fears and sufferings (physical and mental).

ਅੰਗੀਕਾਰੁ ਓਹੁ ਕਰੇ ਤੇਰਾ ਕਾਰਜ ਸਭਿ ਸਵਾਰਣਾ ॥
ਸਭਨਾ ਗਲਾ ਸਮਰਥੁ ਸੁਆਮੀ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੇ ॥
ਕਹੈ ਨਾਨਕੁ ਮੰਨ ਮੇਰੇ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥੨॥

The Almighty Lord is ever beside you (as companion and support). He takes care of and accomplishes all things for you (helps solve all your problems, needs, desires etc.). He is omnipotent (unequaled with limitless power). Why then (O'mortal) do you forsake Him? (Why do you not remember Him in your mind at all times?). Says Nanak, O' my mind, (abide with) and be ever attached to the Lord (who is seated within you).

ਸਾਚੇ ਸਾਹਿਬਾ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥
ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ ॥

O' my Eternal True what else is there which You do not have in Your treasure house? Everything is there, but only that mortal receives (whatever he asks for), on whom Your blessings (Grace) have been bestowed.

ਸਦਾ ਸਿਫਤਿ ਸਲਾਹ ਤੇਰੀ ਨਾਮੁ ਮਨਿ ਵਸਾਵਏ ॥
ਨਾਮੁ ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ ਵਾਜੇ ਸਬਦ ਘਨੇਰੇ ॥
ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥੩॥

(O' Lord!) He whom You have blessed, ever sings Your praises and Your Divine Name is enshrined in his heart and mind. Those in whose heart and mind Your Name abides and is enshrined, within them resounds the heavenly joy giving music of many strains (melody of the Word and not the five strained melody of instruments as mentioned in stanza five). Says Nanak, O' my eternal True Master, what is there, that is not in Your treasure house?

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ ॥
ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ ॥

(By His Grace) The Lord's Eternal True Name has become my (life's) prop and only support. (Yes) This eternal True Name of the Lord is my sole support (because) it alone has stilled and annulled all my mind's cravings.

ਕਰਿ ਸਾਂਤਿ ਸੁਖ ਮਨਿ ਆਇ ਵਸਿਆ ਜਿਨਿ ਇਛਾ ਸਭਿ ਪੁਜਾਈਆ ॥
ਸਦਾ ਕੁਰਬਾਣੁ ਕੀਤਾ ਗੁਰੂ ਵਿਟਹੁ ਜਿਸ ਦੀਆ ਏਹਿ ਵਡਿਆਈਆ ॥

The True Name (of the Lord) has now become enshrined in my being, all my desires have been fulfilled and I am wholly satisfied (and contented). Therefore I am ever a sacrifice to Him (God - The One Perfect Enlightener) who has given me this bliss, as all blessings and excellences are His.

ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਬਦਿ ਧਰਹੁ ਪਿਆਰੋ ॥
ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ ॥੪॥

Says Nanak, O' Saints (you too) hearken and listen to the Lord's Word. Put the love of the Word of the Lord in your mind and heart. (For) it is this, His True Name, that has become my prop and support (in life).

ਵਾਜੇ ਪੰਚ ਸਬਦ ਤਿਤੁ ਘਰਿ ਸਭਾਗੈ ॥

ਘਰਿ ਸਭਾਗੈ ਸਬਦ ਵਾਜੇ ਕਲਾ ਜਿਤੁ ਘਰਿ ਧਾਰੀਆ ॥

Blessed and fortunate is that home (or abode) within whose heart and mind resounds the five strained Heavenly melodies (bliss of the Holy reverberating Word). (Yes) In that blessed abode (soul) alone, resounds the reverberating heavenly melody of the Holy Word wherein You the Lord, have infused and manifested Your Might and Power.

ਪੰਚ ਦੂਤ ਤੁਧੁ ਵਸਿ ਕੀਤੇ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿਆ ॥

ਧਰਿ ਕਰਮਿ ਪਾਇਆ ਤੁਧੁ ਜਿਨ ਕਉ ਸਿ ਨਾਮਿ ਹਰਿ ਕੈ ਲਾਗੇ ॥

(O' Lord) That soul (in whom Your Holy Name reverberates) You have helped control and subdue not only the five enemy passions (of lust, anger, greed, attachment and ego) but have also removed their (fear and torment of) death. But (know that) only those souls, whom You have blessed in accordance with Your merciful, preordained writ, are attuned to Your Name.

ਕਹੈ ਨਾਨਕੁ ਤਹ ਸੁਖੁ ਹੋਆ ਤਿਤੁ ਘਰਿ ਅਨਹਦ ਵਾਜੇ ॥੫॥

Says Nanak, only that home (heart and mind of a devotee) in which reverberates the Holy Word, in the form of the Heavenly unstruck celestial music of the Word, is filled with joy and bliss.

ਅਨਦੁ ਸੁਣਹੁ ਵਡਭਾਗੀਹੋ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥

ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਪਾਇਆ ਉਤਰੇ ਸਗਲ ਵਿਸੁਰੇ ॥

O' You the very fortunate souls (who are attuned to the Holy Word), listen to the song of spiritual bliss and rapture within you and have all the true objectives and longings of life fulfilled. (Know that) In this way (by attuning to the Lord through the Holy Word), I (Guru Amardas) have attained the Transcendent Supreme Being and (by His Grace) all my mind's worries and woes have fled (disappeared).

ਦੁਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ ਸੁਣੀ ਸਚੀ ਬਾਣੀ ॥

ਸੰਤ ਸਾਜਨ ਭਏ ਸਰਸੇ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੀ ॥

(Remember that) Whosoever (by the Grace of God, being given the ability) listens to (the revealed spiritual and uplifting Holy Word internally) have all their sufferings, maladies and tribulations removed (thrown off). Both I and My saint-mates have been filled with bliss and joy (and have grown spiritually powerful through the Word) on knowing the value of the Holy Word from the True Perfect Guru (God).

ਸੁਣਤੇ ਪੁਨੀਤ ਕਹਤੇ ਪਵਿਤੁ ਸਤਿਗੁਰੁ ਰਹਿਆ ਭਰਪੂਰੇ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਗੁਰ ਚਰਣ ਲਾਗੇ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥੪੦॥੧॥

Those (devotees) who listen to and recite the Holy Word (Bani) are rendered pure and stainless (in heart and mind). (Because) in the Holy reverberating Word (Bani) they (experience) and see a vision of the True Perfect Enlightener (God's manifestation) universally. Nanak prays (that) those who take refuge and remain absorbed at the Lord's feet (surrender themselves to Him) hear in their souls the unstruck celestial melody of the Word (and thus experience spiritual bliss – Anand).

SUMMARY OF ANAND SAHIB

***Pauri 1:** Careful study of the first stanza indicates that when God is realised within the soul, it enjoys unmingled bliss (happiness, calmness and inner strength). This union is a result of achieving the state of 'Sehaj' (ਸਹਜ) – balanced state of mind reached through practice of the Holy Word (ਨਾਮ). Here the Bliss has become the singing of a musical combination of melodious sounds within the mind. This mention of unstruck melodies of five instruments is frequently mentioned in Guru Granth Sahib. The Gurus here express themselves symbolically regarding their spiritual experiences. The emotion of mystic joy or bliss, called Anand*

(ਅਨੰਦ), has become musical. A combination of five melodies as it were, and is not necessarily the one which yogis (Hindu mystics) hear and call the unstruck (unbeaten) Shabad (ਅਨੰਦ ਨਾਦ).

Pauri 2: *The Guru (True Perfect Enlightener) wants devotees to turn to God, who is seated within their hearts, always, for anything they need – for removing their sorrows, sufferings and solving problems in life.*

Pauri 3, 4 & 5: *Explain more clearly the theme in Pauri 2. These pauris represent the spiritual aspect of prayer and Name, without which no prayer is worth offering (ego, passions, and other evils have to be purged from the mind by practice of the Name)*

Pauri 40: *Guru Amardas eulogises the ‘Song of Bliss’ (ਅਨੰਦ) and claims that he has listened to the True Word, attained union with the True Lord and gotten rid of his sorrows and afflictions. Further, all mates of his, having become pure, have also blossomed on listening to the Word .They have found the Lord not only in their souls, but also in the souls of all associates, thus becoming servants of the whole of humanity.*

ਮੁੰਦਾਵਣੀ ਮਹਲਾ ੫ ॥

The closing seal (concluding Hymn)* – composed by Guru Arjan Dev.

ਥਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੂ ਪਈਓ ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੋ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਠਾਕੁਰ ਕਾ ਪਇਓ ਜਿਸ ਕਾ ਸਭਸੁ ਅਧਾਰੋ ॥
ਜੇ ਕੋ ਖਾਵੈ ਜੇ ਕੋ ਭੁੰਚੈ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੋ ॥

In the large plate (of the Sri Guru Granth Sahib) are placed three spiritual doctrines (spiritual messages for the heart and mind, pertaining to) – Divine Truth, Contentment and Contemplation leading to Divine Knowledge and wisdom of life's spiritual path. Also lying therein is the blissful Nectar-Name (Truth) of the Lord, which, when realised through practice of Truth, patience and contemplation on the Name, becomes the mainstay (support) of all. Those who meditate on the Divine Nectar-Name (whilst practising truth and contentment) are saved – spiritually liberated and protected (from the five passions which lead human beings astray, thus forgetting God and becoming evil and wicked).

ਏਹ ਵਸਤੁ ਤਜੀ ਨਹ ਜਾਈ ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿ ਧਾਰੋ ॥
ਤਮ ਸੰਸਾਰੁ ਚਰਨ ਲਗਿ ਤਰੀਐ ਸਭੁ ਨਾਨਕ ਬ੍ਰਹਮ ਪਸਾਰੋ ॥੧॥

(If one desires spiritual enlightenment) This meditation on the Nectar-Name should never be abandoned or ignored. Therefore, ever keep it enshrined deep in your heart. Nanak says, (O' devotee, with the aid of contemplation on the Nectar-Name) by clinging to the Lord's feet (surrendering to Him) one swims across the dark worldly ocean of ignorance and sees the Lord's manifestation and light pervading in the whole expanse of His creation.

ਸਲੋਕ ਮਹਲਾ ੫ ॥

Couplet composed by Guru Arjan.

ਤੇਰਾ ਕੀਤਾ ਜਾਤੇ ਨਾਹੀ ਮੈਨੋ ਜੋਗੁ ਕੀਤੇਈ ॥
ਮੈ ਨਿਰਗੁਣਿਆਰੇ ਕੋ ਗੁਣੁ ਨਾਹੀ ਆਪੇ ਤਰਸੁ ਪਇਓਈ ॥
ਤਰਸੁ ਪਇਆ ਮਿਹਰਾਮਤਿ ਹੋਈ ਸਤਿਗੁਰੁ ਸਜਣੁ ਮਿਲਿਆ ॥
ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਤਾਂ ਜੀਵਾਂ ਤਨੁ ਮਨੁ ਥੀਵੈ ਹਰਿਆ ॥੧॥

O' Lord, I am unable to fully realise or apprehend what You have done for me. You have showered me with Your benevolence and Grace and this has made me worthy of Your service (in completing this monumental task of the compilation of the Holy Guru Granth Sahib which contains Your Holy Word). I, on my own, are merit-less, ignorant and possess no virtues. O' Lord it is only You, who have by Yourself have taken pity and compassion on me, thus enabling me to achieve this task. Says Nanak, O' my beloved Lord and Companion, I have a fruitful (spiritual) life only when I recite and am blessed with Your Nectar-Name, my body and mind then rejoice and blossom forth with eternal bliss.

Mundaavane (ਮੁੰਦਾਵਣੀ): Literally means a legally binding 'seal'. The two verses above – Mundaavane and Slok (Couplet), composed by Guru Arjan (the compiler of the Sri Guru Granth Sahib) are located at the end of the SGGS at page 1429, preceding Raagmala (ਰਾਗਮਾਲਾ). These two 'shabads' (verses) mark the closure of the compilations in the Holy Sri Guru Granth Sahib, so that no other spurious compositions thereafter can be added. Hence, Mundaavane indicates the closure of and completion of a seminally important document (SGGS).*

In these two verses, Guru Arjan has compared the Holy Granth to a large plate (vessel) in which three kinds of food (spiritual messages) are placed. After partaking and

understanding these, man's spiritual thirst and man's spirit (Atma) is satisfied. These three foods (spiritual messages) are an essential guideline for man to live by. These are Truth, Contentment and Divine Wisdom (which comes from Contemplation on the Nectar-Name). Without Truth, one does not beget purity and fearlessness of mind. Without Contentment, one remains dissatisfied and ungrateful for things received. Without Contemplation, one does not progress on the spiritual journey or obtain spiritual nourishment of the elixir of the Nectar-Name.

***Raagmala (ਰਾਗਮਾਲਾ): which follows Mundaavaneer (pages 1429/30 SGGS) is considered by most learned Sikhs to be an index or listing of the 'Raagas', (musical measures) in which the SGGS is composed. Its author is not stated.*



ਸੋਹਿਲਾ – SOHELA HYMN OF PRAISE

BACKGROUND AND SUMMARY

Sohela (ਸੋਹਿਲਾ), meaning 'Hymn of Praise', is at pages 12 and 13 of the SGGS. This composition of five Hymns (three by Guru Nanak and one each by Guru Raamdas and Guru Arjan). This Hymn is popularly known as 'Kirtan Sohela' (Song of Praise), and is to be recited by devout Sikhs at time of retiring to sleep at night. It is also recited at Gurdwaras and at homes which have 'Prakash' of the Guru Granth Sahib Ji as a finale to the evening service whilst performing 'Sukhaasn' (closing of scriptures). Sohela is also recited after the death of a person, when, after the final 'Ardaas' the body is being consigned to the flames at the cremations grounds, by mourners who have gathered for union of the departed soul with the Lord.

***The first Hymn** is a sublime expression of contentment with which a devotee (believer), without fear, awaits the physical death and final release - the union of a Gurmukh (God-conscious human) with God. This is symbolically depicted in the beautiful imagery of a Punjabi wedding ceremony culminating with the joyous union of bride and groom.*

***The Second Hymn** relates to tolerance and respect of the God-conscious, who glorify the unity of God in the diversity of His manifestations, irrespective of their different faiths and diverse doctrines.*

***The Third Hymn** was uttered by Guru Nanak when invited to participate in the Hindu ceremony of 'Arti' (lamp-worship) before the idol of the Hindu deity Jagnath (Lord Krishna). In this hymn, the futility of lamp-worship (Arti) of man made idols is*

made apparent and the Guru directs instead the worship of the One supreme Creator – who is worshipped and paid homage to by the whole Universe and His creation.

***The Fourth Hymn** describes the malady of ego and lust (desires) and remedy thereof.*

***The Fifth Hymn** exhorts man to fulfil the purpose of human birth in joining the Holy Congregation and achieving liberation from the cycle of birth and death.*

ਸੋਹਿਲਾ

Hymn of Praise (of the Lord)

ਰਾਗੁ ਗਉੜੀ ਦੀਪਕੀ ਮਹਲਾ ੧

Composition (utterance) of Guru Nanak in Gauri Deepki musical measure.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

There is but One God, He is known and realised by the Grace of the True Perfect Light (God-Guru).

**ਸਤਿਗੁਰ (Satguru): means God. The truest and most Perfect Guru according to Sikhism is only God or His Word (Gurbani). Which he so wills through a Perfect Human Agency called Guru or Satguru – True perfect light.*

**ਪ੍ਰਸਾਦਿ (Prasad) means His Grace.*

ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੋ ॥

ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ਸਿਵਰਿਹੁ ਸਿਰਜਣਹਾਰੋ ॥੧॥

(O' Mortal) That home (Holy congregation and/or state of mind) wherein praises of the Lord are Sung and His Nectar-Name meditated and contemplated upon, (You too O' Soul) join that congregation (or that state of mind) and dwell upon the praises and excellences of the Universal Creator

ਤੁਮ ਗਾਵਹੁ ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ ॥

ਹਉ ਵਾਰੀ ਜਿਤੁ ਸੋਹਿਲੈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

(O' Mortal) Sing the song of praise of my fearless Lord. I am a sacrifice unto these songs of praise (and remembrance of the Lord), which bring everlasting joy and peace (to his devotees).
Pause.

ਨਿਤ ਨਿਤ ਜੀਅਤੇ ਸਮਾਲੀਅਨਿ ਦੇਖੈਗਾ ਦੇਵਣਹਾਰੁ ॥

ਤੇਰੇ ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ ਤਿਸੁ ਦਾਤੇ ਕਵਣੁ ਸੁਮਾਰੁ ॥੦॥

The Lord sustains, watches over and beholds His creatures (beings) from day to day and showers us with gifts which are beyond evaluation. How can then, anyone assess or evaluate the Bestower (God) and His bounties? (He is beyond estimation and unfathomable).

ਸੰਬਤਿ ਸਾਹਾ ਲਿਖਿਆ ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ ॥

ਦੇਹੁ ਸਜਣ ਅਸੀਸੜੀਆ ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ ॥੦॥

Fixed is the year and day of my wedding (departure from this world, as pre-ordained by the Lord). O' my friends and companions gather together (in Holy congregation) and pour oil* at the doorstep (traditional practice at weddings). Give me Your blessings and pray for my soul that I may obtain union with my Lord (after departing from this world).

** In this verse, symbolic reference is made to the bride who is being oiled (ਪਾਵਹੁ ਤੇਲੁ - a traditional beauty treatment) in preparation for her wedding on the nominated day, whilst her close relatives and friends sing songs and couplets of blessings wishing joy and happiness at her future husband's home.*

ਘਰਿ ਘਰਿ ਏਹੁ ਪਾਹੁਚਾ ਸਦਤੇ ਨਿਤ ਪਵੰਨਿ ॥

ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ ॥੦॥੧॥

The summons (call for departure from this world) is received daily by humans, in homes everywhere. (Therefore, O' mortal devotees, either in congregation or in your mind) meditate and keep remembering continuously the Supreme Lord, who sends these calls of departure (from this world). For these calls will surely and ultimately arrive (as pre-ordained by His writ)

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ਨ॥

Composition by Guru Nanak in Asa musical measure.

ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ ॥ ਗੁਰੁ ਗੁਰੁ ਏਕੋ ਵੇਸ ਅਨੇਕ ॥ਨ॥

There are six shastras (systems of Hindu philosophy), with six authors (Holy sages, mystics and munis), each with its own philosophy and doctrines (system of teaching to discover true self). There is (however) only One Supreme Primal Teacher (God) who has been manifested in these many diverse forms and doctrines.

ਬਾਬਾ ਜੈ ਘਰਿ ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ ॥ ਸੋ ਘਰੁ ਰਾਖੁ ਵਡਾਈ ਤੋਇ ॥ਨ॥ ਰਹਾਉ ॥

(O' revered Mortal) In which ever system of teaching wherein His praises are sung, accept and follow that system. In following that system (of teaching) lies your wellbeing and greatness (follow that system that glorifies God). Pause.

ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ ਥਿਤੀ ਵਾਰੀ ਮਾਹੁ ਹੋਆ ॥

ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ ॥ ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥੦॥੦॥

Just as seconds, minutes, hours, quarters of a day, solar and lunar days and weeks constitute a month. Just as many seasons too, spring from the one Sun. Similarly, says Nanak, the Creator is One, but assumes many forms in His numerous manifestations in His Creation.

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ਨ॥

Composed by Guru Nanak in Dhanasari musical measure.

ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥

ਧੂਪੁ ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੋ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੂਲੰਤ ਜੋਤੀ ॥ਨ॥

(O'Lord, for Your worship!) The sky is the salver (plate), the Sun and moon are lamps placed in that salver. The stars with their orbs are the studded pearls. The breezes from the

sandalwood laded Himalayan Mountains the fragrant incense. The wind acts as the fly whisk (fan). The entire vegetation, the flower offerings to You, O' my Luminous Lord (The Light Divine).

ਕੈਸੀ ਆਰਤੀ ਹੋਇ ॥ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥
ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥੧॥ ਰਹਾਉ ॥

(O' Lord!) Destroyer of the cycle of birth and death (transmigration of souls), how wonderful, beautiful and true is this performance of arti* (ਆਰਤੀ - worship and adoration by Your Creation and nature). In this arti (worship), sounds the celestial melody of the Heavenly unstruck orchestrated drumming (music of reverberating Divine word). Pause.

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥
ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥੦॥

(O' Lord!) Being immanent You pervade Your Creation and creatures, whilst at the same time remain transcendent and formless. (Hence) Thousands are Your eyes (visible), yet You have no One eye. Thousands are Your (visible) forms, yet You have no One particular form. Thousands are Your (visible) sublime feet, yet, You are without any feet. You are without any nose, but in Your (visible) form, You have thousands of noses. (Hence) O' Lord seeing this Your wondrous play, my mind is bewitched.

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥ ਤਿਸ ਦੇ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥
ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥੦॥

O' Lord! Your Divine Light pervades all Your Creation and creatures. (But) This Divine Light becomes manifest within one's soul only when one practices the Guru's (True Perfect Enlightener's) Divine Word. This Divine Enlightenment (God-Consciousness) through the Guru's Word, when it pleases the Lord, constitutes His Arti* (lamp worship).

**Arti (ਆਰਤੀ) is a Hindu practice of rotating lighted oil lamps before the idol of a deity. Lamps are placed in a salver (plate) with incense and flowers, the number of these lamps varying from one to ten.. This salver is rotated four times at feet, two times at midriff (navel), once in front of the face, and finally seven times around the whole body of the idol. This ceremony of lamps is conducted at all Hindu temples. It is recorded that Guru Nanak during the course of His first missionary tour (udasi) arrived at the Holy Hindu town of Puri, in Orissa, at a time when this Hindu ceremony of arti was in the process of being performed before the idol of Bhagwan Krishan (Jagnath). On being invited by the pundits to join the ceremony, Guru Ji declined, and explained in this verse that idols are man-made. These cannot sustain the universe/world. There is only One Creator of the Universe. He is being worshipped (arti being performed) by His Creation. Forget the idols and engage yourself in His remembrance.*

ਹਰਿ ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ ਅਨਦਿਨੋ ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ ॥
ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਇ ਵਾਸਾ ॥੦॥੦॥

(O' Lord!) My soul craves day and night in unquenchable thirst for the sweet love-laden fragrance of Your Lotus feet (Your spiritual presence). (O' Lord!) Bestow on me (Nanak), the weaver bird* (pied cuckoo), a drop of water (Grace), so that I may (quench my thirst and) remain merged (absorbed) in Your Divine Name.

** Here, symbolical reference is made to the weaver bird (also called Chatrik or Papiha). This bird continuously yearns for a drop of rain water only to fall directly into its mouth to quench its thirst at a particular time. (Hence) Guru Nanak compares himself to this bird in asking for God's Grace to be blessed with His Name.*

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੦॥

Composition of Guru Ramdas in Gauri Purbi musical measure.

ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ ॥

ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ ਗੁਰੁ ਪਾਇਆ ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ ਮੰਡਾ ਹੇ ॥੧॥

(This mortals body and mind) is overflowing (completely filled) with lust (desires) and anger (also other passions). It is only on meeting the True Saint Guru (Perfect Spiritually Enlightened Soul) that these two afflictions (and other vices) can be eliminated. (Know that) Only that mortal who, due to pre-ordained writ, (as a result of his past life's virtues and good deeds) meets the True Guru and is destined to enter the realm of God's love, gets absorbed in His Name.

ਕਰਿ ਸਾਧੂ ਅੰਜੁਲੀ ਪੁਨੁ ਵਡਾ ਹੇ ॥ ਕਰਿ ਡੰਡਉਤ ਪੁਨੁ ਵਡਾ ਹੇ ॥੧॥ ਰਹਾਉ ॥

(O' Mortal) Make Your obeisance to the True Saint (Perfect Spiritually Enlightened Soul) with folded (joined) hands. This is an act of great merit (and benefit). Lie down prostrate with humbleness and reverence before the True Saint (Perfect Spiritually Enlightened Soul), for this is also an act of great virtue. Pause.

ਸਾਕਤ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਜਾਣਿਆ ਤਿਨ ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ ਹੇ ॥

ਜਿਉ ਜਿਉ ਚਲਹਿ ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਡੰਡਾ ਹੇ ॥੦॥

Those who are separated from God (materialistic, self-centred persons - *Manmukh*) are not able to enjoy or experience the taste of the Nectar-Name of the Lord (which brings bliss), as, within their heart and mind in ingrained the thorn (malady) of ego (pride). These mortals, as they go along in life (committing acts and deeds ruled by their egoistic mind), are pricked by this thorn (of ego) more and more (gets embedded deeper and deeper). Thereby, bearing on their heads Yama's* mace of death (shadow of spiritual death hovers over them).

* *Law of Divine Justice.*

ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੇ ਦੁਖੁ ਜਨਮ ਮਰਣ ਭਵ ਖੰਡਾ ਹੇ ॥
ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸਰੁ ਬਹੁ ਸੋਭ ਖੰਡ ਬ੍ਰਹਮੰਡਾ ਹੇ ॥੬॥

(On the other hand), Devotees of the loving and Supreme Lord, who continuously remain absorbed in sublime bliss in His Name, their pain, sorrow and fear of the cycle of birth and death (transmigration) in this world ends. Those devotees are united with the imperishable, Eternal and all pervading Lord, and their praise and fame spreads throughout all regions of the universe.

ਹਮ ਗਰੀਬ ਮਸਕੀਨ ਪ੍ਰਭ ਤੇਰੇ ਹਰਿ ਰਾਖੁ ਰਾਖੁ ਵਡ ਵਡਾ ਹੇ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੇ ॥੭॥੭॥

(O' Lord) We poor and lonely mortals are beggars at Your door. We, however, belong to You, O' Greatest of the Great. (With Your blessings) Protect and save us (from ego, anger and other vices). Servant Nanak says, O' Merciful Lord, bless me with Your Nectar-Name as it is my sustance and support. It gives me peace and joy (spiritual bliss).

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੭॥

Composed by Guru Arjun in Gauri Purbi musical measure.

ਕਰਉ ਬੇਨੰਤੀ ਸੁਣਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ ਕੀ ਬੋਲਾ ॥
ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ ॥੮॥

O' My friends, listen to my supplication. Now (in this life) is the opportune time to serve the saints (God-conscious enlightened souls). By so doing, earn the fruits of reciting and contemplating on the Lord's Name (with blessings and guidance of the God-Conscious saints), so that, you have peace and bliss hereafter (after death).

ਅਉਧ ਘਟੈ ਦਿਨਸੁ ਰੈਣਾਰੇ ॥ ਮਨ ਗੁਰ ਮਿਲਿ ਕਾਜ ਸਵਾਰੇ ॥੯॥ ਰਹਾਉ ॥

Each day and night ones age (life span) is (surely but steadily) ebbing away (to its departure day). Therefore, O' my mind, your priority in this life is to meet your True Guru (Perfect Spiritually Enlightened soul) and set right your life's purpose and affairs (by seeking the company and guidance of the Holy Guru and reciting His (God's) Name. Pause.

ਇਹੁ ਸੰਸਾਰੁ ਬਿਕਾਰੁ ਸੰਸੇ ਮਹਿ ਤਰਿਓ ਬ੍ਰਹਮ ਗਿਆਨੀ ॥
ਜਿਸਹਿ ਜਗਾਇ ਪੀਆਵੈ ਇਹੁ ਰਸੁ ਅਕਥ ਕਥਾ ਤਿਨਿ ਜਾਨੀ ॥੦॥

The world is completely engrossed in evil, vices and wickedness. The inhabitants of this world (therefore) suffer from problems, duality of mind (doubt) and are steeped in superstition. Only those who (by the Grace of God) have been awakened and have become God-Conscious (Gurmukh) through continuous remembrance (meditation) and have been blessed with His Nectar-Name are saved (from these maladies) and realise His (the Lord's) unutterable mysteries (discourses).

ਜਾ ਕਉ ਆਏ ਸੋਈ ਬਿਹਾਝਹੁ ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ ॥
ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ ਬਹੁਰਿ ਨ ਹੋਇਗੋ ਫੇਰਾ ॥੦॥

(O' Mortal) Fulfil the purpose and purchase only that commodity (Nectar-Name of the Lord) for which you have come (to this world and obtained human birth), through the Guru's teachings (and guidance). Thus by reciting and meditating on His Name, The Lord's Name shall become embedded in your heart and mind. Then within, you will gradually feel His presence and experience peace and joy. You will also be liberated from the cycle of birth and death.

ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ ॥

ਨਾਨਕ ਦਾਸੁ ਇਹੈ ਸੁਖੁ ਮਾਗੈ ਮੋ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਧੂਰੇ ॥੦॥੦॥

O' Supreme and all pervasive Creator Lord, Knower of everyone's inner mind (by Your Grace) fulfil my hearts yearnings and desires. Nanak, Your servant, begs but one request of Your blessings (which will give joy and happiness) - make me the dust of the feet of Your Saints (in joining the Holy congregation of Saints and devotees, and serving them, liberation is obtained).



BIBLIOGRAPHY

1. ਨਿਤਨੇਮ ਸਟੀਕ by Prof Sahib Singh, published by Singh Brothers, Punjab India (1980).
2. Nitnem Baanees by Dr Santokh Singh, Spiritual Awakening Studies, Ontario, Canada (2001).
3. The Turban and the Sword of the Sikhs by Dr Tirlochan Singh, the Sikh Missionary Society, UK (1977).
4. ਨਿਤਨੇਮ ਸਟੀਕ by Giani Narain Singh, published by Chatter Singh, Jiwan Singh, Amritsar (1997).
5. Anand Sahib by Narain Singh, published by Bhagat Puran Singh Pingalwara, Amritsar.
6. Sikh Raht Maryada published by Dharam Parchar committee, Amritsar (2000).

Sardar Harbhajan Singh Ji was born in Malaysia.

*He served with the Royal Malaysia Police Force,
retiring with the rank of Superintendent*

*He has had a long and deep interest in the Sikh religion
and scriptures.*

He now resides in Sydney, Australia

Sikh
Youth
Camps
Australia



Published by

SIKH YOUTH CAMPS AUSTRALIA

Contact: sikhyouthaustralia@yahoo.com

With Compliments of
Surinder Singh Pandher
Melbourne