



# Sidh Gosti

Journey Towards Spirituality

English Translation

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## ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਸਿਧ ਗੋਸਟਿ

Raag Raamkalee, First Guru, Sidh Gosht ~ Conversations With The Siddhas:

### ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

One eternal God, realized by the grace of the true Guru.

### ਸਿਧ ਸਭਾ ਕਰਿ ਆਸਣਿ ਬੈਠੇ ਸੰਤ ਸਭਾ ਜੈਕਾਰੇ ॥

The yogies, forming an assembly, sat in their Yogic postures, and proclaimed victory to the gathering of saints.

### ਤਿਸੁ ਆਗੈ ਰਹਰਾਸਿ ਹਮਾਰੀ ਸਾਚਾ ਅਪਰ ਅਪਾਰੇ ॥

Guru Ji replies, my prayer is before that assembly of holy people in which God resides, who is infinite and limitless.

### ਮਸਤਕੁ ਕਾਟਿ ਧਰੀ ਤਿਸੁ ਆਗੈ ਤਨੁ ਮਨੁ ਆਗੈ ਦੇਉ ॥

I wish to surrender my ego before the assembly of saints and thus surrender my body and mind to them,

### ਨਾਨਕ ਸੰਤੁ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਸਹਜ ਭਾਇ ਜਸੁ ਲੇਉ ॥੧॥

O' Nanak, we realize God when we meet and follow the teachings of Guru and can intuitively sing His praises. ||1||

### ਕਿਆ ਭਵੀਐ ਸਚਿ ਸੂਚਾ ਹੋਇ ॥

O' yogis, what is the use of wandering around? Purity comes only by attuning to God,

### ਸਾਚ ਸਬਦ ਬਿਨੁ ਮੁਕਤਿ ਨ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

and without following the Guru's true word, we cannot find liberation from vices. ||1||Pause||

### ਕਵਨ ਤੁਮੇ ਕਿਆ ਨਾਉ ਤੁਮਾਰਾ ਕਉਨੁ ਮਾਰਗੁ ਕਉਨੁ ਸੁਆਓ ॥

Charpat yogi asked: Who are you? What is your name? What is your sect? and What is the purpose of that sect?

**ਸਾਚੁ ਕਹਉ ਅਰਦਾਸਿ ਹਮਾਰੀ ਹਉ ਸੰਤ ਜਨਾ ਬਲਿ ਜਾਓ ॥**

Guru Ji humbly responded: I meditate on God and I pray to Him only, and I am dedicated to the holy people.

**ਕਹ ਬੈਸਹੁ ਕਹ ਰਹੀਐ ਬਾਲੇ ਕਹ ਆਵਹੁ ਕਹ ਜਾਹੇ ॥**

The yogis asked: O' young man, who is helping you stay so calm? who do you meditate on? where have you come from and where are you going?

**ਨਾਨਕੁ ਬੋਲੈ ਸੁਣਿ ਬੈਰਾਗੀ ਕਿਆ ਤੁਮਾਰਾ ਰਾਹੇ ॥੨॥**

Nanak says, Charpat asked, listen O' detached one, what is your sect? ||2||

**ਘਟਿ ਘਟਿ ਬੈਸਿ ਨਿਰੰਤਰਿ ਰਹੀਐ ਚਾਲਹਿ ਸਤਿਗੁਰ ਭਾਏ ॥**

Guru Ji replies, O' Charpat, I remain absorbed in God, who resides in each and every heart and I follow the path shown by the true Guru.

**ਸਹਜੇ ਆਏ ਹੁਕਮਿ ਸਿਧਾਏ ਨਾਨਕ ਸਦਾ ਰਜਾਏ ॥**

O' Nanak, I have come into this world by natural way, have been sent here as per God's command, and I always live as per His will.

**ਆਸਣਿ ਬੈਸਣਿ ਥਿਰੁ ਨਾਰਾਇਣੁ ਐਸੀ ਗੁਰਮਤਿ ਪਾਏ ॥**

I have learnt from the Guru that it is God alone, who sits on the everlasting, imperishable throne.

**ਗੁਰਮੁਖਿ ਬੁਝੈ ਆਪੁ ਪਛਾਣੈ ਸਚੇ ਸਚਿ ਸਮਾਏ ॥੩॥**

Only the Guru's follower acquires spiritual knowledge, recognizes himself, and always remains absorbed in God. ||3||

**ਦੁਨੀਆ ਸਾਗਰੁ ਦੁਤਰੁ ਕਹੀਐ ਕਿਉ ਕਰਿ ਪਾਈਐ ਪਾਰੇ ॥**

Charpat asks, that this world is called an impassable ocean. How can we cross over it?

**ਚਰਪਟੁ ਬੋਲੈ ਅਉਧੁ ਨਾਨਕ ਦੇਹੁ ਸਚਾ ਬੀਚਾਰੇ ॥**

Charpat Yogi says, O' detached Nanak, think it over, and give us your true reply.

**ਆਪੇ ਆਖੈ ਆਪੇ ਸਮਝੈ ਤਿਸੁ ਕਿਆ ਉਤਰੁ ਦੀਜੈ ॥**

Guru Ji replies, what answer can I give to someone, who himself asks and himself understands?

**ਸਾਚੁ ਕਹਹੁ ਤੁਮ ਪਾਰਗਰਾਮੀ ਤੁਝੁ ਕਿਆ ਬੈਸਣੁ ਦੀਜੈ ॥੪॥**

Therefore, to tell you the truth, there is no need to argue with you, but if you meditate on God, you will be able to cross over the worldly ocean of vices. ||4||

**ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੈ ॥**

O' yogis, just as a lotus flower remains unaffected by the mud in water water in which it grows, and the duck remains unaffected by water in a river,

**ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੈ ॥**

similarly O' Nanak, by focusing our attention on Guru's word, and by meditating on God's Name, we can swim across the dreadful worldly ocean of vices.

**ਰਹਿ ਇਕਾਂਤਿ ਏਕੇ ਮਨਿ ਵਸਿਆ ਆਸਾ ਮਹਿ ਨਿਰਾਸੈ ॥**

Those who remain free of love for worldly desires while living in the world, and in whose mind God has manifested, remain detached from the world.

**ਅਗਮੁ ਅਗੋਚਰੁ ਦੇਖਿ ਦਿਖਾਏ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੈ ॥੫॥**

Nanak is a devotee of such a person who himself sees and shows others the incomprehensible and inaccessible God. ||5||

**ਸੁਣਿ ਸੁਆਮੀ ਅਰਦਾਸਿ ਹਮਾਰੀ ਪੂਛਉ ਸਾਚੁ ਬੀਚਾਰੈ ॥**

Charpat asks, listen to my prayer, O' Master. I want to know your true thoughts,

**ਰੇਸੁ ਨ ਕੀਜੈ ਉਤਰੁ ਦੀਜੈ ਕਿਉ ਪਾਈਐ ਗੁਰ ਦੁਆਰੈ ॥**

please don't mind, and answer, how do we find the Guru's place (to realize God?

**ਇਹੁ ਮਨੁ ਚਲਤਉ ਸਚ ਘਰਿ ਬੈਸੈ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੇ ॥**

Nanak replies: When this mercurial mind stays attuned to God, O' Nanak, then Naam becomes the support of life.

**ਆਪੇ ਮੇਲਿ ਮਿਲਾਏ ਕਰਤਾ ਲਾਗੈ ਸਾਚਿ ਪਿਆਰੇ ॥੬॥**

We are inspired to love God only when the Creator Himself unites us with Him. ||6||

**ਹਾਟੀ ਬਾਟੀ ਰਹਿ ਨਿਰਾਲੇ ਰੂਖਿ ਬਿਰਖਿ ਉਦਿਆਨੇ ॥ ਕੰਦ ਮੂਲੁ ਅਹਾਰੇ ਖਾਈਐ ਅਉਧੁ ਬੋਲੈ  
ਗਿਆਨੇ ॥**

Yogi says, away from the world, we live in the woods, we eat fruits and roots. This is the way to spiritual wisdom as told by the Yogi Lohripa.

**ਤੀਰਥਿ ਨਾਈਐ ਸੁਖੁ ਫਲੁ ਪਾਈਐ ਮੈਲੁ ਨ ਲਾਗੈ ਕਾਈ ॥**

We attain the fruit of spiritual peace by bathing at sacred shrines of pilgrimage, and are not afflicted by the filth of evils.

**ਗੋਰਖ ਪੁਤੁ ਲੋਹਾਰੀਪਾ ਬੋਲੈ ਜੋਗ ਜੁਗਤਿ ਬਿਧਿ ਸਾਈ ॥੭॥**

Yogi Loharippa, the disciple of Gorakh says that this alone is the way to unite with God. ||7||

**ਹਾਟੀ ਬਾਟੀ ਨੀਦ ਨ ਆਵੈ ਪਰ ਘਰਿ ਚਿਤੁ ਨ ਡੋਲਾਈ ॥**

Guru Ji says, while living in this world one shouldn't remain completely engrossed in worldly affairs and shouldn't let one's mind be enticed by the things in anyone else's home.

**ਬਿਨੁ ਨਾਵੈ ਮਨੁ ਟੇਕ ਨ ਟਿਕਈ ਨਾਨਕ ਭੂਖ ਨ ਜਾਈ ॥**

Nanak says, without meditating on Naam, the mind does not remain stable, and its hunger for worldly riches does not go away.

**ਹਾਟੁ ਪਟਣੁ ਘਰੁ ਗੁਰੂ ਦਿਖਾਇਆ ਸਹਜੇ ਸਚੁ ਵਾਪਾਰੇ ॥**

The person to whom the Guru has revealed the real dwelling of God within his mind, intuitively carries on the trade of Naam.

**ਖੰਡਿਤ ਨਿਦ੍ਰਾ ਅਲਪ ਅਹਾਰੰ ਨਾਨਕ ਤਤੁ ਬੀਚਾਰੇ ॥੮॥**

Such a person eats little, and sleeps little; Nanak says, this is the essence of my thinking on this matter. ||8||

**ਖੰਡਿਤ ਨਿਦ੍ਰਾ ਅਲਪ ਅਹਾਰੰ ਨਾਨਕ ਤਤੁ ਬੀਚਾਰੇ ॥੮॥**

Such a person eats little, and sleeps little; Nanak says, this is the essence of my thinking on this matter. ||8||

**ਬਾਰਹ ਅੰਤਰਿ ਏਕੁ ਸਰੇਵਹੁ ਖਟੁ ਦਰਸਨ ਇਕ ਪੰਥਾ ॥**

There are six main branches of yoga, which are further divided into twelve sects; out of those, you should adopt our path (which is the "Aae" sect).

**ਇਨ ਬਿਧਿ ਮਨੁ ਸਮਝਾਈਐ ਪੁਰਖਾ ਬਾਹੁੜਿ ਚੇਟ ਨ ਖਾਈਐ ॥**

Yogi continues, O' man, this is how we should teach our mind so that we don't suffer the blows of death.

**ਨਾਨਕੁ ਬੇਲੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥੯॥**

Nanak responds, only a Guru's follower understands how we find the way to yoga, the union with God. ||9||

**ਅੰਤਰਿ ਸਬਦੁ ਨਿਰੰਤਰਿ ਮੁਦ੍ਰਾ ਹਉਮੈ ਮਮਤਾ ਦੂਰਿ ਕਰੀ ॥**

O' yogi, to always keep the Guru's divine word within the mind is like wearing the ear-rings, and one who does, he casts away his ego, worldly attachments.

**ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਨਿਵਾਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁ ਸਮਝ ਪਰੀ ॥**

He gets this sublime understanding to eradicate his lust, anger and arrogance through the Guru.

**ਖੰਥਾ ਝੋਲੀ ਭਰਿਪੁਰਿ ਰਹਿਆ ਨਾਨਕ ਤਾਰੈ ਏਕੁ ਹਰੀ ॥**

To realize that God is pervading everywhere is like his patched coat and begging bowl; O' Nanak! God alone ferries everyone across the world ocean of vices.

**ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੀ ਨਾਈ ਪਰਖੈ ਗੁਰ ਕੀ ਬਾਤ ਖਰੀ ॥੧੦॥**

Through the Guru's word, he understands that God and His glory are eternal. ||10||

**ਉੱਧਉ ਖਪਰੁ ਪੰਚ ਭੂ ਟੇਪੀ ॥**

Guru Ji continues, for that person, the mind turned away from worldly desires is the begging bowl, and the divine qualities of five elements symbolize his cap,

**ਕਾਂਇਆ ਕੜਾਸਣੁ ਮਨੁ ਜਾਗੋਟੀ ॥**

to keep the body free of evil passions is like his straw mat for meditation, and the controlled mind is like his loin-cloth,

**ਸਤੁ ਸੰਤੋਖੁ ਸੰਜਮੁ ਹੈ ਨਾਲਿ ॥**

truth, contentment, and self-discipline are like his three disciples,

**ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਲਿ ॥੧੧॥**

and he remembers God's Name through the Guru, says Nanak. ||11||

**ਕਵਨੁ ਸੁ ਗੁਪਤਾ ਕਵਨੁ ਸੁ ਮੁਕਤਾ ॥**

Yogis' question, Who is hidden in the universe? Who is liberated?

**ਕਵਨੁ ਸੁ ਅੰਤਰਿ ਬਾਹਰਿ ਜੁਗਤਾ ॥**

Who is united with God, both in mind and body?

**ਕਵਨੁ ਸੁ ਆਵੈ ਕਵਨੁ ਸੁ ਜਾਇ ॥**

Who comes in this world, and departs?

**ਕਵਨੁ ਸੁ ਤ੍ਰਿਭਵਣਿ ਰਹਿਆ ਸਮਾਇ ॥੧੨॥**

Who is pervading the three worlds? ||12||

**ਘਟਿ ਘਟਿ ਗੁਪਤਾ ਗੁਰਮੁਖਿ ਮੁਕਤਾ ॥**

(Guru Ji replies), it is God who is invisibly pervading in each and every heart, and Guru's follower is liberated from the worldly bonds and vices.

**ਅੰਤਰਿ ਬਾਹਰਿ ਸਬਦਿ ਸੁ ਜੁਗਤਾ ॥**

The person who is united with the Guru's word, is united with God both with mind and body.



**ਮਨਮੁਖਿ ਬਿਨਸੈ ਆਵੈ ਜਾਇ ॥**

The self-willed perishes and keeps going through the cycle of birth and death.

**ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਇ ॥੧੩॥**

Nanak says, a Guru's follower remains merged in God. ||13||

**ਕਿਉ ਕਰਿ ਬਾਧਾ ਸਰਪਨਿ ਖਾਧਾ ॥**

Yogis ask, why is one bound and consumed by the serpent like Maya?

**ਕਿਉ ਕਰਿ ਖੋਇਆ ਕਿਉ ਕਰਿ ਲਾਧਾ ॥**

How has one lost the benefit of human birth, and how can he gain it back

**ਕਿਉ ਕਰਿ ਨਿਰਮਲੁ ਕਿਉ ਕਰਿ ਅੰਧਿਆਰਾ ॥**

How can he become immaculate, and why is there the darkness of spiritual ignorance in his life?

**ਇਹੁ ਤਤੁ ਬੀਚਾਰੈ ਸੁ ਗੁਰੁ ਹਮਾਰਾ ॥੧੪॥**

One who deliberates on the essence of this reality is our Guru. ||14||

**ਦੁਰਮਤਿ ਬਾਧਾ ਸਰਪਨਿ ਖਾਧਾ ॥**

Guru Ji says: One is bound by his evil intellect and is being consumed by the serpent-like Maya.

**ਮਨਮੁਖਿ ਖੋਇਆ ਗੁਰਮੁਖਿ ਲਾਧਾ ॥**

The self-willed person has lost the benefit of human birth, and the Guru's follower has benefited from it.

**ਸਤਿਗੁਰੁ ਮਿਲੈ ਅੰਧੇਰਾ ਜਾਇ ॥**

When one meets the true Guru and follows his teachings, only then the darkness of spiritual ignorance is dispelled.

**ਨਾਨਕ ਹਉਮੈ ਮੇਟਿ ਸਮਾਇ ॥੧੫॥**

Nanak says, one can merge in God only by eradicating egotism. ||15||

**ਸੁੰਨ ਨਿਰੰਤਰਿ ਦੀਜੈ ਬੰਧੁ ॥**

Guru Ji continues, if we make our focused state of mind of God's remembrance as unbreakable barrier against vices and attacks of Maya,

**ਉਡੈ ਨ ਹੰਸਾ ਪੜੈ ਨ ਕੰਧੁ ॥**

then our swan-like mind does not wander around and the strength of the body does not deteriorate.

**ਸਹਜ ਗੁਫਾ ਘਰੁ ਜਾਣੈ ਸਾਚਾ ॥ ਨਾਨਕ ਸਾਚੇ ਭਾਵੈ ਸਾਚਾ ॥੧੬॥**

Nanak says, one who deems the state of equipoise as his true home, becomes pleasing to God. ||16||

**ਕਿਸੁ ਕਾਰਣਿ ਗ੍ਰਿਹੁ ਤਜਿਓ ਉਦਾਸੀ ॥**

Yogis say, for what reason you abandoned your home and became a recluse.

**ਕਿਸੁ ਕਾਰਣਿ ਇਹੁ ਭੇਖੁ ਨਿਵਾਸੀ ॥**

Why have you adopted these religious robes?

**ਕਿਸੁ ਵਖਰ ਕੇ ਤੁਮ ਵਣਜਾਰੇ ॥**

What is the commodity in which you deal?

**ਕਿਉ ਕਰਿ ਸਾਥੁ ਲੰਘਾਵਹੁ ਪਾਰੇ ॥੧੭॥**

How would you help your disciples to cross over the world-ocean of vices?  
||17||

**ਗੁਰਮੁਖਿ ਖੋਜਤ ਭਏ ਉਦਾਸੀ ॥**

Guru Ji answers, I have become a recluse to search for the Guru's followers,

**ਦਰਸਨ ਕੈ ਤਾਈ ਭੇਖ ਨਿਵਾਸੀ ॥**

I adopted this garb to see them.

**ਸਾਚ ਵਖਰ ਕੇ ਹਮ ਵਣਜਾਰੇ ॥**

I am a merchant of the true wealth of God's Name.

**ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰੇ ॥੧੮॥**

Nanak says, one who follows the Guru's teachings, swims across the worldly ocean of vices. ||18||

**ਕਿਤੁ ਬਿਧਿ ਪੁਰਖਾ ਜਨਮੁ ਵਟਾਇਆ ॥**

Yogis ask, O' young man, how have you changed the course of your life?

**ਕਾਰੇ ਕਉ ਤੁਝੁ ਇਹੁ ਮਨੁ ਲਾਇਆ ॥**

With whom have you attuned this mind of yours?

**ਕਿਤੁ ਬਿਧਿ ਆਸਾ ਮਨਸਾ ਖਾਈ ॥**

How have you subdued your hopes and desires?

**ਕਿਤੁ ਬਿਧਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪਾਈ ॥**

How have you found the continuous divine light within you?

**ਬਿਨੁ ਦੰਤਾ ਕਿਉ ਖਾਈਐ ਸਾਰੁ ॥**

How can we escape from the effects of Maya which is like eating steel without the teeth?

**ਨਾਨਕ ਸਾਚਾ ਕਰਹੁ ਬੀਚਾਰੁ ॥੧੯॥**

O' Nanak, render your true thoughts on these questions. ||19||

**ਸਤਿਗੁਰ ਕੈ ਜਨਮੇ ਗਵਨੁ ਮਿਟਾਇਆ ॥**

Guru Ji answers, as I continued following the Guru's teachings, my mind's wandering kept decreasing.

**ਅਨਹਤਿ ਰਾਤੇ ਇਹੁ ਮਨੁ ਲਾਇਆ ॥**

As I continued enjoying the bliss of nonstop melody of the divine word, my mind kept getting attached to God.

**ਮਨਸਾ ਆਸਾ ਸਬਦਿ ਜਲਾਈ ॥**

I have burnt my hopes and desires by following the Guru's divine word.

**ਗੁਰਮੁਖਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪਾਈ ॥**

I have found the continuous divine light within me through the Guru's teachings,

**ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ ਖਾਈਐ ਸਾਰੁ ॥**

and have eradicated the three modes of Maya (vice, virtues and power); I have done this most difficult task which is like eating the steel.

**ਨਾਨਕ ਤਾਰੇ ਤਾਰਣਹਾਰੁ ॥੨੦॥**

Nanak says, God, the savior, Himself ferries His devotees across the word ocean of vices. ||20||

**ਆਦਿ ਕਉ ਕਵਨੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਕਹਾ ਘਰ ਵਾਸੈ ॥**

Yogis ask, what can you tell us about the beginning of this universe? Where did God reside in the state of profound trance at that time?

**ਗਿਆਨ ਕੀ ਮੁਦ੍ਰਾ ਕਵਨ ਕਥੀਅਲੇ ਘਟਿ ਘਟਿ ਕਵਨ ਨਿਵਾਸੈ ॥**

What is the sign of divine knowledge? Who dwells in each and every heart?

**ਕਾਲ ਕਾ ਠੀਗਾ ਕਿਉ ਜਲਾਈਅਲੇ ਕਿਉ ਨਿਰਭਉ ਘਰਿ ਜਾਈਐ ॥**

How can the fear of death be burnt? How can the state of fearlessness be achieved?

**ਸਹਜ ਸੰਤੋਖ ਕਾ ਆਸਣੁ ਜਾਣੈ ਕਿਉ ਛੇਦੇ ਬੈਰਾਈਐ ॥**

How can the enemy (vices) be conquered, so that the state of poise and contentment becomes evident?

**ਗੁਰ ਕੈ ਸਬਦਿ ਹਉਮੈ ਬਿਖੁ ਮਾਰੈ ਤਾ ਨਿਜ ਘਰਿ ਹੋਵੈ ਵਾਸੈ ॥**

Guru Ji answers, If one eradicates ego, the poison for his spiritual deterioration, through the Guru's teachings, then he can dwell within his ownself.

**ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਤਿਸੁ ਸਬਦਿ ਪਛਾਣੈ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੈ ॥੨੧॥**

Nanak is a devotee of that person who, through the Guru's word, realizes God who has created this creation. ||21||

**ਕਹਾ ਤੇ ਆਵੈ ਕਹਾ ਇਹੁ ਜਾਵੈ ਕਹਾ ਇਹੁ ਰਹੈ ਸਮਾਈ ॥**

Yogis ask, Where does a mortal come from, where does it go, and where does it ultimately remain absorbed?

**ਏਸੁ ਸਬਦ ਕਉ ਜੋ ਅਰਥਾਵੈ ਤਿਸੁ ਗੁਰ ਤਿਲੁ ਨ ਤਮਾਈ ॥**

One who reveals this mystery is the Guru, who has no greed at all.

**ਕਿਉ ਤਤੈ ਅਵਿਗਤੈ ਪਾਵੈ ਗੁਰਮੁਖਿ ਲਗੈ ਪਿਆਰੇ ॥**

How can one realize the formless God, the essence of the world? How can he remain focused on God's love through the Guru?

**ਆਪੇ ਸੁਰਤਾ ਆਪੇ ਕਰਤਾ ਕਹੁ ਨਾਨਕ ਬੀਚਾਰੇ ॥**

O' Nanak, please give us your thoughts about God, who Himself is the Creator of the beings and Himself listens to them.

**ਹੁਕਮੇ ਆਵੈ ਹੁਕਮੇ ਜਾਵੈ ਹੁਕਮੇ ਰਹੈ ਸਮਾਈ ॥**

Guru Ji answers, one comes into this world by God's command, departs from here by His command and in between he remains merged in His will.

**ਪੂਰੇ ਗੁਰ ਤੇ ਸਾਚੁ ਕਮਾਵੈ ਗਤਿ ਮਿਤਿ ਸਬਦੇ ਪਾਈ ॥੨੨॥**

He earns the true wealth of God's Name through the perfect Guru; he also realizes the state and extent of God through the Guru's divine word. ||22||

**ਆਦਿ ਕਉ ਬਿਸਮਾਦੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਨਿਰੰਤਰਿ ਵਾਸੁ ਲੀਆ ॥**

Guru Ji answers, the thought of the beginning of the universe is astonishing, then God alone was residing within Himself in the state continuous trance.

**ਅਕਲਪਤ ਮੁਦ੍ਰਾ ਗੁਰ ਗਿਆਨੁ ਬੀਚਾਰੀਅਲੇ ਘਟਿ ਘਟਿ ਸਾਚਾ ਸਰਬ ਜੀਆ ॥**

The divine knowledge received from the Guru is the true knowledge; God is dwelling in each and every heart.

**ਗੁਰ ਬਚਨੀ ਅਵਿਗਤਿ ਸਮਾਈਐ ਤਤੁ ਨਿਰੰਜਨੁ ਸਹਜਿ ਲਹੈ ॥**

Through the Guru's teachings, we intuitively merge in the formless and the immaculate God, the essence of reality.

**ਨਾਨਕ ਦੂਜੀ ਕਾਰ ਨ ਕਰਣੀ ਸੇਵੈ ਸਿਖੁ ਸੁ ਖੇਜਿ ਲਹੈ ॥**

Nanak says, the disciple who follows the Guru's teachings realizes God, he does not have to do anything else.

**ਹੁਕਮੁ ਬਿਸਮਾਦੁ ਹੁਕਮਿ ਪਛਾਣੈ ਜੀਅ ਜੁਗਤਿ ਸਚੁ ਜਾਣੈ ਸੋਈ ॥**

Amazing is God's command but one who understands it, knows the righteous way of living and he realizes God.

**ਆਪੁ ਮੇਟਿ ਨਿਰਾਲਮੁ ਹੋਵੈ ਅੰਤਰਿ ਸਾਚੁ ਜੋਗੀ ਕਹੀਐ ਸੋਈ ॥੨੩॥**

He eradicates self-conceit, becomes detached from the worldly affairs because God is enshrined within him; only such a person is called a yogi. ||23||

**ਅਵਿਗਤੇ ਨਿਰਮਾਇਲੁ ਉਪਜੇ ਨਿਰਗੁਣ ਤੇ ਸਰਗੁਣੁ ਥੀਆ ॥**

Guru Ji continues, when from the formless state, God assumes the immaculate form, means from intangible form He becomes tangible.

**ਸਤਿਗੁਰ ਪਰਚੈ ਪਰਮ ਪਦੁ ਪਾਈਐ ਸਾਚੈ ਸਬਦਿ ਸਮਾਇ ਲੀਆ ॥**

The supreme spiritual status is received when the true Guru becomes pleased; then through the Guru's word, God has merges that person in Himself.

**ਏਕੇ ਕਉ ਸਚੁ ਏਕਾ ਜਾਣੈ ਹਉਮੈ ਦੂਜਾ ਦੂਰਿ ਕੀਆ ॥**

Then he believes that God alone is eternal and he casts off his ego and duality.

**ਸੇ ਜੋਗੀ ਗੁਰ ਸਬਦੁ ਪਛਾਣੈ ਅੰਤਰਿ ਕਮਲੁ ਪ੍ਰਗਾਸੁ ਥੀਆ ॥**

He alone is a true yogi who recognizes the Guru's word and feels such inner delight, as if his heart has blossomed like a lotus.

**ਜੀਵਤੁ ਮਰੈ ਤਾ ਸਭੁ ਕਿਛੁ ਸੁਝੈ ਅੰਤਰਿ ਜਾਣੈ ਸਰਬ ਦਇਆ ॥**

One who totally renounces ego, feels as if he has died while still alive; then he realizes everything about righteousness and believes in compassion for all.

**ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਆਪੁ ਪਛਾਣੈ ਸਰਬ ਜੀਆ ॥੨੪॥**

Nanak says, such a person receives honor in God's presence because he sees himself in all beings. ||24||

**ਸਾਚੋਂ ਉਪਜੈ ਸਾਚਿ ਸਮਾਵੈ ਸਾਚੇ ਸੂਚੇ ਏਕ ਮਇਆ ॥**

O' yogis, the Guru's follower emerges from God, remains absorbed in Him, becomes immaculate and becomes like Him.

**ਝੂਠੇ ਆਵਹਿ ਠਵਰ ਨ ਪਾਵਹਿ ਦੂਜੈ ਆਵਾ ਗਉਣੁ ਭਇਆ ॥**

But the self-willed ones come to the world, do not find any stability because of their love for duality, and they continue going through cycles of birth and death.

**ਆਵਾ ਗਉਣੁ ਮਿਟੈ ਗੁਰ ਸਬਦੀ ਆਪੇ ਪਰਥੈ ਬਖਸਿ ਲਇਆ ॥**

The cycle of birth and death ends through the Guru's divine word; God Himself evaluates a Guru's follower and bestows mercy on him.

**ਏਕਾ ਬੇਦਨ ਦੂਜੈ ਬਿਆਪੀ ਨਾਮੁ ਰਸਾਇਣੁ ਵੀਸਰਿਆ ॥**

But the pain of ego and sense of duality afflict those who forsake God's Name, the source of all relishes.

**ਸੇ ਬੂਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁ ਮੁਕਤੁ ਭਇਆ ॥**

That person alone understands this mystery, whom God Himself inspires to understand, and he is liberated from ego through the Guru's word.

**ਨਾਨਕ ਤਾਰੇ ਤਾਰਣਹਾਰਾ ਹਉਮੈ ਦੂਜਾ ਪਰਹਰਿਆ ॥੨੫॥**

O' Nanak! one who has renounced ego and the love for duality, the savior-God ferries him across the world ocean of vices. ||25||

**ਮਨਮੁਖਿ ਭੂਲੈ ਜਮ ਕੀ ਕਾਣਿ ॥**

A self-willed person goes astray from the righteous path of life and remains under the shadow of death.

**ਪਰ ਘਰੁ ਜੋਰੈ ਹਾਣੈ ਹਾਣਿ ॥**

Such a person looks at others' property with evil intent which brings him loss after loss in his spiritual life.

**ਮਨਮੁਖਿ ਭਰਮਿ ਭਵੈ ਬੇਬਾਣਿ ॥**

Strayed by doubt, a self-conceited person spends life as if he is wandering in the wilderness,

**ਵੇਮਾਰਗਿ ਮੂਸੈ ਮੰਤ੍ਰਿ ਮਸਾਣਿ ॥**

being on the wrong path in life, he is getting deceived like the one chanting mantras in cremation grounds.

**ਸਬਦੁ ਨ ਚੀਨੈ ਲਵੈ ਕੁਬਾਣਿ ॥**

He does not reflect on the Guru's word and utters evil words.

**ਨਾਨਕ ਸਾਚਿ ਰਤੇ ਸੁਖੁ ਜਾਣਿ ॥੨੬॥**

O' Nanak, deem only those enjoying the celestial peace, who is imbued with the love of the eternal God. ||26||

**ਗੁਰਮੁਖਿ ਸਾਚੇ ਕਾ ਭਉ ਪਾਵੈ ॥**

A Guru's follower enshrines the revered fear of God in his heart,

**ਗੁਰਮੁਖਿ ਬਾਣੀ ਅਘੜੁ ਘੜਾਵੈ ॥**

and refines his unrefined mind by reflecting on the Guru's teachings.

**ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥**

The Guru's follower always sings praises of the immaculate God,



**ਗੁਰਮੁਖਿ ਪਵਿਤ੍ਰੁ ਪਰਮ ਪਦੁ ਪਾਵੈ ॥**

and attains the immaculate supreme spiritual status.

**ਗੁਰਮੁਖਿ ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਧਿਆਵੈ ॥**

A Guru's follower remembers God with total concentration of body and mind.

**ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਵੈ ॥੨੭॥**

O' Nanak! (this is how) a Guru's follower merges in the eternal God ||27||

**ਗੁਰਮੁਖਿ ਪਰਚੈ ਬੇਦ ਬੀਚਾਰੀ ॥**

The Guru's follower who believes in Guru's teachings, becomes knowledgeable like the one who reflects on the Vedas

**ਗੁਰਮੁਖਿ ਪਰਚੈ ਤਰੀਐ ਤਾਰੀ ॥**

By having faith in the Guru's words, we swim across the world-ocean of vices.

**ਗੁਰਮੁਖਿ ਪਰਚੈ ਸੁ ਸਬਦਿ ਗਿਆਨੀ ॥**

By having faith in the Guru, we become divinely wise,

**ਗੁਰਮੁਖਿ ਪਰਚੈ ਅੰਤਰ ਬਿਧਿ ਜਾਨੀ ॥**

and by having faith in the Guru, we come to know about our inner self.

**ਗੁਰਮੁਖਿ ਪਾਈਐ ਅਲਖ ਅਪਾਰੁ ॥**

By following Guru's teachings we realize the incomprehensible and limitless God.

**ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਦੁਆਰੁ ॥੨੮॥**

O' Nanak, we find the way to liberation from vices through the Guru. ||28||

**ਗੁਰਮੁਖਿ ਅਕਥੁ ਕਥੈ ਬੀਚਾਰਿ ॥**

The Guru's follower describes the virtues of the indescribable God by reflecting on the Guru's teachings.

### **ਗੁਰਮੁਖਿ ਨਿਬਰੈ ਸਪਰਵਾਰਿ ॥**

A Guru's follower lives righteously and achieves the life's objective while living as a family man.

### **ਗੁਰਮੁਖਿ ਜਪੀਐ ਅੰਤਰਿ ਪਿਆਰਿ ॥**

A Guru's follower knows that God should be remembered with love in the heart.

### **ਗੁਰਮੁਖਿ ਪਾਈਐ ਸਬਦਿ ਅਚਾਰਿ ॥**

A Guru's follower is blessed with pious conduct by acting on the Guru's word.

### **ਸਬਦਿ ਭੇਦਿ ਜਾਣੈ ਜਾਣਾਈ ॥**

By being convinced about the truth in the Guru's teachings, a Guru's follower realizes God and inspires others to know Him.

### **ਨਾਨਕ ਹਉਮੈ ਜਾਲਿ ਸਮਾਈ ॥੨੯॥**

O Nanak, one merges in God by burning away his ego. ||29||

### **ਗੁਰਮੁਖਿ ਧਰਤੀ ਸਾਚੈ ਸਾਜੀ ॥**

A Guru's follower knows that God has created this earth;

### **ਤਿਸ ਮਹਿ ਓਪਤਿ ਖਪਤਿ ਸੁ ਬਾਜੀ ॥**

on which He sets in motion the game of creation and destruction.

### **ਗੁਰ ਕੈ ਸਬਦਿ ਰਪੈ ਰੰਗੁ ਲਾਇ ॥**

Through the Guru's word, when one is imbued with the love of the eternal God,

### **ਸਾਚਿ ਰਤਉ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਇ ॥**

then being attuned to God, he goes to his eternal home with honor.

**ਸਾਚ ਸਬਦ ਬਿਨੁ ਪਤਿ ਨਹੀ ਪਾਵੈ ॥**

But without reflecting on the Guru's divine word, one does not get honored in God's presence.

**ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਕਿਉ ਸਾਚਿ ਸਮਾਵੈ ॥੩੦॥**

O' Nanak, how can one merge in God without meditating on God's Name?  
||30||

**ਗੁਰਮੁਖਿ ਅਸਟ ਸਿਧੀ ਸਭਿ ਬੁਧੀ ॥**

Following the Guru's teachings is same as achieving the eight miraculous powers and all kinds of wisdom.

**ਗੁਰਮੁਖਿ ਭਵਜਲੁ ਤਰੀਐ ਸਚ ਸੁਧੀ ॥**

By becoming a Guru's follower, we gain true understanding and swim across the dreadful worldly ocean of vices.

**ਗੁਰਮੁਖਿ ਸਰ ਅਪਸਰ ਬਿਧਿ ਜਾਣੈ ॥**

A Guru's follower knows the way to act both in good and bad circumstances,

**ਗੁਰਮੁਖਿ ਪਰਵਿਰਤਿ ਨਰਵਿਰਤਿ ਪਛਾਣੈ ॥**

and Guru's follower recognizes what to grasp and what to let go.

**ਗੁਰਮੁਖਿ ਤਾਰੇ ਪਾਰਿ ਉਤਾਰੇ ॥**

The Guru's follower ferries others across the world ocean of vices.

**ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਨਿਸਤਾਰੇ ॥੩੧॥**

O' Nanak, a Guru's follower ferries many others across the world ocean of vices through the Guru's word. ||31||

**ਨਾਮੇ ਰਾਤੇ ਹਉਮੈ ਜਾਇ ॥**

One who is attuned to God's Name, his ego vanishes.

**ਨਾਮਿ ਰਤੇ ਸਚਿ ਰਹੇ ਸਮਾਇ ॥**

Those who are imbued with the love of God's Name, remain absorbed in Him

**ਨਾਮਿ ਰਤੇ ਜੋਗ ਜੁਗਤਿ ਬੀਚਾਰੁ ॥**

Those who are imbued with Naam, know the way of yoga (union with God) and the right understanding about it.

**ਨਾਮਿ ਰਤੇ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ ॥**

Those who are imbued with Naam, find the way to liberation from vices.

**ਨਾਮਿ ਰਤੇ ਤ੍ਰਿਭਵਣ ਸੇਝੀ ਹੋਇ ॥**

Those who are imbued with Naam, gain understanding about the three worlds.

**ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੩੨॥**

O' Nanak, those who are imbued with God's Name, always find peace. ||32||

**ਨਾਮਿ ਰਤੇ ਸਿਧ ਗੋਸਟਿ ਹੋਇ ॥**

The true Sidh Goashti (conversation with the adepts) takes place when the participants are imbued with Naam.

**ਨਾਮਿ ਰਤੇ ਸਦਾ ਤਪੁ ਹੋਇ ॥**

Being imbued with God's Name is the true penance.

**ਨਾਮਿ ਰਤੇ ਸਚੁ ਕਰਣੀ ਸਾਰੁ ॥**

Being imbued with Naam in itself is a truthful and sublime deed.

**ਨਾਮਿ ਰਤੇ ਗੁਣ ਗਿਆਨ ਬੀਚਾਰੁ ॥**

While being imbued with Naam, one comes to know God's virtues and wisdom.

**ਬਿਨੁ ਨਾਵੈ ਬੋਲੈ ਸਭੁ ਵੇਕਾਰੁ ॥**

Except for Naam, whatever one speaks is all useless.

**ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਕਉ ਜੈਕਾਰੁ ॥੩੩॥**

O' Nanak! I applaud those who are imbued with the love for God's Name. ||33||

**ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਪਾਇਆ ਜਾਇ ॥**

God's Name is received only from the perfect Guru.

**ਜੇਗ ਜੁਗਤਿ ਸਚਿ ਰਹੈ ਸਮਾਇ ॥**

To remain merged in the eternal God is the true way to unite with God (yoga).

**ਬਾਰਹ ਮਹਿ ਜੇਗੀ ਭਰਮਾਏ ਸੰਨਿਆਸੀ ਛਿਅ ਚਾਰਿ ॥**

But the yogis are lost in their twelve branches, and the ascetics in their ten sects.

**ਗੁਰ ਕੈ ਸਬਦਿ ਜੇ ਮਰਿ ਜੀਵੈ ਸੇ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥**

One who, through the Guru's word, subdues his worldly desires while still alive, finds the way to liberation from vices.

**ਬਿਨੁ ਸਬਦੈ ਸਭਿ ਦੂਜੈ ਲਾਗੇ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰਿ ॥**

By reflecting in your heart, you may see for yourself that without following the Guru's word, all are attached to duality (things other than God).

**ਨਾਨਕ ਵਡੇ ਸੇ ਵਡਭਾਗੀਜਿਨੀ ਸਚੁ ਰਖਿਆ ਉਰ ਧਾਰਿ ॥੩੪॥**

O' Nanak, blessed and very fortunate are those who have kept God enshrined in their hearts. ||34||

**ਗੁਰਮੁਖਿ ਰਤਨੁ ਲਹੈ ਲਿਵ ਲਾਇ ॥**

The Guru's follower receives the jewel-like Naam by remaining attuned to God.

**ਗੁਰਮੁਖਿ ਪਰਖੈ ਰਤਨੁ ਸੁਭਾਇ ॥**

The Guru's follower intuitively recognizes the worth of the jewel-like Naam.

**ਗੁਰਮੁਖਿ ਸਾਚੀ ਕਾਰ ਕਮਾਇ ॥**

The Guru's follower lives a truthful living (by doing righteous deeds).

**ਗੁਰਮੁਖਿ ਸਾਚੇ ਮਨੁ ਪਤੀਆਇ ॥**

A Guru's follower's mind remains pleased with the eternal God.

**ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਏ ਤਿਸੁ ਭਾਵੈ ॥**

When it pleases God, a Guru's follower comprehends the virtues of the incomprehensible God.

**ਨਾਨਕ ਗੁਰਮੁਖਿ ਚੇਟ ਨ ਖਾਵੈ ॥੩੫॥**

O' Nanak, a Guru's follower does not get struck by the vices. ||35||

**ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ॥**

The Guru's follower possesses the virtues of remembering God, giving in charity and purity of character.

**ਗੁਰਮੁਖਿ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥**

The Guru's follower remains focused on God.

**ਗੁਰਮੁਖਿ ਪਾਵੈ ਦਰਗਹ ਮਾਨੁ ॥**

A Guru's follower obtains honor in God's presence.

**ਗੁਰਮੁਖਿ ਭਉ ਭੰਜਨੁ ਪਰਧਾਨੁ ॥**

A Guru's follower realizes God, the destroyer of fear and Master of all.

**ਗੁਰਮੁਖਿ ਕਰਣੀ ਕਾਰ ਕਰਾਏ ॥**

A Guru's follower inspires others to follow the Guru's teachings, the only deed worth doing.

**ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਏ ॥੩੬॥**

O' Nanak, this is how the Guru's follower unites them with God. ||36||

### **ਗੁਰਮੁਖਿ ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ॥**

The essence of the Shastras, Simrities, and Vedas for a Guru's follower is to live by the Guru's teachings.

### **ਗੁਰਮੁਖਿ ਪਾਵੈ ਘਟਿ ਘਟਿ ਭੇਦ ॥**

A Guru's follower understands this secret that God resides in every heart.

### **ਗੁਰਮੁਖਿ ਵੈਰ ਵਿਰੋਧ ਗਵਾਵੈ ॥**

A Guru's follower eliminates all enmity or hostility.

### **ਗੁਰਮੁਖਿ ਸਗਲੀ ਗਣਤ ਮਿਟਾਵੈ ॥**

The Guru's follower writes off all the accounts of hostilities done by others.

### **ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਾਤਾ ॥**

The Guru's follower remains imbued with the love of God's Name.

### **ਨਾਨਕ ਗੁਰਮੁਖਿ ਖਸਮੁ ਪਛਾਤਾ ॥੩੭॥**

O' Nanak, this way the Guru's follower has recognized the Master-God. ||37||

### **ਬਿਨੁ ਗੁਰ ਭਰਮੈ ਆਵੈ ਜਾਇ ॥**

Without following the Guru's teachings, one wanders in Maya (worldly riches and power) and keeps going through the cycle of birth and death.

### **ਬਿਨੁ ਗੁਰ ਘਾਲ ਨ ਪਵਈ ਥਾਇ ॥**

Without following the Guru's teachings, one's effort does not succeed.

### **ਬਿਨੁ ਗੁਰ ਮਨੁਆ ਅਤਿ ਡੋਲਾਇ ॥**

Without following the Guru's teachings, one's mind is totally unsteady.

**ਬਿਨੁ ਗੁਰ ਤ੍ਰਿਪਤਿ ਨਹੀ ਬਿਖੁ ਖਾਇ ॥**

Without following the Guru's teachings, one is never satisfied and keeps indulging in worldly relishes, the poison for spiritual life.

**ਬਿਨੁ ਗੁਰ ਬਿਸੀਅਰੁ ਡਸੈ ਮਰਿ ਵਾਟ ॥**

Without following the Guru's teachings, one keeps getting stung by the snake-like worldly attachments and he spiritually dies without completing life's journey.

**ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਘਾਟੇ ਘਾਟ ॥੩੮॥**

O' Nanak, without the Guru, one suffers absolute loss in spiritual life. ||38||

**ਜਿਸੁ ਗੁਰੁ ਮਿਲੈ ਤਿਸੁ ਪਾਰਿ ਉਤਾਰੈ ॥**

One whom the Guru meets, the Guru ferries him across the world-ocean of vices,

**ਅਵਗਣ ਮੇਟੈ ਗੁਣਿ ਨਿਸਤਾਰੈ ॥**

removes his sins and saves him from vices by instilling virtues in him.

**ਮੁਕਤਿ ਮਹਾ ਸੁਖ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿ ॥**

By pondering over the Guru's word, one is blessed with the supreme bliss of freedom (from the bonds of Maya).

**ਗੁਰਮੁਖਿ ਕਦੇ ਨ ਆਵੈ ਹਾਰਿ ॥**

The Guru's follower never comes back after losing the game of life.

**ਤਨੁ ਹਟੜੀ ਇਹੁ ਮਨੁ ਵਣਜਾਰਾ ॥**

For a Guru's follower, this body is like a shop and the mind is like a trader.

**ਨਾਨਕ ਸਹਜੇ ਸਚੁ ਵਾਪਾਰਾ ॥੩੯॥**

O' Naank, this is where he intuitively deals in God's Name. ||39||



### **ਗੁਰਮੁਖਿ ਬਾਂਧਿਓ ਸੇਤੁ ਬਿਧਾਤੈ ॥**

The Gurmukh is like a bridge built by the creator to go over the worldly ocean of vices like the bridge of stones built by lord Rama across the sea.

### **ਲੰਕਾ ਲੂਟੀ ਦੈਤ ਸੰਤਾਪੈ ॥**

Just as lord Rama plundered Lanka, and punished the demons, similarly the Guru freed the devotee from the vices.

### **ਰਾਮਚੰਦਿ ਮਾਰਿਓ ਅਹਿ ਰਾਵਣੁ ॥**

Just as lord Ram Chand killed the arrogant king Raavan, similarly the Guru's follower eradicated his arrogance.

### **ਭੇਦੁ ਬਭੀਖਣ ਗੁਰਮੁਖਿ ਪਰਚਾਇਣੁ ॥**

Just as the secret told by Bhabhikhan (Ravan brother) proved useful in killing Ravana, similarly the Guru's teachings proved useful for killing ego.

### **ਗੁਰਮੁਖਿ ਸਾਇਰਿ ਪਾਹਣ ਤਾਰੇ ॥**

Just as lord Ram Chander made the stones float in the ocean

### **ਗੁਰਮੁਖਿ ਕੋਟਿ ਤੇਤੀਸ ਉਧਾਰੇ ॥੪੦॥**

similarly the Guru's follower has saved millions of beings through Naam.||40||

### **ਗੁਰਮੁਖਿ ਚੁਕੈ ਆਵਣ ਜਾਣੁ ॥**

One who follows the Guru's teachings, his cycle of birth and death ends.

### **ਗੁਰਮੁਖਿ ਦਰਗਹ ਪਾਵੈ ਮਾਣੁ ॥**

The Guru's follower receives honor in God's presence.

### **ਗੁਰਮੁਖਿ ਖੋਟੇ ਖਰੇ ਪਛਾਣੁ ॥**

The Guru's follower knows the difference between the good and the bad deeds.

**ਗੁਰਮੁਖਿ ਲਾਰੈ ਸਹਜਿ ਧਿਆਨੁ ॥**

The Guru's follower remains focused on God.

**ਗੁਰਮੁਖਿ ਦਰਗਹ ਸਿਫਤਿ ਸਮਾਇ ॥**

Through singing praise of God, the Guru's follower is accepted in His presence.

**ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੰਧੁ ਨ ਪਾਇ ॥੪੧॥**

O' Nanak, a Guru's follower faces no obstacle in his spiritual life. ||41||

**ਗੁਰਮੁਖਿ ਨਾਮੁ ਨਿਰੰਜਨ ਪਾਏ ॥**

The Guru's follower is blessed with the Name of the immaculate God.

**ਗੁਰਮੁਖਿ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ ॥**

Through the Guru's word, a Guru's follower burns away his ego.

**ਗੁਰਮੁਖਿ ਸਾਚੇ ਕੇ ਗੁਣ ਗਾਏ ॥**

A Guru's follower always sings praises of the eternal God.

**ਗੁਰਮੁਖਿ ਸਾਚੈ ਰਹੈ ਸਮਾਏ ॥**

The Guru's follower always remains absorbed in the eternal God.

**ਗੁਰਮੁਖਿ ਸਾਚਿ ਨਾਮਿ ਪਤਿ ਉਤਮ ਹੋਇ ॥**

For remaining absorbed in the eternal Name, the Guru's follower is highly honored.

**ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਗਲ ਭਵਣ ਕੀ ਸੋਝੀ ਹੋਇ ॥੪੨॥**

O' Nanak, a Guru's follower achieves the knowledge of all the worlds (he realizes that God pervades in the entire universe) ||42||

**ਕਵਣ ਮੂਲੁ ਕਵਣ ਮਤਿ ਵੇਲਾ ॥**

Yogies ask, what is the source of life, and what is the right time to receive divine wisdom?

**ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ ॥**

Who is your guru? Whose disciple are you?

**ਕਵਣ ਕਥਾ ਲੇ ਰਹਹੁ ਨਿਰਾਲੇ ॥**

What is that teaching by which you remain detached from the world?

**ਬੇਲੈ ਨਾਨਕੁ ਸੁਣਹੁ ਤੁਮ ਬਾਲੇ ॥**

Nanak says, the Yogis spoke like this, listen O' young man Nanak,

**ਏਸੁ ਕਥਾ ਕਾ ਦੇਇ ਬੀਚਾਰੁ ॥**

Give us your opinion on this topic,

**ਭਵਜਲੁ ਸਬਦਿ ਲੰਘਾਵਣਹਾਰੁ ॥੪੩॥**

how through the divine word, the Guru is capable of ferrying one across the dreadful worldly ocean of vices? ||43||

**ਪਵਨ ਅਰੰਭੁ ਸਤਿਗੁਰ ਮਤਿ ਵੇਲਾ ॥**

Guru Ji answers, the breath is the origin of life, and human life is the time to follow the teachings of the true Guru.

**ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ ॥**

The Divine word is my Guru, and my consciousness attuned to the divine word is the disciple.

**ਅਕਥ ਕਥਾ ਲੇ ਰਹਉ ਨਿਰਾਲਾ ॥**

I remain detached from Maya by singing the praises of the indescribable God.

**ਨਾਨਕ ਜੁਗਿ ਜੁਗਿ ਗੁਰ ਰੋਪਾਲਾ ॥**

Nanak says that the Divine-Guru is present in all ages.

**ਏਕੁ ਸਬਦੁ ਜਿਤੁ ਕਥਾ ਵੀਚਾਰੀ ॥**

It is only the Guru's word, through which the divine virtues can be reflected upon,

**ਗੁਰਮੁਖਿ ਹਉਮੈ ਅਗਨਿ ਨਿਵਾਰੀ ॥੪੪॥**

and the Guru's follower has eradicated the fire of egotism through the Guru's word. ||44||

**ਮੈਣ ਕੇ ਦੰਤ ਕਿਉ ਖਾਈਐ ਸਾਰੁ ॥**

Yogis ask, how can we eat iron with the teeth of wax i.e. how can we eradicate our vices with spiritually weak mind?

**ਜਿਤੁ ਗਰਬੁ ਜਾਇ ਸੁ ਕਵਣੁ ਆਹਾਰੁ ॥**

What is that (spiritual) food which eradicates ego?

**ਹਿਵੈ ਕਾ ਘਰੁ ਮੰਦਰੁ ਅਗਨਿ ਪਿਰਾਹਨੁ ॥**

When one's house is of snow and he is wearing a robe of fire, i.e. our mind is ferocious due to vices and the body is perishable,

**ਕਵਨ ਗੁਫਾ ਜਿਤੁ ਰਹੈ ਅਵਾਹਨੁ ॥**

then in what kind of cave can one live where the mind can remain in peace? i.e. remains calm while being surrounded by the fire like passions?

**ਇਤ ਉਤ ਕਿਸ ਕਉ ਜਾਣਿ ਸਮਾਵੈ ॥**

In whom, should one merge considering Him pervading everywhere?

**ਕਵਨ ਧਿਆਨੁ ਮਨੁ ਮਨਹਿ ਸਮਾਵੈ ॥੪੫॥**

What is that thought, which leads the mind to be absorbed in itself? ||45||

**ਹਉ ਹਉ ਮੈ ਮੈ ਵਿਚਹੁ ਖੇਵੈ ॥**

Guru Ji says, one who eradicates ego and self-conceit from within,

**ਦੂਜਾ ਮੇਟੈ ਏਕੋ ਹੋਵੈ ॥**

erases the sense of duality, and becomes one with God.

**ਜਗੁ ਕਰੜਾ ਮਨਮੁਖੁ ਗਾਵਾਰੁ ॥**

But the world is difficult and very painful for the self-willed fool.

**ਸਬਦੁ ਕਮਾਈਐ ਖਾਈਐ ਸਾਰੁ ॥**

Following the Guru's teachings is tough like eating the steel.

**ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੇ ਜਾਣੈ ॥**

One who believes that God is pervading both within and in the creation,

**ਨਾਨਕ ਅਗਨਿ ਮਰੈ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ॥੪੬॥**

the fire of his worldly desires is extinguished by living according to the true Guru's will. ||46||

**ਸਚ ਭੈ ਰਾਤਾ ਗਰਬੁ ਨਿਵਾਰੈ ॥**

Guru Ji says, one who is imbued with the fear of God, eradicates self-conceit from within,

**ਏਕੇ ਜਾਤਾ ਸਬਦੁ ਵੀਚਾਰੈ ॥**

he always reflects on the Guru's word, and has recognized God pervading everywhere.

**ਸਬਦੁ ਵਸੈ ਸਚੁ ਅੰਤਰਿ ਹੀਆ ॥**

One within whom the Guru's word resides, God manifests in his heart.

**ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਰੰਗਿ ਰੰਗੀਆ ॥**

Being imbued with God's love, his body and mind become calm.

**ਕਾਮੁ ਕ੍ਰੋਧੁ ਬਿਖੁ ਅਗਨਿ ਨਿਵਾਰੇ ॥**

He eradicates the vicious fire of lust and anger from within,

**ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਧਿਆਰੇ ॥੪੭॥**

and he remains under glance of grace of the beloved God, says Nanak. ||47||

**ਕਵਨ ਮੁਖਿ ਚੰਦੁ ਹਿਵੈ ਘਰੁ ਛਾਇਆ ॥**

Yogis ask, how can one keep one's mind cool and calm like the moon?

**ਕਵਨ ਮੁਖਿ ਸੂਰਜੁ ਤਪੈ ਤਪਾਇਆ ॥**

How can the blazing sun of knowledge remain enlightening the mind?

**ਕਵਨ ਮੁਖਿ ਕਾਲੁ ਜੋਹਤ ਨਿਤ ਰਹੈ ॥**

How can death stop keeping a constant watch on us?

**ਕਵਨ ਬੁਧਿ ਗੁਰਮੁਖਿ ਪਤਿ ਰਹੈ ॥**

What is that intellect, by which the Guru's follower's honor is preserved?

**ਕਵਨੁ ਜੋਧੁ ਜੋ ਕਾਲੁ ਸੰਘਾਰੈ ॥**

Who is that warrior, who conquers the fear of death?

**ਬੇਲੈ ਬਾਣੀ ਨਾਨਕੁ ਬੀਚਾਰੈ ॥੪੮॥**

Yogis asked Nanak to ponder over and reply to the above questions. ||48||

**ਸਬਦੁ ਭਾਖਤ ਸਸਿ ਜੋਤਿ ਅਪਾਰਾ ॥**

Guru Ji answers, while uttering the Guru's word, our moon like-mind becomes enlightened with the infinite light of divine wisdom.

**ਸਸਿ ਘਰਿ ਸੂਰੁ ਵਸੈ ਮਿਟੈ ਅੰਧਿਆਰਾ ॥**

Then the sun like divine wisdom comes to reside in the moon-like mind, and the darkness of ignorance is dispelled.

**ਸੁਖੁ ਦੁਖੁ ਸਮ ਕਰਿ ਨਾਮੁ ਅਧਾਰਾ ॥**

When considering both pain and pleasure as the same, one makes Naam as his only support,

**ਆਪੇ ਪਾਰਿ ਉਤਾਰਣਹਾਰਾ ॥**

then God Himself ferries him across the dreadful worldly ocean of vices.

**ਗੁਰ ਪਰਚੈ ਮਨੁ ਸਾਚਿ ਸਮਾਇ ॥**

When a person starts believing the Guru's word, then his mind remains absorbed in the eternal God.

**ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਕਾਲੁ ਨ ਖਾਇ ॥੪੯॥**

Nanak supplicates, then even the fear of death does not consume him. ||49||

**ਨਾਮ ਤਤੁ ਸਭ ਹੀ ਸਿਰਿ ਜਾਪੈ ॥**

Meditating on the essence of God's Name seems to be the most sublime deed.

**ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਕਾਲੁ ਸੰਤਾਪੈ ॥**

Without remembering God's Naam, one is tortured by sorrow and fear of death.

**ਤਤੇ ਤਤੁ ਮਿਲੈ ਮਨੁ ਮਾਨੈ ॥**

When the absolute truth of God's Name becomes manifest, then the mortal's mind becomes appeased with that truth.

**ਦੂਜਾ ਜਾਇ ਇਕਤੁ ਘਰਿ ਆਨੈ ॥**

When the sense of duality goes away, then the mortal's mind comes to dwell within the self, the home of God.

**ਬੋਲੈ ਪਵਨਾ ਗਗਨੁ ਗਰਜੈ ॥**

In that state, the divine word vibrates and resonates in the spiritually elevated mind.

**ਨਾਨਕ ਨਿਹਚਲੁ ਮਿਲਣੁ ਸਹਜੈ ॥੫੦॥**

and then firm union with God happens intuitively, says Nanak. ||50||

**ਅੰਤਰਿ ਸੁੰਨੈ ਬਾਹਰਿ ਸੁੰਨੈ ਤ੍ਰਿਭਵਣ ਸੁੰਨ ਮਸੁੰਨੈ ॥**

Guru Ji says, God is deep within as well as outside us; God and God alone is pervading in all the three worlds.

**ਚਉਥੇ ਸੁੰਨੈ ਜੇ ਨਰੁ ਜਾਣੈ ਤਾ ਕਉ ਪਾਪੁ ਨ ਪੁੰਨੈ ॥**

One who realizes God upon reaching the fourth state (higher spiritual status), he is not affected by vice or virtue.

**ਘਟਿ ਘਟਿ ਸੁੰਨ ਕਾ ਜਾਣੈ ਭੇਉ ॥**

One who understands the mystery of God who pervades within each heart,

**ਆਦਿ ਪੁਰਖੁ ਨਿਰੰਜਨ ਦੇਉ ॥**

he becomes the embodiment of the al l pervading, the immaculate God.

**ਜੇ ਜਨੁ ਨਾਮ ਨਿਰੰਜਨ ਰਾਤਾ ॥**

One who is imbued with the Name of the immaculate God,

**ਨਾਨਕ ਸੇਈ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥੫੧॥**

becomes the embodiment of God, says Nanak. ||51||

**ਸੁੰਨੋ ਸੁੰਨੁ ਕਹੈ ਸਭੁ ਕੇਈ ॥**

Yogis ask, everybody talks about that state of mind, where no thoughts arise.

**ਅਨਹਤ ਸੁੰਨੁ ਕਹਾ ਤੇ ਹੋਈ ॥**

How can this stable state of absolute void (where no thoughts arise) be achieved?

**ਅਨਹਤ ਸੁੰਨਿ ਰਤੇ ਸੇ ਕੈਸੇ ॥**

What kind of people are imbued in the stable state of absolute void

**ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸ ਹੀ ਜੈਸੇ ॥**

Guru Ji replies, they become like God, from whom they have originated.



**ਓਇ ਜਨਮਿ ਨ ਮਰਹਿ ਨ ਆਵਹਿ ਜਾਹਿ ॥**

They do not go through births and deaths; their cycle of birth and death ceases,

**ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਹਿ ॥੫੨॥**

Nanak says, through the Guru's teachings, they direct their minds towards righteous thinking. ||52||

**ਨਉ ਸਰ ਸੁਭਰ ਦਸਵੈ ਪੂਰੇ ॥**

When by achieving control over the nine openings (control over the senses) of the body, their tenth gate opens, they become perfect (state of union with God);

**ਤਹ ਅਨਹਤ ਸੁੰਨ ਵਜਾਵਹਿ ਤੂਰੇ ॥**

In that state, they hear the music of nonstop melodies emanating from the imperishable Void as if they are playing the musical instruments.

**ਸਾਚੈ ਰਾਚੇ ਦੇਖਿ ਹਜੂਰੇ ॥**

Beholding God ever-present around them, they are immersed in His love.

**ਘਟਿ ਘਟਿ ਸਾਚੁ ਰਹਿਆ ਭਰਪੂਰੇ ॥**

They experience that God is pervading in each and every heart.

**ਗੁਪਤੀ ਬਾਣੀ ਪਰਗਟੁ ਹੋਇ ॥**

One to whom this secret divine word is revealed,

**ਨਾਨਕ ਪਰਖਿ ਲਏ ਸਚੁ ਸੋਇ ॥੫੩॥**

he understands the worth of the eternal God's Name, says Nanak. ||53||

**ਸਹਜ ਭਾਇ ਮਿਲੀਐ ਸੁਖੁ ਹੋਵੈ ॥**

Guru Ji says, we find peace only when we realize God while staying serene.

**ਗੁਰਮੁਖਿ ਜਾਗੈ ਨੀਦ ਨ ਸੇਵੈ ॥**

A Guru's follower always remains alert to the false worldly allurements and does not fall in the slumber of Maya.

**ਸੁੰਨ ਸਬਦੁ ਅਪਰੰਪਰਿ ਧਾਰੈ ॥**

The divine word of the praises of the infinite God keeps that person focused on Him.

**ਕਹਤੇ ਮੁਕਤੁ ਸਬਦਿ ਨਿਸਤਾਰੈ ॥**

By uttering the Guru's word, one saves oneself and liberates others as well.

**ਗੁਰ ਕੀ ਦੀਖਿਆ ਸੇ ਸਚਿ ਰਾਤੇ ॥**

Those who practice the Guru's teachings, are imbued with God's love.

**ਨਾਨਕ ਆਪੁ ਗਵਾਇ ਮਿਲਣ ਨਹੀ ਭ੍ਰਾਤੇ ॥੫੪॥**

Nanak says, those who eradicate their self-conceit realize God, the doubt of their mind vanishes ||54||

**ਕੁਬੁਧਿ ਚਵਾਵੈ ਸੇ ਕਿਤੁ ਠਾਇ ॥**

Yogis ask, is there any place for the one who talks with evil thoughts?

**ਕਿਉ ਤਤੁ ਨ ਬੁਝੈ ਚੇਟਾ ਖਾਇ ॥**

Why doesn't one realize the essence of reality and keeps suffering?

**ਜਮ ਦਰਿ ਬਾਧੇ ਕੇਇ ਨ ਰਾਖੈ ॥**

Guru Ji says, no one can protect the one who is bound at the door of the demon of death (on the evil path in life),

**ਬਿਨੁ ਸਬਦੈ ਨਾਹੀ ਪਤਿ ਸਾਖੈ ॥**

and without following the Guru's word one has no honor and trust.

**ਕਿਉ ਕਰਿ ਬੁਝੈ ਪਾਵੈ ਪਾਰੁ ॥**

Yogis ask, how can one realize the truth, and cross over the world-ocean?

**ਨਾਨਕ ਮਨਮੁਖਿ ਨ ਬੁਝੈ ਗਵਾਰੁ ॥੫੫॥**

Nanak says, the foolish self-willed person doesn't understand.||55||

**ਕੁਬੁਧਿ ਮਿਟੈ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿ ॥**

Guru Ji says, evil thoughts are erased by reflecting on the Guru's word.

**ਸਤਿਗੁਰੁ ਭੇਟੈ ਮੇਖ ਦੁਆਰ ॥**

One who meets the true Guru and follows his teachings, finds the way to freedom from vices..

**ਤਤੁ ਨ ਚੀਨੈ ਮਨਮੁਖੁ ਜਲਿ ਜਾਇ ॥**

The self-willed person does not understand the essence of reality, and keeps getting burnt by evil instincts.

**ਦੁਰਮਤਿ ਵਿਛੁੜਿ ਚੇਟਾ ਖਾਇ ॥**

His evil intellect separates him from God and he suffers.

**ਮਾਨੈ ਹੁਕਮੁ ਸਭੇ ਗੁਣ ਗਿਆਨ ॥**

But the one who follows the Guru's teachings, is blessed with all virtues and spiritual wisdom.

**ਨਾਨਕ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ॥੫੬॥**

Nanak says, he is honored in the presence of God. ||56||

**ਸਾਚੁ ਵਖਰੁ ਧਨੁ ਪਲੈ ਹੋਇ ॥**

Guru Ji says, one who possesses the true wealth of God's Name,

**ਆਪਿ ਤਰੈ ਤਾਰੇ ਭੀ ਸੋਇ ॥**

he crosses over the world-ocean of vices, and carries others across with him.

**ਸਹਜਿ ਰਤਾ ਬੁਝੈ ਪਤਿ ਹੋਇ ॥**

Remaining absorbed in a state of poise, that person understands the reality and receives honor.

**ਤਾ ਕੀ ਕੀਮਤਿ ਕਰੈ ਨ ਕੇਇ ॥**

No one can estimate the worth of such a person.

**ਜਹ ਦੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਇ ॥**

Wherever such a person looks, he experiences God pervading there.

**ਨਾਨਕ ਪਾਰਿ ਪਰੈ ਸਚ ਭਾਇ ॥੫੭॥**

Nanak says, by doing what pleases God, such a person crosses over the worldly ocean of vices. ||57||

**ਸੁ ਸਬਦ ਕਾ ਕਹਾ ਵਾਸੁ ਕਥੀਅਲੇ ਜਿਤੁ ਤਰੀਐ ਭਵਜਲੁ ਸੰਸਾਰੇ ॥**

Yogis ask, where does that word abide through which we can swim across the dreadful worldly ocean of vices?

**ਤ੍ਰੈ ਸਤ ਅੰਗੁਲ ਵਾਈ ਕਹੀਐ ਤਿਸੁ ਕਹੁ ਕਵਨੁ ਅਧਾਰੇ ॥**

It is said that when exhaled, the breath spans a distance of ten fingers from the nostrils, what is the support of this breath?

**ਬੇਲੈ ਖੇਲੈ ਅਸਥਿਰੁ ਹੋਵੈ ਕਿਉ ਕਰਿ ਅਲਖੁ ਲਖਾਏ ॥**

How can the mind, which speaks and amuses within us, become stable; how it can comprehend the incomprehensible God?

**ਸੁਣਿ ਸੁਆਮੀ ਸਚੁ ਨਾਨਕੁ ਪ੍ਰਣਵੈ ਅਪਣੇ ਮਨ ਸਮਝਾਏ ॥**

Nanak submits, listen O' Yogi, this is how I have instructed my mind,

**ਗੁਰਮੁਖਿ ਸਬਦੇ ਸਚਿ ਲਿਵ ਲਾਗੈ ਕਰਿ ਨਦਰੀ ਮੇਲਿ ਮਿਲਾਏ ॥**

One who focuses on the eternal God through the Guru's word, bestowing grace, God unites that person with Himself.

**ਆਪੇ ਦਾਨਾ ਆਪੇ ਬੀਨਾ ਪੂਰੈ ਭਾਗਿ ਸਮਾਏ ॥੫੮॥**

God Himself is omniscient; one with good fortune merges in Him. ||58||

**ਸੁ ਸਬਦ ਕਉ ਨਿਰੰਤਰਿ ਵਾਸੁ ਅਲਖੰ ਜਹ ਦੇਖਾ ਤਹ ਸੇਈ ॥**

That divine word continuously dwells in all and everywhere; the divine word is the invisible God Himself and wherever I look, I see that word all over.

**ਪਵਨ ਕਾ ਵਾਸਾ ਸੁੰਨ ਨਿਵਾਸਾ ਅਕਲ ਕਲਾ ਧਰ ਸੇਈ ॥**

Just as God pervades everywhere, so does the divine word; God and the divine word of His praises are the same.

**ਨਦਰਿ ਕਰੇ ਸਬਦੁ ਘਟ ਮਹਿ ਵਸੈ ਵਿਚਹੁ ਭਰਮੁ ਗਵਾਏ ॥**

One on whom God bestows grace, the divine word becomes enshrined in his heart and he dispells his doubt from within.

**ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਨਾਮੇ ਮੰਨਿ ਵਸਾਏ ॥**

His body, mind, and speech become immaculate, and he enshrines only God's Name in his mind.

**ਸਬਦਿ ਗੁਰੂ ਭਵਸਾਗਰੁ ਤਰੀਐ ਇਤ ਉਤ ਏਕੇ ਜਾਣੈ ॥**

We swim across the dreadful worldly ocean of vices through the Guru's word; one who swims across knows that God pervades everywhere.

**ਚਿਹਨੁ ਵਰਨੁ ਨਹੀ ਛਾਇਆ ਮਾਇਆ ਨਾਨਕ ਸਬਦੁ ਪਛਾਣੈ ॥੫੯॥**

Nanak says, one who recognizes the divine word, he is no longer affected by Maya and he loses his sense of separate identity (from God). ||59||

**ਤ੍ਰੈ ਸਤ ਅੰਗੁਲ ਵਾਈ ਅਉਧੁ ਸੁੰਨ ਸਚੁ ਆਹਾਰੇ ॥**

O' yogi, God is the support of the exhaled breath, which extends a distance of ten fingers from the nostrils.

**ਗੁਰਮੁਖਿ ਬੋਲੈ ਤਤੁ ਬਿਰੇਲੈ ਚੀਨੈ ਅਲਖ ਅਪਾਰੇ ॥**

The Guru's follower who utters the divine word, he contemplates the essence of reality and gets to understand the incomprehensible and infinite God.

**ਤ੍ਰੈ ਗੁਣ ਮੇਟੈ ਸਬਦੁ ਵਸਾਏ ਤਾ ਮਨਿ ਚੁਕੈ ਅਹੰਕਾਰੋ ॥**

When one enshrines the Guru's word in his mind, then he eradicates the three traits of Maya (vice, virtue, and power), and dispels ego from his mind.

**ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੇ ਜਾਣੈ ਤਾ ਹਰਿ ਨਾਮਿ ਲਗੈ ਪਿਆਰੋ ॥**

When he realizes that the same God is residing both within the mind and the creation, then he falls in love with God's Name.

**ਸੁਖਮਨਾ ਇੜਾ ਪਿੰਗੁਲਾ ਬੁਝੈ ਜਾ ਆਪੇ ਅਲਖੁ ਲਖਾਏ ॥**

When the incomprehensible God reveals Himself to him, then he finds out the truth about the so called Sukhmana, Irra, and Pingala, the breathing channels.

**ਨਾਨਕ ਤਿਹੁ ਤੇ ਉਪਰਿ ਸਾਚਾ ਸਤਿਗੁਰ ਸਬਦਿ ਸਮਾਏ ॥੬੦॥**

Nanak says, then he understands that God is above the three channels of breath, and it is through the true Guru's word that one merges in Him. ||60||

**ਮਨ ਕਾ ਜੀਉ ਪਵਨੁ ਕਥੀਅਲੇ ਪਵਨੁ ਕਹਾ ਰਸੁ ਖਾਈ ॥**

Yogis ask, it is said that breath of life is the support of the mind; but how does the breath of life itself survive? (who supports the breath)?

**ਗਿਆਨ ਕੀ ਮੁਦ੍ਰਾ ਕਵਨੁ ਅਉਧੁ ਸਿਧ ਕੀ ਕਵਨੁ ਕਮਾਈ ॥**

What is the way to receive divine wisdom, and what is the achievement of the perfect yogi?

**ਬਿਨੁ ਸਬਦੈ ਰਸੁ ਨ ਆਵੈ ਅਉਧੁ ਹਉਮੈ ਪਿਆਸ ਨ ਜਾਈ ॥**

O' yogi, the breath (spiritual life) does not get sustenance without the Guru's word and the yearning for ego does not go away.

**ਬਦਿ ਰਤੇ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਪਾਇਆ ਸਾਚੇ ਰਚੇ ਅਘਾਈ ॥**

Those who are imbued with the love of the Guru's word, receive the ambrosial essence and remain satiated in God's Name.

**ਕਵਨ ਬੁਧਿ ਜਿਤੁ ਅਸਥਿਰੁ ਰਹੀਐ ਕਿਤੁ ਭੋਜਨਿ ਤ੍ਰਿਪਤਾਸੈ ॥**

Yogis ask, what is that wisdom through which the mind can always remain stable, and with what kind of food is the mind satiated?

**ਨਾਨਕ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ ਜਾਪੈ ਸਤਿਗੁਰ ਤੇ ਕਾਲੁ ਨ ਗ੍ਰਾਸੈ ॥੬੧॥**

Nanak answers, through the true Guru's teachings, sorrow and pleasure seem alike and the fear of death does not afflict the mind. ||61||

**ਰੰਗਿ ਨ ਰਾਤਾ ਰਸਿ ਨਹੀ ਮਾਤਾ ॥**

If one is neither imbued with God's love and nor is elated with the bliss of Naam,

**ਬਿਨੁ ਗੁਰ ਸਬਦੈ ਜਲਿ ਬਲਿ ਤਾਤਾ ॥**

without following the Guru's word, he remains frustrated and consumed in worldly desires.

**ਬਿੰਦੁ ਨ ਰਾਖਿਆ ਸਬਦੁ ਨ ਭਾਖਿਆ ॥**

One who has not chanted the Guru's word, has not become a celibate

**ਪਵਨੁ ਨ ਸਾਧਿਆ ਸਚੁ ਨ ਅਰਾਧਿਆ ॥**

One who has not remembered God, has not gained control of his breath.

**ਅਕਥ ਕਥਾ ਲੇ ਸਮ ਕਰਿ ਰਹੈ ॥**

If one lives a balanced life by singing the praises of the incomprehensible God,

**ਤਉ ਨਾਨਕ ਆਤਮ ਰਾਮ ਕਉ ਲਹੈ ॥੬੨॥**

only then he realizes the all-pervading God, says Nanak. ||62||

**ਗੁਰ ਪਰਸਾਦੀ ਰੰਗੇ ਰਾਤਾ ॥**

One who is imbued with the love of God through the Guru's grace,

**ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਸਾਚੇ ਮਾਤਾ ॥**

drinks the nectar of Naam and remains elated in the love of God.

**ਗੁਰ ਵੀਚਾਰੀ ਅਗਨਿ ਨਿਵਾਰੀ ॥**

One who has become thoughtful through the Guru's word, has quenched the fire of his worldly desires.

**ਅਪਿਉ ਪੀਓ ਆਤਮ ਸੁਖ ਧਾਰੀ ॥**

He has partaken the ambrosial nectar of Naam and has received celestial peace.

**ਸਚੁ ਅਰਾਧਿਆ ਗੁਰਮੁਖਿ ਤਰੁ ਤਾਰੀ ॥**

O' Yogi, lovingly remember God by following the Guru's teaching and swim across the worldly ocean of vices.

**ਨਾਨਕ ਬੁਝੈ ਕੇ ਵੀਚਾਰੀ ॥੬੩॥**

O' Nanak, only a rare thoughtful person understands it. ||63||

**ਇਹੁ ਮਨੁ ਮੈਗਲੁ ਕਹਾ ਬਸੀਅਲੇ ਕਹਾ ਬਸੈ ਇਹੁ ਪਵਨਾ ॥**

Yogis ask, where does this intoxicated elephant-like mind dwells, and where does this breath reside,

**ਕਹਾ ਬਸੈ ਸੁ ਸਬਦੁ ਅਉਧੁ ਤਾ ਕਉ ਚੁਕੈ ਮਨ ਕਾ ਭਵਨਾ ॥**

and O' yogi (Nanak), where does that Guru's word reside through which the mind's wanderings cease?

**ਨਦਰਿ ਕਰੇ ਤਾ ਸਤਿਗੁਰੁ ਮੇਲੇ ਤਾ ਨਿਜ ਘਰਿ ਵਾਸਾ ਇਹੁ ਮਨੁ ਪਾਏ ॥**

Guru Ji answers, if God bestows grace, He unites one with the true Guru; then by following the Guru's teachings, his mind becomes stable within the self.

**ਆਪੈ ਆਪੁ ਖਾਇ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਏ ॥**

When the individual conquers his egotism, he becomes immaculate, and his wandering mind is restrained.

**ਕਿਉ ਮੂਲੁ ਪਛਾਣੈ ਆਤਮੁ ਜਾਣੈ ਕਿਉ ਸਸਿ ਘਰਿ ਸੂਰੁ ਸਮਾਵੈ ॥**

Yogis ask, how can one recognize God, the source of the world and how can one know his own self? How can the ignorant mind be enlightened?



**ਗੁਰਮੁਖਿ ਹਉਮੈ ਵਿਚਹੁ ਖੇਵੈ ਤਉ ਨਾਨਕ ਸਹਜਿ ਸਮਾਵੈ ॥੬੪॥**

Nanak answers, when one eradicates his ego through the Guru's teachings, and then he merges in the state of poise? ||64||

**ਇਹੁ ਮਨੁ ਨਿਹਚਲੁ ਹਿਰਦੈ ਵਸੀਅਲੇ ਗੁਰਮੁਖਿ ਮੂਲੁ ਪਛਾਣਿ ਰਹੈ ॥**

Guru Ji answers, when one realizes God, the source of all, by following the Guru's teachings, then becoming stable, this mind dwells in the heart itself.

**ਨਾਭਿ ਪਵਨੁ ਘਰਿ ਆਸਣਿ ਬੈਸੈ ਗੁਰਮੁਖਿ ਖੇਜਤ ਤਤੁ ਲਹੈ ॥**

The breathing process starts from the navel; one finds the essence of reality by searching through the Guru's teachings.

**ਸੁ ਸਬਦੁ ਨਿਰੰਤਰਿ ਨਿਜ ਘਰਿ ਆਛੈ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਸੁ ਸਬਦਿ ਲਹੈ ॥**

That all pervading divine word, when manifests in one's heart, then through that divine word, he realizes the supreme light of God pervading the three worlds.

**ਖਾਵੈ ਦੂਖ ਭੂਖ ਸਾਚੇ ਕੀ ਸਾਚੇ ਹੀ ਤ੍ਰਿਪਤਾਸਿ ਰਹੈ ॥**

As one's yearning for uniting with God multiplies, his sorrows keep vanishing and he remains satiated with His Name.

**ਅਨਹਦ ਬਾਣੀ ਗੁਰਮੁਖਿ ਜਾਣੀ ਬਿਰਲੇ ਕੇ ਅਰਥਾਵੈ ॥**

Only a rare follower of the Guru has known and understood the non-stop melody of the divine word.

**ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਭਾਖੈ ਸਚਿ ਰਪੈ ਰੰਗੁ ਕਬਹੂ ਨ ਜਾਵੈ ॥੬੫॥**

Nanak says, the one who has understood it, he lovingly remembers God and remains imbued with His love which never fades. ||65||

**ਜਾ ਇਹੁ ਹਿਰਦਾ ਦੇਹ ਨ ਹੋਤੀ ਤਉ ਮਨੁ ਕੈਠੈ ਰਹਤਾ ॥**

Yogis ask, When this heart and body did not exist, where did the mind reside?

**ਨਾਭਿ ਕਮਲ ਅਸਥੰਭੁ ਨ ਹੋਤੇ ਤਾ ਪਵਨੁ ਕਵਨ ਘਰਿ ਸਹਤਾ ॥**

When there was no support of the lotus-like navel, then in which home did the life's breath reside?

**ਰੂਪੁ ਨ ਹੋਤੇ ਰੇਖ ਨ ਕਾਈ ਤਾ ਸਬਦਿ ਕਹਾ ਲਿਵ ਲਾਈ ॥**

When there was no form or figure, then where did the divine word reside?

**ਰਕਤੁ ਬਿੰਦੁ ਕੀ ਮੜੀ ਨ ਹੋਤੀ ਮਿਤਿ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥**

When this body, made of mother's blood and father's sperm, did not exist, then the extent and worth of God's virtues could not be evaluated?

**ਵਰਨੁ ਭੇਖੁ ਅਸਰੂਪੁ ਨ ਜਾਪੀ ਕਿਉ ਕਰਿ ਜਾਪਸਿ ਸਾਚਾ ॥**

How can God, whose color, form or feature is not visible, be known?

**ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਇਬ ਤਬ ਸਾਚੇ ਸਾਚਾ ॥੬੬॥**

Nanak says, the detached one who is imbued with the love of God seems to experience God present now and forever. ||66||

**ਹਿਰਦਾ ਦੇਹ ਨ ਹੋਤੀ ਅਉਧੁ ਤਉ ਮਨੁ ਸੁੰਨਿ ਰਹੈ ਬੈਰਾਗੀ ॥**

Guru Ji answers, when the heart and the body did not exist; O Yogi, then the detached mind resided in the intangible God.

**ਨਾਭਿ ਕਮਲੁ ਅਸਥੰਭੁ ਨ ਹੋਤੇ ਤਾ ਨਿਜ ਘਰਿ ਬਸਤਉ ਪਵਨੁ ਅਨਰਾਗੀ ॥**

When there was no support of the lotus-like navel, then imbued with God's love the life's breath remained in its own home, the eternal God.

**ਰੂਪੁ ਨ ਰੇਖਿਆ ਜਾਤਿ ਨ ਹੋਤੀ ਤਉ ਅਕੁਲੀਣਿ ਰਹਤਉ ਸਬਦੁ ਸੁ ਸਾਰੁ ॥**

When there was no form, shape or social class, then that sublime divine word resided in God who has no lineage.

**ਗਉਨੁ ਗਗਨੁ ਜਬ ਤਬਹਿ ਨ ਹੋਤਉ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਆਪੇ ਨਿਰੰਕਾਰੁ ॥**

When there was neither earth nor sky, then the formless God, the light of all the three worlds, was all by Himself.

**ਵਰਨੁ ਭੇਖੁ ਅਸਰੂਪੁ ਸੁ ਏਕੇ ਏਕੇ ਸਬਦੁ ਵਿਡਾਣੀ ॥**

At that time, the color of the universe, garb and form were embodied in one God, and He was also in the form of astonishing divine word.

**ਸਾਚ ਬਿਨਾ ਸੁਚਾ ਕੇ ਨਾਹੀ ਨਾਨਕ ਅਕਥ ਕਹਾਣੀ ॥੬੭॥**

O' Nanak, without realizing God, whose real form cannot be described, no one is pure. ||67||

**ਕਿਤੁ ਕਿਤੁ ਬਿਧਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਕਿਤੁ ਕਿਤੁ ਦੁਖਿ ਬਿਨਸਿ ਜਾਈ ॥**

Yogis ask, O' man, in what ways this world is created, how it suffers and then how it perishes?

**ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ ਪਾਈ ॥**

Guru Ji answers, O' man, this mortal world comes into existence due to egotism, and suffers upon forsaking God's Name.

**ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਗਿਆਨੁ ਤਤੁ ਬੀਚਾਰੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ ॥**

One who follows Guru's teachings, reflects on the essence of divine wisdom and thus burns away his ego through the divine word,

**ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲੁ ਬਾਣੀ ਸਾਚੈ ਰਹੈ ਸਮਾਏ ॥**

his body, mind, and speech become immaculate and he remains absorbed in the eternal God.

**ਨਾਮੇ ਨਾਮਿ ਰਹੈ ਬੈਰਾਗੀ ਸਾਚੁ ਰਖਿਆ ਉਰਿ ਧਾਰੇ ॥**

Such a detached person remains absorbed in God's Name, and always keeps God enshrined in his heart.

**ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਜੋਗੁ ਕਦੇ ਨ ਹੋਵੈ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰੇ ॥੬੮॥**

Nanak says, union with God can never happen without remembering Him with adoration; you may ponder over it in your heart and see for yourself.||68||

**ਗੁਰਮੁਖਿ ਸਾਚੁ ਸਬਦੁ ਬੀਚਾਰੈ ਕੋਇ ॥**

Guru Ji says, only a rare person follows the Guru's teachings and reflects on the divine word.

**ਗੁਰਮੁਖਿ ਸਚੁ ਬਾਣੀ ਪਰਗਟੁ ਹੋਇ ॥**

God manifests in his heart through the Guru's divine word.

**ਗੁਰਮੁਖਿ ਮਨੁ ਭੀਜੈ ਵਿਰਲਾ ਬੁਝੈ ਕੋਇ ॥**

The mind of the Guru's follower is completely imbued with the love of God, but only a rare person understands this thing.

**ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥**

The Guru's follower resides in his own heart, the abode of God.

**ਗੁਰਮੁਖਿ ਜੋਗੀ ਜੁਗਤਿ ਪਛਾਣੈ ॥**

One who follows the Guru's teachings is a true Yogi and he knows the way to Yoga, the union with God.

**ਗੁਰਮੁਖਿ ਨਾਨਕ ਏਕੇ ਜਾਣੈ ॥੬੯॥**

Nanak says, the Guru's follower knows only one God (who pervades everywhere). ||69||

**ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜੋਗੁ ਨ ਹੋਈ ॥**

Union with God does not happen without following the true Guru's teachings.

**ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਕੋਈ ॥**

Without meeting the true Guru and following his teachings, liberation from vices is not achieved.

**ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਨਾਮੁ ਪਾਇਆ ਨ ਜਾਇ ॥**

Naam is not received without meeting and following the true Guru's teachings.

**ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਦੁਖੁ ਪਾਇ ॥**

One endures great agony without meeting and following the true Guru's teachings.

**ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਗਰਬਿ ਗੁਬਾਰਿ ॥**

Without meeting and following the true Guru's teachings, one remains in the pitch darkness of spiritual ignorance and ego.

**ਨਾਨਕ ਬਿਨੁ ਗੁਰ ਮੁਆ ਜਨਮੁ ਹਾਰਿ ॥੭੦॥**

O' Nanak, without following the Guru's teachings, one spiritually deteriorates and loses the game of life. ||70||

**ਗੁਰਮੁਖਿ ਮਨੁ ਜੀਤਾ ਹਉਮੈ ਮਾਰਿ ॥**

The Guru's follower has conquered his mind by eradicating the ego.

**ਗੁਰਮੁਖਿ ਸਾਚੁ ਰਖਿਆ ਉਰ ਧਾਰਿ ॥**

The Guru's follower has enshrined God in his heart.

**ਗੁਰਮੁਖਿ ਜਗੁ ਜੀਤਾ ਜਮਕਾਲੁ ਮਾਰਿ ਬਿਦਾਰਿ ॥**

The Guru's follower has won over the world by eradicating the fear of death,

**ਗੁਰਮੁਖਿ ਦਰਗਹ ਨ ਆਵੈ ਹਾਰਿ ॥**

A Guru's follower does not arrive in God's presence after losing the game of life.

**ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਏ ਸੁੇ ਜਾਣੈ ॥**

One whom God unites with Him through the Guru; he alone understands this.

**ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਪਛਾਣੈ ॥੭੧॥**

O' Nanak, the Guru's follower realizes God through the Guru's word. ||71||

**ਸਬਦੈ ਕਾ ਨਿਬੇੜਾ ਸੁਣਿ ਤੂ ਅਉਧੂ ਬਿਨੁ ਨਾਵੈ ਜੋਗੁ ਨ ਹੋਈ ॥**

O' yogi, listen, the conclusion of the entire conversation is that union with God does not happen without lovingly remembering God's Name.

**ਨਾਮੇ ਰਾਤੇ ਅਨਦਿਨੁ ਮਾਤੇ ਨਾਮੈ ਤੇ ਸੁਖੁ ਹੋਈ ॥**

Those who are imbued with Naam, always remain elated; celestial peace prevails through Naam.

**ਨਾਮੈ ਹੀ ਤੇ ਸਭੁ ਪਰਗਟੁ ਹੋਵੈ ਨਾਮੇ ਸੇਝੀ ਪਾਈ ॥**

Everything becomes manifest through Naam and true understanding is attained only through Naam.

**ਬਿਨੁ ਨਾਵੈ ਭੇਖ ਕਰਹਿ ਬਹੁਤੇਰੇ ਸਚੈ ਆਪਿ ਖੁਆਈ ॥**

Forsaking Naam, those who wear numerous holy garbs, the eternal God Himself has strayed them from the righteous path of life.

**ਸਤਿਗੁਰ ਤੇ ਨਾਮੁ ਪਾਈਐ ਅਉਧੁ ਜੋਗ ਜੁਗਤਿ ਤਾ ਹੋਈ ॥**

O' yogi, Naam is received only from the true Guru, only then the yoga or union with God is achieved.

**ਕਰਿ ਬੀਚਾਰੁ ਮਨਿ ਦੇਖਹੁ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਮੁਕਤਿ ਨ ਹੋਈ ॥੭੨॥**

Nanak says, think about it in your mind and you will realize that freedom from vices is not attained without lovingly remembering God. ||72||

**ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਤੂਹੈ ਜਾਣਹਿ ਕਿਆ ਕੇ ਆਖਿ ਵਖਾਣੈ ॥**

O' God! You alone know Your state and extent; what can anybody else say to describe it?

**ਤੂ ਆਪੇ ਗੁਪਤਾ ਆਪੇ ਪਰਗਟੁ ਆਪੇ ਸਭਿ ਰੰਗ ਮਾਣੈ ॥**

You, by Yourself remain unmanifest, and on Your own become manifest; You Yourself enjoy all pleasures.

**ਸਾਧਿਕ ਸਿਧ ਗੁਰੁ ਬਹੁ ਚੇਲੇ ਖੋਜਤ ਫਿਰਹਿ ਫੁਰਮਾਣੈ ॥**

As per Your will, numerous pious people like the seekers, adepts, gurus and their disciples are wandering around searching for You.

**ਮਾਗਹਿ ਨਾਮੁ ਪਾਇ ਇਹ ਭਿਖਿਆ ਤੇਰੇ ਦਰਸਨ ਕਉ ਕੁਰਬਾਣੈ ॥**

They beg for Your Name, and by getting blessed by Your grace, they feel dedicated to You for getting glimpse of You.

**ਅਬਿਨਾਸੀ ਪ੍ਰਭਿ ਖੇਲੁ ਰਚਾਇਆ ਗੁਰਮੁਖਿ ਸੋਝੀ ਹੋਈ ॥**

The eternal God has staged this play, and the Guru's follower understands it.

**ਨਾਨਕ ਸਭਿ ਜੁਗ ਆਪੇ ਵਰਤੈ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥੭੩॥੧॥**

O' Nanak, God Himself pervades through all the ages, and there is no one else like Him. ||73||1||

## ਅਰਦਾਸ

Prayer

### ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫ਼ਤਹਿ ॥

God is One. All victory is of the Wondrous Guru (God).

### ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਸਹਾਇ।

May the respected sword (God in the form of the Destroyer of evil doers) help us!

### ਵਾਰ ਸ੍ਰੀ ਭਗੌਤੀ ਜੀ ਕੀ ਪਾਤਸ਼ਾਹੀ ੧੦॥

Ode of the respected sword recited by the Tenth Guru.

### ਪ੍ਰਿਥਮ ਭਗੌਤੀ ਸਿਮਰਿ ਕੈ ਗੁਰ ਨਾਨਕ ਲਈ ਧਿਆਇ ॥

First remember the sword (God in the form of Destroyer of evil doers); then remember Nanak (dwell on his spiritual contribution).

### ਫਿਰ ਅੰਗਦ ਗੁਰ ਤੇ ਅਮਰਦਾਸੁ ਰਾਮਦਾਸੈ ਹੋਈ ਸਹਾਇ ॥

Then remember and meditate upon Guru Angad, Guru Amar Das and Guru Ram Das; May they help us! (dwell on their spiritual contribution)

### ਅਰਜਨ ਹਰਗੋਬਿੰਦ ਨੇ ਸਿਮਰੋ ਸ੍ਰੀ ਹਰਿਰਾਇ ॥

Remember and meditate upon Guru Arjan, Guru Hargobind and Respected Guru Har Rai. (dwell on their spiritual contribution)

### ਸ੍ਰੀ ਹਰਿਕ੍ਰਿਸ਼ਨ ਧਿਆਈਐ ਜਿਸ ਡਿਠੈ ਸਭਿ ਦੁਖ ਜਾਇ ॥

Remember and meditate upon respected Guru Har Krishan, by having the sight of whom, all pains vanish. (dwell on their spiritual contribution)

### ਤੇਗ ਬਹਾਦਰ ਸਿਮਰਿਐ ਘਰ ਨਉ ਨਿਧਿ ਆਵੈ ਧਾਇ ॥

Remember Guru Tegh Bahadur and then nine sources of spiritual wealth will come hastening to your home.

**ਸਭ ਥਾਂਈ ਹੋਇ ਸਹਾਇ॥**

Oh God! kindly help us everywhere by *showing us the path*.

**ਦਸਵਾਂ ਪਾਤਸ਼ਾਹ ਸ੍ਰੀ ਗੁਰੂ ਗੋਬਿੰਦ ਸਿੰਘ ਸਾਹਿਬ ਜੀ! ਸਭ ਥਾਂਈ ਹੋਇ ਸਹਾਇ॥**

Remember the respected Tenth Guru Gobind Singh (*dwell on his spiritual contribution*). Oh God! kindly help us everywhere by *showing us the path*.

**ਦਸਾਂ ਪਾਤਸ਼ਾਹੀਆਂ ਦੀ ਜੋਤ ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ ਜੀ ਦੇ ਪਾਠ ਦੀਦਾਰ ਦਾ ਧਿਆਨ ਧਰ ਕੇ  
ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!**

Think and meditate upon the divine light of the Ten Kings contained in the respected Guru Granth Sahib and turn your thoughts to the divine teachings of and get pleasure by the sight of Guru Granth Sahib; Utter Wahe Guru (*Wondrous God*)!

**ਪੰਜਾਂ ਪਿਆਰਿਆਂ, ਚੌਹਾਂ ਸਾਹਿਬਜ਼ਾਦਿਆਂ, ਚਾਲ੍ਹੀਆਂ ਮੁਕਤਿਆਂ, ਹਠੀਆਂ ਜਪੀਆਂ, ਤਪੀਆਂ,  
ਜਿਨ੍ਹਾਂ ਨਾਮ ਜਪਿਆ, ਵੰਡ ਛਕਿਆ, ਦੇਗ ਚਲਾਈ, ਤੇਗ ਵਾਹੀ, ਦੇਖ ਕੇ ਅਣਡਿੱਠ ਕੀਤਾ,  
ਤਿਨ੍ਹਾਂ ਪਿਆਰਿਆਂ, ਸਚਿਆਰਿਆਂ ਦੀ ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ, ਖਾਲਸਾ ਜੀ ! ਬੋਲੋ ਜੀ  
ਵਾਹਿਗੁਰੂ!**

Think of the deeds of the Five Beloved Ones, of the four sons (*of Guru Gobind Singh*); of the Forty Martyrs; of the brave Sikhs of indomitable determination; of the devotees steeped in the colour of the Naam; of those who were absorbed in the Naam; of those who remembered the Naam and shared their food in companionship; of those who started free kitchens; of those who wielded their swords (*for preserving truth*); of those who overlooked others shortcomings; All the aforesaid were pure and truly devoted ones; Utter Wahe Guru (*Wondrous God*)!

**ਜਿਨ੍ਹਾਂ ਸਿੰਘਾਂ ਸਿੰਘਣੀਆਂ ਨੇ ਧਰਮ ਹੇਤ ਸੀਸ ਦਿੱਤੇ, ਬੰਦ ਬੰਦ ਕਟਾਏ, ਖੋਪਰੀਆਂ ਲੁਹਾਈਆਂ,  
ਚਰਖੜੀਆਂ ਤੇ ਚੜੇ, ਆਰਿਆਂ ਨਾਲ ਚਿਰਾਏ ਗਏ, ਗੁਰਦੁਆਰਿਆਂ ਦੀ ਸੇਵਾ ਲਈ  
ਕੁਰਬਾਨੀਆਂ ਕੀਤੀਆਂ, ਧਰਮ ਨਹੀਂ ਹਾਰਿਆ, ਸਿੱਖੀ ਕੇਸਾਂ ਸੁਆਸਾਂ ਨਾਲ ਨਿਬਾਹੀ, ਤਿਨ੍ਹਾਂ ਦੀ  
ਕਮਾਈ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਖਾਲਸਾ ਜੀ! ਬੋਲੋ ਜੀ ਵਾਹਿਗੁਰੂ!**

Think of and remember the unique service rendered by those brave Sikh men as well as women, who sacrificed their heads but did not surrender



their Sikh Religion; Who got themselves cut to pieces from each of the joints of the body; Who got their scalps removed; Who were tied and rotated on the wheels and broken into pieces; Who were cut by saws; Who were flayed alive; Who sacrificed themselves to upkeep the dignity of the Gurdwaras; Who did not abandon their Sikh faith; Who kept their Sikh Religion and saved their long hair till their last breath; Utter Wahe Guru (Wondrous God)!

**ਪੰਜਾਂ ਤਖਤਾਂ, ਸਰਬੱਤ ਗੁਰਦੁਆਰਿਆਂ ਦਾ ਧਿਆਨ ਧਰ ਕੇ ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!**

Turn your thoughts to all of the seats of Sikh Religion and all the Gurdwaras; utter Wahe Guru (*Wondrous God*)!

**ਪ੍ਰਿਥਮੇ ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੀ ਅਰਦਾਸ ਹੈ ਜੀ, ਸਰਬੱਤ ਖਾਲਸਾ ਜੀ ਕੇ ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ, ਵਾਹਿਗੁਰੂ ਚਿਤ ਆਵੇ, ਚਿੱਤ ਆਵਨ ਕਾ ਸਦਕਾ ਸਰਬ ਸੁਖ ਹੋਵੇ।**

First the entire respected Khalsa make this supplication that may they meditate on Your Name; and may all pleasures and comforts come through such meditation.

**ਜਹਾਂ ਜਹਾਂ ਖਾਲਸਾ ਜੀ ਸਾਹਿਬ, ਤਹਾਂ ਤਹਾਂ ਰਛਿਆ ਰਿਆਇਤ, ਦੇਗ ਤੇਗ ਫ਼ਤਹਿ, ਬਿਰਦ ਕੀ ਪੈਜ, ਪੰਥ ਕੀ ਜੀਤ, ਸ੍ਰੀ ਸਾਹਿਬ ਜੀ ਸਹਾਇ, ਖਾਲਸੇ ਜੀ ਕੇ ਬੋਲ ਬਾਲੇ, ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!**

Wherever respected Khalsa is present, give Your protection and grace; May the free kitchen and sword never fail; Maintain the honour of your devotees; Confer victory upon the Sikh people; May the respected sword always come to our assistance; May the Khalsa always get honours; Utter Wahe Guru (Wondrous God)!

**ਸਿੱਖਾਂ ਨੂੰ ਸਿੱਖੀ ਦਾਨ, ਕੇਸ ਦਾਨ, ਰਹਿਤ ਦਾਨ, ਬਿਬੇਕ ਦਾਨ, ਵਿਸਾਹ ਦਾਨ, ਭਰੋਸਾ ਦਾਨ, ਦਾਨਾਂ ਸਿਰ ਦਾਨ, ਨਾਮ ਦਾਨ, ਸ੍ਰੀ ਅੰਮ੍ਰਿਤਸਰ ਜੀ ਦੇ ਇਸ਼ਨਾਨ, ਚੌਕੀਆਂ, ਝੰਡੇ, ਬੁੰਗੇ, ਜੁਗੋ ਜੁਗ ਅਟੱਲ, ਧਰਮ ਕਾ ਜੈਕਾਰ, ਬੋਲੇ ਜੀ ਵਾਹਿਗੁਰੂ!!!**

Kindly confer upon the Sikhs the gift of Sikhism, the gift of long hair, the gift of observing Sikh laws, the gift of divine knowledge, the gift of firm faith, the gift of belief and the biggest gift of Name. O God! May the choirs,

the mansion and the banners exist forever; may the truth ever triumph;  
utter Wahe Guru (*Wondrous God*)!

**ਸਿੱਖਾਂ ਦਾ ਮਨ ਨੀਵਾਂ, ਮਤ ਉੱਚੀ ਮਤ ਦਾ ਰਾਖਾ ਆਪ ਵਾਹਿਗੁਰੂ।**

May the minds of all the Sikhs remain humble and their wisdom exalted; O  
God! You are the protector of wisdom.

**ਹੇ ਨਿਮਾਣਿਆਂ ਦੇ ਮਾਣ, ਨਿਤਾਣਿਆਂ ਦੇ ਤਾਣ, ਨਿਓਟਿਆਂ ਦੀ ਓਟ, ਸੱਚੇ ਪਿਤਾ, ਵਾਹਿਗੁਰੂ!  
ਆਪ ਦੇ ਹਜ਼ੂਰ.....ਦੀ ਅਰਦਾਸ ਹੈ ਜੀ।**

O True Father, Wahe Guru! you are the honour of the meek, the Power of  
the helpless ones, the shelter of the shelterless, we humbly make prayer in  
your presence.....(*substitute the occasion or prayer made here*).

**ਅੱਖਰ ਵਾਧਾ ਘਾਟਾ ਭੁੱਲ ਚੁੱਕ ਮਾਫ ਕਰਨੀ। ਸਰਬੱਤ ਦੇ ਕਾਰਜ ਰਾਸ ਕਰਨੇ।**

Kindly pardon our errors and shortcomings in reciting the above Prayer.  
Kindly fulfill the objects of all.

**ਸੇਈ ਪਿਆਰੇ ਮੇਲ, ਜਿਨ੍ਹਾਂ ਮਿਲਿਆਂ ਤੇਰਾ ਨ ਚਿੱਤਆਵੇ। ਨਾਨਕ ਨਾਮ ਚੜ੍ਹਦੀ ਕਲਾ, ਤੇਰੇ  
ਭਾਣੇ ਸਰਬੱਤ ਦਾ ਭਲਾ।**

Kindly cause us to meet those true devotees by meeting whom, we may  
remember and meditate upon Your Name. O God! through the True Guru  
Nanak, may Your Name be exalted, and may all prosper according to Your  
will.

**ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖ਼ਾਲਸਾ, ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ**

The Khalsa belongs to God; all victory is the victory of God.

## Philosophy for the Journey

Philosophy of Sikhism is characterized by logic, comprehensiveness and its "without frills" approach to the spiritual and material world. Its theology is marked by simplicity. In Sikh ethics there is no conflict between the individual's duty to the self and that towards society (sangat).

Sikhism is the youngest world religion founded by Guru Nanak some 500 years ago. It emphasizes the belief in One Supreme Being and the Creator (Waheguru) of the universe. It offers a simple straight path to eternal bliss and spreads a message of love and universal brotherhood. Sikhism is strictly a monotheistic faith and recognizes God as the only One who is not subject to limits of time or space. Sikhism believes that there is only one God, who is the Creator, Sustainer, Destroyer and does not take human form. The theory of incarnation has no place in Sikhism. It does not attach any value to gods and goddesses and other deities.

In Sikhism the ethics and religion go together. One must inculcate moral qualities and practice virtues in everyday life in order to step towards spiritual development. Qualities such as honesty, compassion, generosity, patience and humility can only be built up by efforts and perseverance. The lives of our Great Gurus are a source of inspiration in this direction.

The Sikh religion teaches that the goal of human life is to break the cycle of birth and death and merge with God. This can be accomplished by following the teachings of the Guru, meditation on the Holy Name (Naam) and performance of acts of service and charity.

Naam Marg emphasizes daily devotion to the remembrance of God. One has to control the five feelings, viz., Kam (Desire), Krodh (anger), Loabh (greed), Moh (worldly attachment) and Ahankar (pride) to achieve salvation. The rituals and routine practices like fasting and pilgrimage, omens and austerities are rejected in Sikh religion. The goal of human life is to merge with God and this is accomplished by following the teachings of Guru Granth Sahib. Sikhism emphasizes Bhagti Marg or the path of devotion. It does, however, recognize the importance of Gian Marg (Path of Knowledge) and

Karam Marg (Path of Action). It lays greatest stress on the need for earning God's Grace in order to reach the spiritual goal.

Sikhism is a modern, logical, and practical religion. It believes that normal family-life (Grahast) is no barrier to salvation. Celibacy or renunciation of the world is not necessary to achieve salvation. It is possible to live detached in the midst of worldly ills and temptations. A devotee must live in the world and yet keep his head above the usual tension and turmoil. He must be a scholarly soldier, and saint for God.

Sikhism is a cosmopolitan and a "secular religion" and thus rejects all distinctions based on caste, creed, race or sex. It believes all human beings are equal in the eyes of God. The Gurus stressed on equality of women and rejected female infanticide and Sati (widow burning) practice. They also actively propagated widow remarriage and rejected purdah system (women wearing veils). In order to keep the mind focused on Him one must meditate on the holy Name (Naam) and perform the acts of service and charity. It is considered honorable to earn one's livelihood through honest work (Kirat Karna) and not by begging or dishonest means. Vand Chhakna, sharing with others, is also a social responsibility. The individual is expected to help those in need, through the Daswandh (10% of his earnings). Seva, community service is also an integral part of Sikhism. The free community kitchen (langar) found at every gurdwara and open to people of all religions is one expression of this community service.

Sikh religion advocates optimism and hope. It does not accept the ideology of pessimism. The Gurus believed that this life has a purpose and a goal. It offers an opportunity for self and God realization. Moreover man is responsible for his own actions. He cannot claim immunity from the results of his actions. He must therefore be very vigilant in what he does.

The Sikh Scripture, Guru Granth Sahib, is the Eternal Guru. This is the only religion which has given the Holy Book the status of a religious preceptor. There is no place for a living human Guru (Dehdhari) in Sikh religion.

## Role Of Women

The principles of Sikhism state that women have the same souls as men and possess an equal right to cultivate their spirituality. They can lead religious congregations, take part in the Akhand Path (the continuous recitation of the Holy Scriptures), perform *Kirtan* (congregational singing of hymns), work as Granthis (priests). They can participate in all religious, cultural, social, and secular activities. Sikhism was the first major world religions giving equality to men and women. Guru Nanak, preached gender-based equality, and the gurus who succeeded him encouraged women to take a full part in all the activities of Sikh worship and practice.

**The Guru Granth Sahib states,**

***"Women and men, all are created by God. All this is God's play. Says Nanak, all thy creation is good and Holy" -SGGS p.304***

Sikh history has recorded the role of women portraying them as equal in service, devotion, sacrifice, and bravery to men. Many examples of women's moral dignity, service, and self-sacrifice are written in the Sikh tradition.

According to Sikhism, men and women are two sides of the same coin. In the system of interrelations and interdependence where man takes birth from woman, and woman is born of man's seed. According to Sikhism a man cannot feel secure and complete in his life without a woman, and a man's success is related to the love and support of the woman who shares her life with him, and vice versa. Guru Nanak said:

***"[it] is a woman who keeps the race going" and that we should not "consider woman cursed and condemned, [when] from woman are born leaders and kings." SGGS Page 473.***

**Salvation:** An important point to raise is whether a religion considers women capable of achieving salvation, realisation of God here or the highest spiritual realm. The Guru Granth Sahib states,

***“In all beings is the Lord pervasive, the Lord pervades all forms male and female” (Guru Granth Sahib, p.605).***

From the above statement from the Guru Granth Sahib, the light of God rests equally with both sexes. Both men and women can therefore attain equally salvation by following Guru’s teachings. In many religions, a woman is considered a hindrance to man’s spirituality, but not in Sikhism. The Guru rejects this. In ‘Current Thoughts on Sikhism’, Alice Basarke states,

***“the first Guru put woman on a par with man...woman was not a hindrance to man, but a partner in serving God and seeking salvation”.***

**Marriage:** Guru Nanak recommended *grhastha*—the life of a householder, Instead of celibacy and renunciation, Husband and wife were equal partners and fidelity was enjoined upon both. In the sacred verses, domestic happiness is presented as a cherished ideal and marriage provided a running metaphor for the expression of love for the Divine. Bhai Gurdas, poet of early Sikhism and an authoritative interpreter of the Sikh doctrine, pays high tribute to women. He says:

***“A woman, is the favourite in her parental home, loved dearly by her father and mother. In the home of her in-laws, she is the pillar of the family, the guarantee of its good fortune... Sharing in spiritual wisdom and enlightenment and with noble qualities endowed, a woman, the other half of man, escorts him to the door of liberation.” (Varan, V.16)***

**Equal Status:** To ensure equal status between men and women, the Gurus made no distinction between the sexes in matters of initiation, instruction or participation in *sangat* (holy fellowship) and *pangat* (eating together) activities. According to Sarup Das Bhalla, Mahima Prakash, Guru Amar Das disfavoured the use of the veil by women. He assigned women to supervise some communities in disciples and preached against the custom of *sati*. Sikh history records the names of several women, such as Mata Gujri Mai Bhago, Mata Sundari, Rani Sahib Kaur, Rani Sada Kaur and Maharani Jind Kaur, who played important roles in the events of their time

**Education:** Education is considered very important in Sikhism. It is the key to anyone's success. It is a process of personal development and it is the reason why the 3rd Guru set up many schools. The Guru Granth Sahib states, ***"All divine knowledge and contemplation is obtained through the Guru"*** (Guru Granth Sahib, p.831). Education for all is essential and everyone must work to be the best they can be. Fifty two of the Sikh missionaries sent out by the 3rd Guru were women. In, 'The Role and Status of Sikh Women', Dr Mohinder Kaur Gill writes, ***"Guru Amar Das was convinced that no teachings can take root until and unless they are accepted by women folk"***.

**Restrictions on Clothes:** Apart from requiring women not to wear a veil, Sikhism makes a simple yet very important statement regarding dress code. This applies to all Sikhs regardless of gender. The Guru Granth Sahib states, ***"Avoid wearing those clothes in which the body is uncomfortable and mind is filled with evil thoughts."*** SGGs, Page 16

Thus, the Sikhs will realise what type of clothes fill the mind with evil thoughts and should avoid them. Sikh women are expected to defend themselves with Kirpan (sword) and others, this is unique for women because it is the first time in history when women were expected to defend themselves and they are not expected to be dependent on men for physical protection.

**SGGS Quotes:** ***"In the earth and in the sky, I do not see any second. Among all the women and the men, His Light is shining. " Sggs Page 223. From woman, man is born; within woman, man is conceived; to woman he is engaged and married. Woman becomes his friend; through woman, the future generations come. When his woman dies, he seeks another woman; to woman he is bound. So why call her bad? From her, kings are born. From woman, woman is born; without woman, there would be no one at all. Guru Nanak, SGGs Page 473***

**In regard to dowry:** "O my Lord, give me thy name as my wedding gift and dowry." Shri Guru Ram Das ji, Page 78, line 18 SGGs

**Regarding the practice of Purdah:** "Stay, stay, O daughter-in-law - do not cover your face with a veil. In the end, this shall not bring you even half a shell. The one before you used to veil her face; do not follow in her footsteps. The only merit in veiling your face is that for a few days, people will say, "What a noble bride has come". Your veil shall be true only if you skip, dance and sing the Glorious praises of God. -P. 484, SGGS

**Women and indeed all souls were strongly encouraged to lead a spiritual life: "Come, my dear sisters and spiritual companions; hug me close in your embrace. Let's join together, and tell stories of our All-powerful Husband Lord."-Guru Nanak, pg 17, SGGS.**

**"Friend, all other wear ruins happiness, the wear that to the limbs is torment, and with foul thinking fills the mind"-SGGS Page 16.**



## Importance Of Turban

Turban is and has always been an inseparable part of a Sikh. Since about 1500 A.D and the time of Guru Nanak, the founder of Sikhism, Sikhs have been wearing the turban.

The turban or "*pagri*" often shortened to "*pag*" or "*dastar*" are different words in various dialect for the same article. All these words refer to the garment worn by both men and women to cover their heads. It is a headdress consisting of a long scarf-like single piece of cloth wound round the head or sometimes an inner "hat" or patka. Traditionally in India, the turban was only worn by men of high status in society; men of low status or of lower castes were not allowed to wear a turban.

Although the keeping of unshorn hair was mandated by Guru Gobind Singh as one of the Five K's or five articles of faith, it has long been closely associated with Sikhism since the very beginning of Sikhi in 1469. Sikhism is the only religion in the world in which wearing a turban is mandatory for all adult males. Vast majority of people who wear turbans in the Western countries are Sikhs. The Sikh *pagdi* is also called *dastar*. '*Dastar*' is a Persian word. It means 'Hand of God' implying His Blessing.

Sikhs are famous for their many and distinctive turbans. Traditionally, the turban represents respectability, and has long been an item once reserved for nobility only. During the Mughal domination of India, only the Muslims were allowed to wear a turban. All non-muslims were strictly barred from wearing one.

Guru Gobind Singh, in defiance of this infringement by the Mughals asked all of his Sikhs to wear the turban. This was to be worn in recognition of the high moral standards that he had charted for his Khalsa followers. He wanted his Khalsa to be distinct and be determined "to stand out from the rest of the world". He wanted them to follow the unique path that had been set out by the Sikh Gurus. Thus, a turbaned Sikh has always stood out from the crowd, as the Guru intended; for he wanted his 'Saint-Soldiers' to not only be easily recognizable, but easily found as well.

When a Sikh man or woman dons a turban, the turban ceases to be just a band of cloth; for it becomes one and the same with the Sikh's head. The turban, as well as the four other articles of faith worn by Sikhs, has an

immense spiritual and temporal significance. While the symbolism associated with wearing a turban are many — sovereignty, dedication, self-respect, courage and piety, but!, the main reason that Sikhs wear a turban is to show--their love, obedience and respect for the founder of the Khalsa Guru Gobind Singh. The above high-lighted words need to be replaced by something else. Could be 'reasons for'

*"The turban is our Guru's gift to us. It is how we crown ourselves as the Singhs and Kauras who sit on the throne of commitment to our own higher consciousness. For men and women alike, this projective identity conveys royalty, grace, and uniqueness. It is a signal to others that we live in the image of Infinity and are dedicated to serving all. The turban doesn't represent anything except complete commitment. When you choose to stand out by tying your turban, you stand fearlessly as one single person standing out from six billion people. It is a most outstanding act."*

# Humility key Essence In Your Journey

Humility is an important aspect of Sikhism. According to this, Sikhs must bow in humility before God. Humility or Nimrata, in Punjabi are closely related words. **Nimrata** is a virtue that is vigorously promoted in Gurbani. The translation of this Punjabi word is "**Humility**", "**Benevolence**" or "**Humbleness.**" Someone whose mind is not distracted by the thought that he or she is better or more important than someone. Problem area - not a correct sentence above

This is an important quality for all humans to nurture and one that is an essential part of a Sikh's mind set and this quality must accompany the Sikh at all times. The other four qualities in the Sikh arsenal are: *Truth (Sat), Contentment (Santokh), Compassion (Daya) and Love(Pyaar)*. These five qualities are essential to a Sikh and it is their duty to meditate and recite Gurbani to inculcate these virtues and make them a part of their personality.

## **What Gurbani tells us:**

"The fruit of humility is intuitive peace and pleasure. With Humility they continue to meditate on God, the Treasure of excellence. The God-conscious being is steeped in humility. One whose heart is mercifully blessed with abiding humility. Sikhism deal Humility as begging bowl before the god,"

## **Guru Nanak, First Guru Of Sikhism:**

*"Listening and believing with love and humility in your mind cleanse yourself with the Name, at the sacred shrine deep within."- SGGS Page 4.*

*"Make contentment your ear-rings, humility your begging bowl, and meditation the ashes you apply to your body."-SGGS Page 6.*

*"In the realm of humility, the Word is Beauty. Forms of incomparable beauty are fashioned there." SGGS Page 8.*

*"Modesty, humility and intuitive understanding are my mother-in-law and father-in-law" -SGGS Page 152.*

# Journey towards Spirituality

Guru Granth Sahib is an eternal living Guru, a poetic composition of Sikh Gurus, Hindu and Muslim Saints. The compilation is a gift from God through them to all mankind. The vision in the Guru Granth Sahib is of a society based on Divine justice without oppression of any kind. While the Granth acknowledges and respects the scriptures of Hinduism and Islam, it does not imply a moral reconciliation with either of these religions. In Guru Granth Sahib women are highly respected with equal roles as men.

Women have the same souls as men and thus possess an equal right to cultivate their spirituality with equal chance of achieving liberation. Women can participate in all religious, cultural, social, and secular activities including leading religious congregations. Sikhism advocates equality, social justice, service to humanity, and tolerance for other religions. The essential message of Sikhism is spiritual devotion and reverence of God at all times while practicing the ideals of compassion, honesty, humility and generosity in everyday life. The three core tenets of the Sikh religion are meditating and remembering God, Working for Honest living and sharing with others.

Congratulations for making an effort to go on this Spiritual Journey for the soul. The translation can never be close to original, especially when the complete Guru Granth Sahib is in poetry and the use of metaphors makes the task exceedingly difficult. In the Divine message, Hindu & Muslim mythological stories are often used Pralahad , Harnakash, laxmi, Brahma etc. Please do not read them literally but understand their underlying message. The focus is on the fact that God is one and to have union with Him is the goal of human life.

This work has been done over years by several volunteers, to get to you the Divine message in your language. If you have any questions, please feel free to email [walnut@gmail.com](mailto:walnut@gmail.com) and we would love to join you on this journey.