

Guru Tegh Bahadur Ji's Compositions-
A Revelation of Truth

S.J.S. Pall

Acknowledgement

Guru Tegh Bahadur Ji, the ninth Guru of Sikhs is known in history as *Dharam Di Chadar* or *Hindi Di Chadar*, meaning thereby that he is the protector of India and the protector of religion. In fact he was both, the protector of India as well as the protector of religion. He protected the country by protecting the Hindus living in the country at that time who were being terrorized by Aurangzeb, that time ruler of the country. Guru Ji saved their lives as well as religion. By taking a stand for the protection of Hindu religion, he took the stand for the protection of every religion and the right of the people to profess their respective religion in their own way. Senapati Ji, a renowned poet of in the court of Sri Guru Gobind Singh Ji even called the ninth Master as "*Srishti Di Chadar*", meaning, the protector of humanity. This is also true because Guru Ji sacrificed his life for the protection of a fundamental right of the people, the right to follow one's faith with all its rituals and formalities. This right is now recognized all over the world as one of the human rights which is protected by the respective governments.

When Kes Parchar Sambhal Sanstha decided to celebrate the 400th Birth Anniversary of Sri Guru Tegh Bahadur Ji, they decided not to organize any function, because of corona pandemic, but to reach the people with a message of the Guru through social and print media. Whereas an essay competition was organized by using social media, a publication on the life and the compositions of Guru Ji was planned to be distributed free of charge both in the print form as well as e-book form. The Sanstha was kind enough to entrust the duty of writing about Guru Ji and his holy words to me. Thus, this book has been written by me on this special occasion with the hope that the prospective readers will be enlightened through it about the life and compositions of the great Master. I acknowledge my gratitude to my wife, children and other associates who proved to be a sources of inspiration for me to render this service. I am also grateful to all the persons who helped me in writing and getting the book printed for this occasion. S. Kamaljeet Singh and Sh. Satish Kumar rendered

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Life and Teachings of Guru Ji

Guru Tegh Bahadur Ji, the 9th in the line of Guru Nanak, was the youngest of the 5 sons of the 6th Guru, Guru Hargobind Sahib. The name of his mother was Nanaki Ji. The Guru was born on Baisakh Vadi 5, 1678 Bk/1st April 1621 AD at Amritsar. His original name was Tiyag Mal. This name was in conformity with his temperament. The Guru had a contemplative bent of mind from his very childhood and was fond of music and poetry. His mystical temperament is reflected in his compositions. Shri Tegh Bahadur Ji spent earlier years of his life at Amritsar, where he was trained by Baba Buddha Ji in the martial arts of archery and horsemanship. Bhai Gurdas was his tutor for the study of scriptures. Shri Tegh Bahadur Ji had also taken part in the battle of Kartarpur, and it is said that it was because of his skill and valour shown in this battle that he was given the name of Tegh Bahadur, meaning thereby the Master of the Sword.

Shifting from Amritsar

When Guru Hargobind Sahib shifted from Amritsar, first to Kartarpur and then to Kiratpur. Tegh Bahadur Ji accompanied him and remained under the spiritual guidance of his father till 1644. He was married to Gujari Ji on 4th Feb., 1633 at Kartarpur. Gujari was the daughter of one Lal Chand of Lakhnaur near Ambala, who had migrated and settled at Kartarpur. Guru Tegh Bahadur had only one son, named, Gobind Rai, who later on became the 10th Guru, Guru Gobind Singh. When the 6th Guru left for his heavenly abode by passing on his succession to Sri Har Rai Ji, Tegh Bahadur Ji shifted to Bakala with his family. He started living there spending most of his time in meditation at a secluded place in the house. When the 8th Guru, Guru Harkrishan Ji, before leaving this world referred to him as his successor, a good number of people started pouring in at Bakala to find out the worthy successor. Since nobody knew as who will be the successor of Guru Harkrishan, 22 imposters set up their *Gaddies* (seats) and each one of them claimed that he was the real Guru. The Masands of these artificial Gurus misled the people and took them to their

respective camps for collecting money. This made the situation so confusing for the people that the discovery of the true Guru became a vexed question.

Makhan Shah Lubana's discovering of the Guru

When Makhan Shah Lubana, a devotee of the house of the Guru reached Bakala, he also found it difficult to reach the real Guru. Makhan Shah was a trader. It is believed that once his ship was caught in a storm and at that time he had thought that when he will Visit the guru, he will make an offering of 500 gold coins. It may be mentioned here that the devotees at that time were keeping 1/10th of their income i.e. *Daswand* to be presented to the guru for religious purposes. Thus, when Makhan Shah Lubana reached Bakala, he also like others, got considerably confused. He started paying obeisance and offering two Gold *mohars* to each of the 22 Gurus sitting there. When he did not feel satisfied, on enquiries, he came to know that there was another saintly soul sitting inside the house separately, but not making any claim. Makhan Shah went to this saintly personality, who was Tegh Bahadur, and bowed before him after placing in front of him the two gold *mohars*, as he had done in case of others. Shri Tegh Bahadur Ji blessed him, but said that how is it that his offering was considerably short of what he had promised when he was in trouble. Hearing these words, Makhan Shah immediately went upstairs and began shouting from the house-top: "*Guru Ladho Re, Guru Ladho Re*" (That the Guru is found). This announcement diverted the people from the imposters to the real Guru, the successor of Guru Harkrishan Sahib, the 9th Master on the spiritual throne of Guru Nanak.

This discovery made most of the imposters flee from there. However, Dhir Mall's men attacked Guru Tegh Bahadur Ji's house and ransacked it. There was retaliation from Makhan Shah and other followers of the 9th Guru. Guru remained peaceful and allowed Dhir Mall to take whatever he wanted including his copy of the Holy Book. Guru Tegh Bahadur Ji was formally anointed as Guru on 11th August 1664.

Guru Ji's tours for Dharam Parchar

Guru Tegh Bahadur had been touring extensively for the propagation of Sikh religion even before his becoming the Guru.

After his takeover, on the request of Makhan Shah, he decided to visit among many other places, the holy city of Amritsar, which was his birthplace also. The Guru wanted to visit Sri Harmandir Sahib to pay his obeisance, but he was not allowed to enter by the possessors of the Shrine. The Guru then sat outside the *Parikarma* at which place now exists Gurdwara Thara Sahib as a memorial to Guru's stay there for a few hours. Thereafter, the Guru rested at a place outside the city and at this site also there is a memorial to his memory called Gurdwara Damdama Sahib. There is one more Gurdwara called Gurdwara Kotha Sahib which is associated with his visit to Walla village near Amritsar. The people of this village were devotees of the Guru. They had invited him and on his reaching Walla welcomed him. It is said that at this place also, the Guru had rested and was served with food by one of his lady devotees.

After Guru Hargobind Sahib had left Amritsar, Harmandir Sahib went under the control of the descendants of Prithi Chand, elder brother of Guru Arjan Dev Ji. Guru Har Rai Ji and Guru Harkrishan Sahib did not visit Amritsar and as such the control of Prithi Chand's family became established. When Guru Tegh Bahadur visited, Harmandir Sahib was under the control of Shri Har Ji, grandson of Shri Prithi Chand. The other prominent priest was Meharban. These persons did not want that the real Guru should come as they feared that they will lose the visitors on the arrival of the real successor to the throne.

After leaving Amritsar, the Guru went to Bakala and from there he reached Kiratpur, where he wanted to establish his headquarter for the propagation of the Sikh Religion. However, the family of Baba Suraj Mal, who was the elder brother of Guru Tegh Bahadur Ji was also jealous of him and at that time Gulab Rai and Siam Chand, the grandsons of Suraj Mal staying at Kiratpur did not welcome the Guru's arrival. The Guru did not stop his efforts of preaching the people the teachings of the Great Masters. He visited several places in this connection, mainly the areas falling in the Malwa Region including Zira, Moga and Darauli. He went up to Dhamdhan near Jind. While making another tour, he went to Bilaspur, and it was at this place that Rani Champa offered

him a piece of land for his stay. The Guru accepted the offer but bought the land by making a payment of Rs. 500/-. This land was comprised of the village Maakhovaal, the name of which was then changed by the Guru as Chakk Nanaki, after the name of his mother, Mata Nanaki Ji. It was in May 1665 that this new town was founded, which is presently known as Anandpur Sahib.

Guru Tegh Bahadur Ji undertook long journeys for imparting the message of Guru Nanak to the followers of this faith residing in different parts of the country. One of the journeys covered Ropar, Banur, and Rajpura. There are shrines associated with this tour at Patiala and Bahadurgarh. It may be mentioned here that at Bahadurgarh, Nawab, Saif-ud-Din Mahmud. Who was earlier Governor of Agra, had served the Guru with devotion. Similarly, Rani Pushpa Devi of Amber residing at Delhi was also a devotee of the Guru. While going further from Delhi, the Guru travelled through Mathura, Agra, Etawah, Kanpur, and Banaras. After passing through Sasaram and Bodh Gaya, the Guru reached Patna, where he had to leave his family with some relation as his wife was on the family way. The Guru proceeded further towards the east and he was at Monghyr on his way to Dhaka when he received the news of the birth of his son at Patna. Further journey from Dhaka included the areas of Bhagalpur, Sahibganj, Malda up to Chittagong as the places covered by the Guru.

The ruler of Kamrup Pargana was not paying the dues of the revenue to the Mughal Government. Emperor Aurangzeb, therefore, deputed Raja Ram Singh of Amber to lead the expedition against the defaulter ruler. Raja Ram Singh was a devotee of the Guru and when he reached his destination, the Guru was already there on his tour. The Raja sought his blessings and they together proceeded further towards Assam. After crossing Brahmaputra, they reached a place Dhubri. The Guru stayed at this place, whereas Raja Ram Singh clashed with the ruler of Kamrup. It is recorded in the Sikh chronicles that the Guru intervened and brought peace between the warring forces.

The homeward journey began late in 1669. The Guru's first important halt was at Patna, where his family was staying at that

time. He saw his son for the first time at this place only. After leaving Patna, the Guru stayed for some time in Delhi, where a Dharamsala was established at the residence of Bhai Kalyana. The Guru also stayed at Lakhnaur, Which place was his mother's ancestral home. After leaving Lakhnaur, the Guru travelled through Malwa Region and reached Anandpur before the Baisakhi festival of 1672. His family had also reached Anandpur separately before him.

When Aurangzeb had started converting Hindus to Islam, his Lieutenants at all the places started committing atrocities on the minority community. In Kashmir also, the Mughal Governor Iftikhar Khan was highly bigoted and his this attitude had made the life of Pandits quite miserable. Some of the Kashmiri Pandits led by Shri Kirpa Ram came to Anandpur Sahib at the court of Guru Tegh Bahadur Ji with a view to tell him the tale of their woe. Guru Tegh Bahadur Ji, on hearing the story of their woes, started thinking. His son, the young Gobind Rai, 9 years old only, asked his father what made him think so deeply. It is learnt from '*Gurbilas Patshahi 10*' that when the 9th Master told his son that for the redemption of the difficulties of these afflicted persons, some noble person had to sacrifice his head, the young son replied in innocence as who could be worthier than the Guru for such a noble act. This reply of Gobind Rai relieved Guru Tegh Bahadur Ji from his thought and he immediately took the decision to lay down his life for this cause. Kashmiri Pandits were told to go and convey to the emperor that they will all become Muslims if he could convert the Guru to Islam.

Guru's Martyrdom and its Impact

When Aurangzeb came to know of the attitude of the Guru, he ordered his arrest. Thus, immediately after leaving Anandpur Sahib on 11th July 1675, the Guru was taken into custody on the next day at the village of Malikpur Ranghrari falling under the Police charge of Ropar. The Guru was kept in Jail for over 3 months and was given the harshest treatment. After that, he was taken to Delhi in an Iron Cage. The emperor wanted him to become either Musalmaan or show some miracle. The Guru did not accept any of these two things. It was on 11th November 1675

that the Guru was beheaded in public at Chandni Chowk, Delhi, where now stands a memorial in the form of Gurdwara Sis Ganj.

There were three Sikhs who were with the Guru at Delhi. Their names were Bhai Mati Dass, Bhai Sati Dass, and Bhai Dyala. They were also required to become Muslims, but none of them accepted the condition. With a view to punish them and overawe the Guru, these three Sikhs were martyred sometime before the Guru was beheaded. Bhai Mati Dass was sawn into two pieces Bhai Sati Das, brother of Bhai Mati Dass was wrapped up in cotton wool and was set on fire, Bhai Dyala, elder brother of Bhai Mani Singh, was boiled to death in a heated cauldron of water.

Guru Gobind Singh Ji, while writing his autobiography, has paid a glowing tribute to his father. He says in '*Bachitra Natak*' that in this age of darkness, his father for the protection of *tilak* and *janeu* performed a grand deed.

He writes:-

ਧਰਮ ਹੇਤ ਸਾਕਾ ਜਿਨਿ ਕੀਆ॥ ਸੀਸੁ ਦੀਆ ਪਰੁ ਸਿਰਰੁ ਨ ਦੀਆ॥ (ਦਸਮ ਗ੍ਰੰਥ, ਪੰਨਾ ੫੪)
Dharm Het Saaka Jin Keeaa. Sees Deea Par Sirar Na Deea.
(*Dasam Granth, p. 54*)

He made the supreme sacrifice for the sake of faith. He gave his head but uttered not a groan.

Cremation of Guru's head and body

Guru Tegh Bahadur Ji's head was carried away by one Bhai Jaita who took it to Anandpur Sahib. Bhai Jaita was appreciated by Guru Gobind Singh Ji who embraced him and called him the son of Guru. At a later stage, Bhai Jaita had taken Amrit of the Guru and had become a Sikh with the name Jeewan Singh. He remained with the Guru throughout his life. The service of removing the body of the Guru from the place of martyrdom was undertaken by the family members of Makhan Shah Labana. In that stormy night, escaping the attention of the soldiers, the Labana family had taken away the body in their cart. When the Mughal soldiers chased them, the family decided to put their house on fire and it was therein that the body of the Guru was cremated. It is at this spot that Gurdwara Rakabganj reminds us of that great family which had performed

this noble task by making a sacrifice of their own house.

Impact of Guru's Martyrdom

This incident was one of the most important events of Sikh history as it strengthened the resolve of the Sikhs to destroy the ruthless Mughal Empire. The Guru's sacrifice along with the other 3 Sikhs opened a new chapter of bravery which ultimately became an asset of the Sikhs. Such like incidents led to the transformation of Sikhs from Saints alone to the position of Saint Soldiers. The Guru's sacrifice also enlightened the Indian people of their right to profess the religion of their choice. It involved the larger issues of human rights and freedom of conscience. It is on the basis of such events that independent India chose to be a secular democratic republic. The very cause for which the Guru sacrificed his life is now enshrined as one of the fundamental rights in the Constitution of India. This is a tribute to the memory of the Great Master and an acceptance of the fact of his being the protector of religion and the saviour of the country.

Guru Ji's Teachings

Although, Guru Ji preached whatever Guru Nanak and his successors had been doing, his expression had certain unique features. The message of oneness of God, Naam Simran and obtaining salvation by performing noble acts is reflected in his verses also. We find therein frequent reminders of death and old age for emphasizing that the human life is not permanent and has to come to an end, so it must be utilized for the purpose for which this life has been obtained. This purpose was to have a union with the divine from whom we have been separated. Like his predecessors, he emphasised upon singing the praises of the lord by imbibing virtues in accordance with the instructions of the true Guru. He also emphasized that God is within our heart, we only see Him when we follow our Guru and are blessed by the grace of the lord. Going to forest or on the hills or some secluded place or observance of rituals etc were not helpful in obtaining the merger with God. It was only meditation on the name of lord which could bring the desired salvation during life itself. All these teachings find expression in his compositions which are enshrined in Sri Guru Granth Sahib.

Versatile Personality of Guru Ji

Unique Martyr - Pioneer of Human Rights

We have already seen in the preceding chapter as how Guru Ji propagated Sikh Religion far and wide and how with his unique martyrdom he earned epithets of *Hind Di Chadar*, *Dharam Di Chadar* or *Srishti Di Chadar*. His entire life was a saga of fortitude and vigorous fight against untruth and injustice. All this shows that he had certain unique traits of personality which give him a place of distinction in the history of the religions of the world. All the epithets mentioned above describe his role as a pioneer of right to freedom of religion. As freedom of religion or freedom of professing a faith of one's own choice is one of the fundamental rights, it may also be said that he was a pioneer of human rights, which is a subject of great concern in the present day world. The history of the world may bring to our notice a number of martyrs who sacrificed their lives for a cause dear to them, but, there is no one else except Guru Tegh Bahadur Ji who sacrificed his life for a cause dear to others. He, in the footsteps of his predecessors, never advocated for the rituals which Hindus were observing as a part of their religion. These included putting a Tilak on their forehead or wearing a Janeu. However, when these ritualistic marks were attacked by a ruthless ruler, he came to the rescue of the weak and oppressed people and stood for their cause. That is why, his sacrifice has become unique in the history of the world. However, his uniqueness was not only because of his peerless sacrifice, but also because of many other reasons. He had such rare qualities of head and heart which make his personality versatile.

Possessor of various skills

Right from his childhood, Guru Ji was given to contemplation. With seriousness of nature, he always preferred to remain aloof from the crowd and spent maximum time in remembrance of God. Thus, he had imbibed in his personality all those tenets and teachings which his predecessors on the spiritual throne of Guru Nanak had been propagating. When his father arranged for his education, he proved to be a quick learner. It is stated that

he became proficient in language, history and literature as were taught to him at a very early age. As Guru Hargobind Sahib, his father had brought a change in the policy by combining devotion with valour, the need of the time was to get training in the use of weapons also so that any attack from the royal army or others could be faced with equal preparation. Guru Tegh Bahadur Ji got the training in the use of bow and arrows and also use of sword and dagger. He also enjoyed riding on horses and learnt horsemanship in the shortest possible time. In addition to his skill in the use of weapons and knowledge of history and Punjabi, his bringing up like a prince in a royal family with best of the clothes to put on resulted into an excellent growth of his body and mind. He was quite tall and strong, but highly philosophic in his mind. Whenever he listened to a Shabad he tried to understand its meaning. At vary tender age, when the youngsters were busy with other youngsters in playing and enjoying life, he was trying to know the truth of life. All these aspects of his personality are visible in his writings.

His helping Attitude

Guru Tegh Bahadur Ji had fully understood the philosophy of the faith of his predecessors. That is why, despite his love for solitude and meditation, he did not abandon his family life. Once he had replied to a question asked by a person that why should one live with his family. His reply was that by living in the family, one could realize his responsibility not only towards them but also towards the society. The object of life was to serve the Almighty and all his creatures. That is why, he was always eager to help anyone who was in need or suffering. It was his habit to give even his own things to those who needed them. One of the well known stories in this regard is of that period when his elder brother's marriage was taking place. Guru Tegh Bahadur Ji, just four years old at that time was seated on chariot with beautiful majestic clothes worn by him. As soon as he saw a small boy, who had no cloth on his body and was shivering in the cold, he immediately got off the chariot, without even informing his mother and took off his clothes and jewellery to give the same to the poor boy. When his mother asked about the same, he told that he gave it to the one who needed it more than him.

His qualities of Patience and Tolerance

His merciful nature and generosity were not the only notable attributes of his personality, he possessed many other virtues. If he was generous, he was equally brave as is proved by his skillful use of the sword in the battle of Kartarpur when the Mughals attacked them. It was because of this brave act that his father had changed his name from Tyagmal to Tegh Bahadur. As a soldier, he knew that they were not supposed to attack anyone, but to protect against the enemy's attacks. He had sufficient patience even in the battlefields and did not hit anyone unless it was necessary for self defense. This patience was visible even in civil matters. Although he was favorite of his father, when his father did not make him his successor on the throne of Guru Nanak, he did not mind it as he believed that his father must have taken this decision after considering the interest of all. Sri Guru Hargobind Ji told his mother at that time that his time for ascending on the spiritual throne had not yet come. In future, he will be having bigger responsibilities and will discharge them with perfection. So, Guru Ji could have patience in any situation. After that, it was as per the desire of his father that he along with his mother and wife went to Bakala where he spent maximum time in meditation and propagating the tenets and teachings as were passed on to him by his father. He stayed there till he was discovered by Makhan Shah Lubana to be the real Guru.

In addition to the patience, his quality of tolerance was also remarkable. When Makhan Shah announced to the people that he was the true Guru, the devotees thronged to him to pay their obeisance. Guru Ji was not very willing, but his mother and a large number of devotees persuaded him to accept their honour and devotion. Dheer Mal, one of the grandsons of Guru Hargobind Ji, who used to consider himself as a serious contender to the throne got so angry on Guru Tegh Bahadur's act of accepting the spiritual headship that he immediately intensified his maligning campaign of vilification against him. Guru Ji remained cool and composed. Dheer Mal then started collecting weapons for killing the Guru. He attacked him and plundered his house. Guru Ji was very peaceful by nature and with his considerable patience and

tolerance, did not think of becoming vindictive even when he was considerably injured. Despite his composer his followers like Kirpal Chand and Makhan Shah felt provoked and caught hold of Dheer Mal's men and produced them in the presence of the Guru. They even brought back from the possession of Dheer Mal whatever he had taken away from Guru's house including a copy of the *Adi Granth*. Guru Ji pardoned them all and also directed his followers to return the things to Dheer Mal so that he could take whatever he wanted. Bhai Santokh Singh, while narrating this incident, writes in *Sri Gur Pratap Suraj Granth* that Guru Ji explained to his devotees the importance of forgiveness by saying that "Forgiveness is the best of charities. Forgiveness is equivalent to all the pilgrimages and ablutions. In forgiveness lies liberation. No other virtue parallels forgiveness" (*The Encyclopaedia of Sikhism*, Vol. 4 p. 330).

The story of his tolerance further extends to his visit to Sri Harmandir Sahib at Amritsar, where also the detractors of the Guru's house were in occupation of the shrine. Guru was not allowed to enter Sri Harmandir Sahib and he sat on a stone platform and paid his obeisance from outside. It is recorded in Sikh chronicles that the women of Amritsar felt it and served the Guru with food. Guru Ji blessed them by saying "Ever blessed by God be the women of Amritsar".

As a Preacher of the message of his Predecessors

A very notable feature of Guru's personality was his missionary zeal to visit far off places to spread the message of Guru Nanak Dev Ji. Before visiting far-off places, Guru Ji established contacts with Sangats of those places through masands and his edicts or commandments, called Hukamnamas issued from time to time. His spiritual tours covered vast areas of middle and eastern India. In the present day state of Uttar Pradesh and Bihar, he covered places like Lucknow, Allahabad, Banaras, Mirzapur, Ayodhya, Sahsaram & Patna. In the eastern region he toured the places covered by the present day state of West Bengal and Assam and also many areas of now Bangladesh like Dhaka and Chittagong. There are Gurdwaras at all these places to commemorate his visits. Some of Guru's belongings and Hukamnamas are available

in these Gurdwaras. Wherever he went, he gave the message of peace and universal brotherhood. He even settled the disputes between people in these areas, the most notable being the dispute between Raja Ram Singh representing Aurangzeb and Ahoms of Assam led by their ruler Chakaradvaj Singh. He always held the view that life was not meant for wasting in disputes. God had blessed us with human life so that we could spend it for our own as well as the welfare of others. Even cruelty should be met with peaceful methods and not in a violent way. That he proved by giving his supreme sacrifice rather than raising a revolt against the authorities.

As a great Divine Poet

If we want to have a clear idea about Guru Ji's multifaceted personality, his nature and his teachings, the best source will be his compositions as enshrined in Sri Guru Granth Sahib Ji. Guru Tegh Bahadur Ji's Bani as enshrined in Sri Guru Granth Sahib is comprised of 59 Shabads and 57 Slokas. These compositions were added to the *Adi Granth* by Sri Guru Gobind Singh Ji and it was only after these additions that the *Adi Granth* was declared to be the eternal Guru for all the Sikhs. The Shabads contributed by the ninth Guru appear in 15 Ragas as detailed below.

Raag Gauri – 9, Raag Asa – 1, Raag Bihagara – 1, Raag Devgandhari – 3, Raag Sorth – 12, Raag Dhanasari – 4, Raag Jaitsari – 3, Raag Todi – 1, Raag Tilang – 3, Raag Bilawal – 3, Raag Ramkali – 3, Raag Maru – 3, Raag Basant – 5, Raag Sarag – 4, Raag Jaijawanti – 4.

So far Salokas are concerned they appear at the end of the holy compilation. Although the holy words of Guru Tegh Bahadur Ji give us a similar message as given by the preceding Gurus, there are special features notable in the said hymns. The first notable feature is that all of his hymns open with the Rahao verses (The central idea of the Hymn). Whereas we notice the Rahao stanza in most of the Shabads in Gurbani after the first stanza, the Shabads composed by Guru Tegh Bahadur Ji start with the Rahao. Further, most of his shabads have two stanzas following the Rahao stanza. The truth given by his predecessors regarding the transitory

nature of worldly possessions as compared to the ever remaining God's name finds an expression even in his compositions, but his expression has its individual features. "The most striking one is the unity of mood, the singleness of motif which pervades his compositions. They have the same tone of voice and, despite variation of prosodic measure, they have same harmony and the same rhythm of thought." (*The Encyclopaedia of Sikhism*, Vol.4, p. 334)

As a Revealer of Truth

Some people think that his poetry is didactic and repetitive. But, it is not so, as has been stated in *Encyclopaedia of Sikhism* (Vol. 4, p. 334) that "It is born of the vary experience of reality, of spiritual discipline of the highest order, of philosophic wisdom and enlightenment." It means that he is not trying to moralize, but to share his philosophic wisdom with all of us. His spiritual experience makes us realize as what is true and what is false. The fact is that the Guru Ji was a great revealer of truth. He showed the truthful way to the people in general as well as the rulers of the day. The rulers were made to realize that the religious intolerance was harmful for them as people could revolt against the same and destabilize the rule of such a ruler. The people belonging to the ruling class were also made to realize that any such step on their part could disturb the peace and harmony in their relationships and ultimately in bringing down their ruling capacity. When he started composing his divine poetry, he immortalized the spirituality of the new faith, the responsibility of which had fallen on his shoulder as the ninth successor to the holy throne. He enlightened us that the truth is that everything in this world, being the different shades of *maya* attracted us with a view to divert from the true path of remembering God. However, as all these things were transitory in nature, our diversion has to bring suffering and pains. The revealer of truth informed us that the true path was that of worshipping God and this act alone could save us from such sufferings which are collectively described by Gurbani as the blind well or sea of suffering from which only name of God could save us. He has repeatedly emphasized upon this fact that this *Bhavsagar* was there to drown us and God's name could prove the saviour from

this *Bhavsagar*. This is also a truth as revealed by Gurbani and confirmed by Guru Ji that this path of remembering God could not be achieved without the guidance of the true Guru (and not that of pretending Guru). When we go through his Shabads and Slokas, each word takes us to those eternal truths which alone could make our life happy, peaceful and purposeful.

The Strength of the device of Repetition

So far repetition is concerned, we should not forget that repetition is an integral part of our life. It is the most important aspect of law of nature, which Gurbani calls 'Hukam' of God. It is this Hukam which makes sunrise and sunset, a repeated feature within a given interval of time. It is this Hukam which makes the plantations grow time and again within the specific period. The life circle of various species of life is also marked by repetitive features. For example, we the mortals have to breathe in and breathe out repeatedly throughout our life and as soon as the repetition comes to a close, the life comes to an end. Further, we have to repeat eating food and drinking water after an interval of time to sustain our life. The fact is that all good things have to be repeated to make our life easy and comfortable. The same include our daily activities like bathing, exercise and sleeping. When we have to earn our bread, we have to repeat the activities associated with our work everyday. For example, a doctor has to repeat treating patients, prescribing medicines and giving consultation everyday. Similarly, a trader has to buy and sell merchandise everyday. In none of these cases, we can stop repetition. If we are bored with that repetition, we will be suffering deterioration in our health, in our business or profession as the case may be. If we start living and enjoying the repetition, we will notice improvement at every step leading to heights of perfection. In case of learners also, be it a student, a trainer or a professional, repetition of learning about their project will improve their skill, efficiency and expertise. For example, a student has to repeatedly learn his lesson for getting a mastery over it. The same is true for all other people engaged in any activity. For example, can a rope walker or a magician avoid repetition and move ahead in his skillfull performance.

Repetition is also a rhetorical device used to add emphasis and stress in writing and speech. Repetition is widely used in all genres and forms of literature and oral tradition, particularly poetry and prose. Aside from helping stress or highlighting important thoughts and points, repetition can be a key tool for authors and speakers in developing style, tone, and rhythm. That is why the repetition has been used as key tool by the writers and speakers of all times just to emphasise upon their readers and listeners, what they want to convey.

So, if the leaders have used it for a worldly cause, the religious leaders, the prophets, the spiritual preceptors or the Guru as we call them in oriental culture had to use it on bigger scale to connect their followers with their teachings aimed at spiritualizing their life. That is why, in all the scriptures, we find considerable repetition. For example if the Vedas are to stress upon the fact that the supreme lord is the soul (*Atma*) of the world, it has been repeatedly mentioned in different ways. The purpose is that the people must understand this basic truth about God and His manifestation in everything. There are a number of repeated verses and stanzas in Rig Veda. The repetition is more profound in all such scriptures where the number of stories and anecdotes is less and the concepts are to be explained.

This is not only true in case of Hindu religion, but also true in case of other religions like Islam and Christianity. In *Quran* also there is a repetition of themes. There are certain topics which have been stressed over and over again. The purpose is to engrave the message in the minds of the readers. One of the commentators on *Quran*, Maulana Shabbir Ahmed Uthmani, has rightly said that when a person is attached to something he repeats it time and again. In his words “Does a mother not repeatedly kiss her beloved child? A music lover—does he not listen to the same song over and over? If a person is attached to something he repeats it time and again without even being aware of the repetitiveness of his action. It is only natural that one should repeat something one loves or enjoys. If, however, one is not attracted to something then repetition of it will bore one; one will be averse to hearing it even once, let alone many times. The *Quran* wants people to reach this

state of attachment with the word of God. It repeats themes so that people may be drawn to the source of the *Quran*; so that they should not pay attention to the fact that things are being repeated but be aware of the fact that what is being said is from God and feel that repetition is required to instil the importance of what is being said, as one forgets things easily. This is the type of individual that the *Quran* is seeking to mould—one who is attracted to the divine world as people normally are to this world; one who finds that the word of God grows on him the more he hears it; one for whom the *Quran* becomes food for the soul, more welcome than any food with which one nourishes the body”.

In *Bible* also, where there are lot of stories and anecdotes, there are lot of repetitions. There are repeated stories, account of single event, summaries, statements, quotes, ideas and also sentences. The purpose is again the same, that is, to make the follower remember by heart, whatever has been stated. Coming to Sri Guru Granth Sahib, which has no stories or anecdotes, but only a philosophy for an ideal living, this device of repetition is much more necessitated. So, like all the contributors including saint poets of Sri Guru Granth Sahib, Guru Tegh Bahadur Ji also resorted to this device of repetition with a view to instill the truth of life in our mind so that we may not have any doubts or illusion.

Another notable feature of his compositions is that unlike many other compositions in Sri Guru Granth Sahib in Punjabi, he has made use of Braj-unembellished easy and smooth language. He has also used mythological references and names for emphasizing his philosophic outlook. As there are repeated reminders of death and old age in his compositions, some people may consider the same to be pessimistic or gloomy. However, it is again a wrong view as both death and old age being the eternal truths of life, we are just reminded of the same so that we may face them with optimistic approach. When he says we should neither frighten anyone, nor be scared of anyone, he makes us bold. Similarly his words that there should be no worry in life unless something unexpected happens and as everything moves on within the frameworks of laws of nature, nothing happens like that. It means we should always remain optimistic.

We know that Gurbani raises so many questions and then replies. The queries relate to anxieties of our mind. The replies satisfy those anxieties. In one of the Dohras, a query is raised as what should be done when strength of a person is finished and there remains no alternative, but to seek the protection of the lord who can save anyone as he had saved the elephant whose foot was trapped in jaws of a crocodile. The reply to this Dohra is given in the next one, where Guru Ji says that if God can come to rescue of an elephant, he will help anyone who remembers him with truth and dedication. This Dohra is one of the examples of an optimistic approach even when one is faced with a difficult situation. It invigorates such a person to regain his confidence and power to consider various options for getting the relief. Everything is in the hands of God and when God is there to protect us, the situation is itself handled.

His poetry does not make us sad, rather, it tells us how we can bring eternal peace and happiness in our life. When we recite it, we find different literary flavours. It may be added here that in Indian aesthetics, the aesthetic flavour is known as Rasa. Which means as what kind of emotion or feeling is evoked in the mind of the reader while going through the given genre of literature. It may be the feeling of horror, surprise, humor or devotion. In Gurbani the feeling of devotion called Bhagti-Ras dominates. However, the other kinds of Rasas are also found here and there. In the compositions of Guru Tegh Bahadur Ji also, we come across certain other flavours apart from Bhagti-Ras. In any case the feeling of fear nowhere comes to our mind if we read and recite contents with a focussed mind. At some places, we may come across light satirical touches. For example, in one of the hymns Guru Ji says that when a person is prosperous and powerful he is surrounded by sycophants, but, when he becomes powerless or poor, everybody runs away. Is this truth of life not a satire on those selfish people who run away? Can such truthful comments on the selfish nature of people give any impression of sadness? Further, "He does not belittle human life. On the contrary he calls it a priceless gift. It confers on man the chance to discover his real essence and achieve union with the creator. In spite of its emphasis

on the short-livedness of life, Guru Ji's Bani is not pessimistic or gloomy. It is not lamentation, but a call to man to transcend his given state and attain to higher levels of consciousness and insight. (*Encyclopaedia of Sikhism*, Vol. 4, p. 334)"

Whatever is stated above clearly shows Guru Ji's versatile personality, as a person possessed of excellent qualities of head and heart, as a preacher and as a great poet. He had great love for music also and the same is evidenced by writing his compositions in different Ragas. The last Raga added in Sri Guru Granth Sahib, Raag Jaijanti has four hymns of Guru Tegh Bahadur Ji only. This is that Indian classical Raga in which we do not find many compositions. This Raga expresses the feeling of happiness and sadness together. The feeling of Happiness is because of the feeling of achievement, whereas the feeling of sadness is caused because of losing something. Guru Ji has used this Raga for expressing happiness on the mortal's achieving the prime object of life, that is union with the divine. The feeling of sadness caused by separation from our origin (God) has been overshadowed by the hope that the life can become useful, happy and peace giving if a person gives up his ego and starts remembering God. We shall now discuss his hymns and salokas which are the best source to understand and appreciate his life, personality and teachings.

Guru's Shabads in Raag Gauri

The first nine Shabads of Guru Tegh Bahadur Ji appear in Raag Gauri. We will discuss these Shabads by taking a group of three Shabads together. The first three Shabads are reproduced hereunder in original along with transliteration.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ ਗਉੜੀ ਮਹਲਾ ੯ ॥
 ਸਾਧੋ ਮਨ ਕਾ ਮਾਨੁ ਤਿਆਗਉ॥
 ਕਾਮੁ ਕ੍ਰੋਧੁ ਸੰਗਤਿ ਦੁਰਜਨ ਕੀ ਤਾਤੇ ਅਹਿਨਿਸਿ ਭਾਗਉ॥੧॥ ਰਹਾਉ॥
 ਸੁਖੁ ਦੁਖੁ ਦੋਨੋ ਸਮ ਕਰਿ ਜਾਨੈ ਅਉਰੁ ਮਾਨੁ ਅਪਮਾਨਾ॥
 ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ ਤਿਨਿ ਜਗਿ ਤਤੁ ਪਛਾਨਾ॥੧॥
 ਉਸਤਤਿ ਨਿੰਦਾ ਦੋਉ ਤਿਆਗੈ ਖੋਜੈ ਪਦੁ ਨਿਰਬਾਨਾ॥
 ਜਨ ਨਾਨਕ ਇਹੁ ਖੇਲੁ ਕਠਨੁ ਹੈ ਕਿਨਹੂੰ ਗੁਰਮੁਖਿ ਜਾਨਾ॥੨॥੧॥ (SGGS, p. 219)

Ik Onkaar Satgur Parsaad|| Raag Gauri Mahala 9 ||
Saadho Man Kaa Maan Tiaagau ||
Kaam Karodh Sangat Durjan Kee Taa Te Ahnis Bhaagau ||1|| Rahaau ||
Sukh Dukh Dono Sam Kar Jaanai Aaur Maan Apamaanaa ||
Harakh Sog Te Rahai Ateetaa Tin Jag Tat Pachhaanaa ||1||
Ustat Nindaa Douoo Tiaagai Khojai Pad Nirabaanaa ||
Jan Nanak Eh Khel Kathhan Hai Kinahoon Gurmukh Jaanaa ||2||1||
 (SGGS, p. 219)

ਗਉੜੀ ਮਹਲਾ ੯ ॥
 ਸਾਧੋ ਰਚਨਾ ਰਾਮ ਬਨਾਈ॥
 ਇਕਿ ਬਿਨਸੈ ਇਕ ਅਸਥਿਰੁ ਮਾਨੈ ਅਚਰਜੁ ਲਖਿਓ ਨ ਜਾਈ॥੧॥ ਰਹਾਉ॥
 ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ਬਸਿ ਪ੍ਰਾਨੀ ਹਰਿ ਮੂਰਤਿ ਬਿਸਰਾਈ॥
 ਝੂਠਾ ਤਨੁ ਸਾਚਾ ਕਰਿ ਮਾਨਿਓ ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ॥੧॥
 ਜੋ ਦੀਸੈ ਸੋ ਸਗਲ ਬਿਨਾਸੈ ਜਿਉ ਬਾਦਰ ਕੀ ਛਾਈ॥
 ਜਨ ਨਾਨਕ ਜਗੁ ਜਾਨਿਓ ਮਿਥਿਆ ਰਹਿਓ ਰਾਮ ਸਰਨਾਈ॥੨॥੨॥
 (SGGS, p. 219)

Gauri Mahala 9 ||
Saadho Rachanaa Raam Banaaee ||
Ik Binasai Ik Asathir Maanai Acharaj Lakhio Na Jaaee ||1|| Rahaau ||
Kaam Karodh Moh Bas Praanee Har Moorat Bisaraaee ||
Jhoothhaa Tan Saachaa Kar Maanio Jiau Supanaa Rainaee ||1||

Jo Deesai So Sagal Binaasai Jiau Baadar Kee Chhaae ||
Jan Nanak Jag Jaanio Mithiaa Rahio Raam Saranaae ||2||2||
(SGGS, p. 219)

ਗਉੜੀ ਮਹਲਾ ੯॥

ਪ੍ਰਾਨੀ ਕਉ ਹਰਿ ਜਸੁ ਮਨਿ ਨਹੀ ਆਵੈ॥

ਅਹਿਨਿਸਿ ਮਗਨੁ ਰਹੈ ਮਾਇਆ ਮੈ ਕਹੁ ਕੈਸੇ ਗੁਨ ਗਾਵੈ॥੧॥ਰਹਾਉ॥

ਪੂਤ ਮੀਤ ਮਾਇਆ ਮਮਤਾ ਸਿਉ ਇਹ ਬਿਧਿ ਆਪੁ ਬੰਧਾਵੈ॥

ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਜਿਉ ਝੁਠੇ ਇਹੁ ਜਗ ਦੇਖਿ ਤਾਸਿ ਉਠਿ ਧਾਵੈ॥੧॥

ਭੁਗਤਿ ਮੁਕਤਿ ਕਾ ਕਾਰਨੁ ਸੁਆਮੀ ਮੂੜ ਤਾਹਿ ਬਿਸਰਾਵੈ॥

ਜਨ ਨਾਨਕ ਕੋਟਨ ਮੈ ਕੋਉ ਭਜਨੁ ਰਾਮ ਕੋ ਪਾਵੈ॥੨॥੩॥ (SGGS, p. 219)

Gauri Mahala 9 ||

Praanee Kau Har Jas Man Nahee Aavai ||

Ahinis Magan Rahai Maiaa Mai Kaho Kaise Gun Gaavai ||1|| Rahaau ||

Poot Meet Maiaa Mamataa Siauleh Bidh Aap Bandhaavai ||

Mirag Tirasanaa Jiau Jhoothho Ih Jag Dekh Taas Uthh Dhaavai ||1||

Bhugat Mukat Kaa Kaaran Suaamee Moor Taahe Bisaraavai ||

Jan Nanak Kotan Mai Kouoo Bhajan Raam Ko Paavai ||2||3||

(SGGS, p. 219)

Word Meanings:

Tyago – Shed; *Sangat Durjan Ki* – Society of Evil Persons; *Ahnis* – Day and Night; *Sam Kar Jaane* – Considering the same; *Harkh Sog* – Joy and Sorrow; *Ustat Ninda* – Praising and Blaming; *Supna Renaae* – Dream of Night; *Baadar Ki Chhaae* – Shadow of Cloud; *Eh Bidh* – Like this; *Mrig Trishna* – Deers’ delusion; *Kotan* – Millions.

We know that in Gurbani, the *Mool Mantra* has been used in full or in part as invocation whenever a new set of Shabads starts and also in the beginning of a new Raga. The abridged form “*Ik Onkaar Satgur Parsaad*” has been repeated 523 times. These nine Shabads also start with this invocation of “*Ik Onkaar Satgur Parsaad*”, which means that *Onkaar*, that is the universal creator God is one. He is realized by the grace of the true Guru. The invocation is followed by the name of Raga, that is Raag Gauri. Mahala 9 makes us understand that it is the composition of the ninth Guru. This word Mahala followed by the number of Guru is

very significant as it can only show us the name of the composer behind a particular composition. Otherwise all the Gurus used the name 'Nanak' in the end which implies that it is the same divine light which passed on from Guru Nanak to his successors.

In these shabads Guru Ji emphasizes that whatever we are attached with in this world is not real. This is all to come to an end. What is real is God's name which alone can rid us of our worldly passions like *Kaam*, *Krodh*, *Lobh*, *Moh* and *Ahankar* and liberate us from all kinds of sorrows and worries. The first Shabad of Guru Ji appearing in this Raag on page 219 is addressed to all of us as '*Sadho*', meaning thereby the wise Sainly people. It is Guru Ji's magnanimity that he gives us so much respect and considers us to be wise enough to understand what he is saying in the opening verse of Rahao. He says that as Sainly people we must understand that we have to give up the pride of our mind. We must realize that lust and anger are not our good company, they are like the company of evil people and we should run away from such evil company. We should not entertain such a company or such passions at any time, be it day or night. Such passions only create troubles for us. They bring sorrows in our life. However, a wise person knows that both joy and sorrow are a part of life. He considers both as God's creation and passes through the same with spirit of equipoise. Similarly, he remains balanced when he gets honour or some dishonour.

In this hymn of Dupade (two stanzas along with Rahao stanzas), Guru Ji gives us the true essence of the life as we live in this world and that is maintaining a balance in all situations. He says that if joy and sorrow do not affect a person beyond a reasonable extent, he understands as how to live with peace and harmony in this world.

In the second and concluding stanza, Guru Ji talks of salvation, which means freedom from all kinds of ill passions, which cause anxiety resulting into worries, tensions, stresses and strains. The word nirvana has been used for such a state of salvation. For this salvation one has to renounce both praising and blaming others. What Guru Ji means is that one should not unnecessarily go on blaming others or praising others. We generally see that for getting

some benefit from a person, we start praising him. Similarly, for hiding our weaknesses or failures, we start blaming others. A wise person, who follows the Guru, understands that both these acts are futile. Selfishly praising or putting blame on others for our own faults disturbs our peace of mind. So, Guru Ji rightly says that such action should be renounced and instead we should seek the status of nirvana. We also observe in daily life that we too like a person who praises our actions, right or wrong. In other words, he flatters us for taking advantage of our position or influence. This kind of false appreciation makes us proud of what we do not deserve. Further, if someone dislikes us for any reason, he starts maligning us. Such an action on his part raises our anger. In other words, both praise as well as maligning (*Ninda*) are harmful both for our mind and body. That is why, Gurbani does not support these two aspects of our behaviour as they do not add to the quality of our life.

Now the question arises that if a person really deserves appreciation or criticism for his actions, what should we do? Gurbani does not prohibit any appreciation for a person possessed of qualities and virtues. In that case appreciation is within our mind, it is generally done at the back of the person concerned to make him known to others making him a role model and not just to please him. In his presence, the appreciation does not need words, but commands respect. A Gursikh knows that the real praise (*Vaah Vaah*) is only that of God. Gurbani is full of verses to emphasize that it is only God, who should be hailed. For example, the following two verses, the first of the third Guru and second of the fifth Guru make it very clear.

ਵਾਹੁ ਵਾਹੁ ਕਰਿ ਪ੍ਰਭੁ ਸਾਲਾਹੀਐ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

Vaaho Vaaho Kar Prabh Saalaahaeai Tis Jevadd Avar Na Koe ||
(SGGS, p. 1276)

ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਕਹੁ ਤਾ ਕਉ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰ ॥

Nanak Vaaho Vaaho Kaho Ta Ja Ka Ant Na Paar|| (SGGS, p. 1221)

Gurbani also recommends high praise for those who show us the way to God. It means that Guru as well as other holy persons also command *wahwah* (hailing). So says Guru Arjun Dev Ji

ਸੋ ਸਤਿਗੁਰੁ ਵਾਹੁ ਵਾਹੁ ਜਿਨਿ ਹਰਿ ਸਿਉ ਜੋੜਿਆ ॥

So Satgur Vaaho Vaaho Jin Har Sio Joreaa. (SGGS, p. 522)

As our Guru is the divine word, we have been directed in Gurbani to hail the name of God (*Naam*), Shabad and Gurbani. So says the third Guru

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

Vaaho Vaaho Baani Nirankaar Hai Tis Jevad Avar Na Koe. (SGGS, p. 515)

Coming to a Gursikh, if he is possessed of virtues and does noble works, he cannot be a person away from the path of God. When people praise him, he knows that this praise is not because he deserves it, but, because of the path followed by him as shown by his Guru. It has been bestowed upon him by God by casting a gracious glance on him. When he attains a high spiritual position where he becomes God like, the whole world starts praising him earnestly, and not because of any selfish reason. The following verses from Gurbani by Sri Guru Amar Dass Ji are among such verses which support this.

ਵਾਹੁ ਵਾਹੁ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਵੈ ਨਾਨਕ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਈ ॥੨॥

Vaaho Vaaho Karam Paraapat Hovai Nanak Dar Sachai Sobhaa Paaee. (SGGS, p. 514)

ਵਡਿਆਈ ਵਡੀ ਗੁਰਮੁਖਾ ਗੁਰ ਪੂਰੈ ਹਰਿ ਨਾਮਿ ਸਮਾਹੀ ॥੧੭॥

Vaddiaaee Vaddee Gurmukha Gur Purai Har Naam Samaahee. (SGGS, p. 649)

So far criticism is concerned, a truthful person very politely points out the wrong doing of the concerned person so that he may understand and improve it. The purpose is not to laugh at him, insult him or show any kind of hatred for him, but to reform him as a gesture of love and regard for him. When the criticism is done at the back of a person, the same is not approved of in Gurbani. This backbiting is called *ninda* in religious parlance and the same has been highly disapproved in Gurmat. Gurbani treats it as one of the major vices along with Kaam and *Krodh*. Guru Ram Dass Ji advises us in Raag Majh

ਪਰਹਰਿ ਕਾਮ ਕ੍ਰੋਧੁ ਝੂਠੁ ਨਿੰਦਾ ਤਜਿ ਮਾਇਆ ਅਹੰਕਾਰੁ ਚੁਕਾਵੈ ॥

Parhar Kaam Krodh Jhoothh Nindaa Taj Maaiaa Ahankaar Chukaavai.
(SGGS, p. 141)

In this vary Raag, Guru Ram Dass Ji stresses upon the fact that who always does slandering lives in this world with a blackned face. Says he

ਜਿਸੁ ਅੰਦਰਿ ਚੁਗਲੀ ਚੁਗਲੋ ਵਜੈ ਕੀਤਾ ਕਰਤਿਆ ਓਸ ਦਾ ਸਭੁ ਗਇਆ ॥
ਨਿਤ ਚੁਗਲੀ ਕਰੇ ਅਣਹੋਦੀ ਪਰਾਈ ਮੁਹੁ ਕਢਿ ਨ ਸਕੈ ਓਸ ਦਾ ਕਾਲਾ ਭਇਆ ॥

Jis Andar Chugli Chuglo Vajai Keetaa Kartea Oss Daa Sabh Gaiaa.
Nit Chugli Kare Anhodi Paraaee Muh Kadhh Na Sakai Oss Daa
Kaalaa Bhaiaa. (SGGS, p. 308)

In fact, Gurbani's verdict is that a Gursikh should avoid both unnecessary unwarranted appreciation of anyone (except God) and should never indulge in *ninda*. In the hymn under reference, Guru Ji has concluded that a Gursikh is above any kind of false appreciation or criticism. He remains the same in both the situations and this is the way he makes his life that of a Gursikh. However, this kind of attitude he learns by following Guru's guidance and such kind of persons are rare.

The second hymn of Guru Ji talks of creation by God. It is a fact that every moment the creation is vanishing and being created by the Almighty. However, as the Rahao verse of the Shabad says that we the mortals see everyday people leaving this world, but even then we start thinking that we will remain forever. This wonderful aspect is not easy to understand. The two stanzas following the Rahao clarify the position for making us understand as why we are forgetful of this fact that in this entire creation, everything is vanishable. It is stated in the first stanza that this kind of forgetfulness is mainly because of our diversion from God to the worldly passions which have made us slave. These passions are, lust, wrath and worldly attachments. The same have entangled us so much that we start considering our body as unperishable. The fact is that it is unreal like a night dream. What is immortal is only the God. Guru Ji has compared all whatever is being seen with the shadow of a cloud. As the shadow comes and disappears, so is the fate of everything whatever is visible. In conclusion, Guru Ji has

stated that whosoever has understood the transitory nature of the world, abides under the Lord's protection.

As discussed in the first Shabad that it is the praise of God alone which makes our life free from any kind of worries, so is the theme of the next Shabad in this series, which opens with the observation that we do not enshrine God's praise in our mind. In the second line of Rahao Guru Ji asks a question as how can we sing God's praises when we remain engrossed in *Maya*? It may be clarified here that *maya* is a very wide term including everything which distracts us from God. It may be wealth, lust, attachment with our possessions or dear ones or any kind of engagement taking us away from the Godly path. In the first stanza Guru Ji mentions our sons, friends, wealth with which we have bound ourselves. Above all, our ego, that is the feeling of me and mine for all such things has disabled us to sing the praises of the Lord. We know that this world is false, yet we go on entrenching ourselves with its loves. This attitude has been compared with *mrigtrishna*. In Sanskrit language *mrig* means a deer. He wants to quench its thirst and looking at the sand, he considers it water and starts running after it. This chase of deer for quenching its thirst is known as *mrigtrishna*. *Trishna* is a word frequently used in religious literature including Gurbani for our desires which continue multiplying without any end. In the second and the concluding stanza, Guru Ji says that the true Lord is the cause of all kinds of pleasure and liberation. Forgetting him is a foolish act on our part. The last line repeats whatever is stated in the first shabad that among millions, there is hardly anyone who attains to Lord's meditation.

The next three shabads of this Raag as composed by the 9th Master read as under:-

ਗਉੜੀ ਮਹਲਾ ੯ ॥

ਸਾਧੇ ਇਹੁ ਮਨੁ ਗਹਿਓ ਨ ਜਾਈ ॥

ਚੰਚਲ ਤ੍ਰਿਸਨਾ ਸੰਗਿ ਬਸਤੁ ਹੈ ਯਾ ਤੇ ਥਿਰੁ ਨ ਰਹਾਈ ॥੧॥ ਰਹਾਉ ॥

ਕਠਨ ਕਰੇਧ ਘਟ ਹੀ ਕੇ ਭੀਤਰਿ ਜਿਹ ਸੁਧਿ ਸਭ ਬਿਸਰਾਈ ॥

ਰਤਨੁ ਗਿਆਨੁ ਸਭ ਕੇ ਹਿਰਿ ਲੀਨਾ ਤਾ ਸਿਉ ਕਛੁ ਨ ਬਸਾਈ ॥੧॥

ਜੋਗੀ ਜਤਨ ਕਰਤ ਸਭਿ ਹਾਰੇ ਗੁਨੀ ਰਹੇ ਗੁਨ ਗਾਈ ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਭਏ ਦਇਆਲਾ ਤਉ ਸਭ ਬਿਧਿ ਬਨਿ ਆਈ ॥੪॥ (SGGS, p. 219)

Gauri Mahala 9 ||

Saadho Eh Man Gahio Na Jaaee ||

Chanchal Tirasnaa Sang Basat Hai Yaa Te Thir Na Rahaaee ||1|| Rahaau ||

Kathhan Karodh Ghat Hee Ke Bheetar Jeh Sudh Sabh Bisaraaee ||

Ratan Giaan Sabh Ko Hir Leenaa Taa Siau Kachh Na Basaaee ||1||

Jogee Jatan Karat Sabh Haare Gunee Rahe Gun Gaaee ||

Jan Nanak Har Bhae Diaalaa Tau Sabh Bidh Ban Aaaee ||2||4||

(SGGS, p. 219)

ਗਉੜੀ ਮਹਲਾ ੯॥

ਸਾਧੋ ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵਉ ॥

ਮਾਨਸ ਜਨਮੁ ਅਮੋਲਕੁ ਪਾਇਓ ਬਿਰਥਾ ਕਾਹਿ ਗਵਾਵਉ ॥੧॥ ਰਹਾਉ ॥

ਪਤਿਤ ਪੁਨੀਤ ਦੀਨ ਬੰਧ ਹਰਿ ਸਰਨਿ ਤਾਹਿ ਤੁਮ ਆਵਉ ॥

ਗਜ ਕੇ ਤ੍ਰਾਸੁ ਮਿਟਿਓ ਜਿਹ ਸਿਮਰਤ ਤੁਮ ਕਾਹੇ ਬਿਸਰਾਵਉ ॥੧॥

ਤਜਿ ਅਭਿਮਾਨ ਮੋਹ ਮਾਇਆ ਫੁਨਿ ਭਜਨ ਰਾਮ ਚਿਤੁ ਲਾਵਉ ॥

ਨਾਨਕ ਕਹਤ ਮੁਕਤਿ ਪੰਥ ਇਹੁ ਗੁਰਮੁਖਿ ਹੋਇ ਤੁਮ ਪਾਵਉ ॥੨॥੫॥ (SGGS, p. 219)

Gauri Mahala 9 ||

Saadho Gobind Ke Gun Gaavau ||

Maanas Janam Amolak Paaio Birathaa Kaahe Gavaavau ||1|| Rahaau ||

Patit Puneet Deen Bandh Har Saran Taahe Tum Aavau ||

Gaj Ko Traas Mitio Jeh Simarat Tum Kaahe Bisaraavau ||1||

Taj Abhimaan Moh Maiaa Fun Bhajan Raam Chit Laavau ||

Nanak Kehat Mukat Panth Eh Gurmukh Hoi Tum Paavau ||2||5||

(SGGS, p. 219)

ਗਉੜੀ ਮਹਲਾ ੯॥

ਕੋਊ ਮਾਈ ਭੂਲਿਓ ਮਨੁ ਸਮਝਾਵੈ ॥

ਬੇਦ ਪੁਰਾਨ ਸਾਧ ਮਗ ਸੁਨਿ ਕਰਿ ਨਿਮਖ ਨ ਹਰਿ ਗੁਨ ਗਾਵੈ ॥੧॥ ਰਹਾਉ ॥

ਦੁਰਲਭ ਦੇਹ ਪਾਇ ਮਾਨਸ ਕੀ ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਵੈ ॥

ਮਾਇਆ ਮੋਹ ਮਹਾ ਸੰਕਟ ਬਨ ਤਾ ਸਿਉ ਰੁਚ ਉਪਜਾਵੈ ॥੧॥

ਅੰਤਰਿ ਬਾਹਰਿ ਸਦਾ ਸੰਗਿ ਪ੍ਰਭੁ ਤਾ ਸਿਉ ਨੇਹੁ ਨ ਲਾਵੈ ॥

ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ ਜਿਹ ਘਟਿ ਰਾਮੁ ਸਮਾਵੈ ॥੨॥੬॥ (SGGS, p. 219)

Gauri Mahala 9 ||

Kouoo Maaee Bhoolio Man Samajhaavai ||

Baed Puraan Saadh Mag Sun Kar Nimakh Na Har Gun Gaavai ||1|| Rahaau ||

Duralabh Deh Paae Maanas Kee Birathaa Janam Siraavai ||

*Maiaa Moh Mahaa Sankat Ban Taa Siau Ruch Upajaavai ||1||
Antar Baahar Sadaa Sang Prabh Taa Siau Neh Na Laavai ||
Nanak Mukat Taahe Tum Maanahu Jeh Ghat Raam Samaavai ||2||6||
(SGGS, p. 219)*

The word meanings of these three Shabads are given hereunder-

Word Meanings:

Gahio – Restrained; *Chanchal* – Fickle; *Bisraaee* – Forgotten; *Maanas Janam* – Human life; *Amolak* – Invaluable; *Birtha* – being wasted; *Taj* – give up; *Phun* – Then; *Nimakh* – Instant; *Durlabh* - Precious, *Mukt* – Salvation.

This shabad again starts with an address to ‘Sadho’, meaning, the holy persons. The Rahao stanza makes it clear that Guru Ji is talking of the uncontrolled mind. That mind always remains beyond our control has been admitted in all the scriptures. Mahatama Buddha had earlier said that if mind is controlled, the whole world is won. Guru Nanak Dev Ji also expressed a similar view, when he said ‘*Man Jeetai Jag Jeet*’. Lord Krishna while motivating Arjun in the battlefield also refers to the control of mind as essential requirement for a noble person, although Arjun states that it is very difficult to control. Gubani is an analysis of the reasons of this lack of control, methods to control it and the different states of mind when it remains uncontrolled with consequential damage to our mind and body and when it becomes controlled to attain even the highest state of becoming ‘Jot Sarup’ (like that of God). Guru Ji mentions in the second line of the Rahao that the main reason that it cannot be restrained is because it is full of fickle desires and the same do not let it rest in peace. In the first stanza one of those fickle indulgences of the mind is mentioned and that is one of the worst as it causes to destroy every fine thing like good sense and knowledge. This passion of anger is very harmful and the same has also been admitted by all wise people including the saints and sages whose words we find in scriptures. Guru Ji says that when anger dwells within our mind, we are filled with wrath and criminal feelings. All our knowledge and wisdom are washed away. In the second para, it is added that even Yogis tried to control anger and restrain their mind, but failed. Then, how one can succeed in

getting such a control? Guru Ji gives an indication when he says that it becomes possible only when God's gracious glance falls on us. When Francis Bacon wrote about anger, he also said that only the stoics could have absolute mastery over their minds and subdue their anger. They are able to do so because of attaining a high state of spiritual control. The most important method to attain this stage is to meditate and ruminate upon the effects of anger, how it troubles our life. Bacon also mentions the role of scriptures when he says that they guide us to possess our soul in patience. This kind of guidance can be sought from the spiritual guide that is 'Guru'. Fortunately, our Guru, Sri Guru Granth Sahib tells us everything about all baser instincts arising out of our mind which need to be controlled. If we follow the instructions of the Guru, God will become merciful and His gracious glance will save us from the disasters of remaining our mind uncontrolled.

The next Shabad opens with this kind of advice. We are told in Rahao that our life is very precious and does not deserve to be wasted. So, we must sing the glorious praises of God to elicit His grace. It may be mentioned here that Gurbani repeatedly emphasises that human life is the most precious. We have obtained it after passing through a circle of a large number of births and deaths, which number is generally mentioned and accepted as per scriptures at 84 lacs. That is why Guru Amar Dass Ji says in Raag Vadhas that

ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਜਗ ਮਹਿ ਖਟਿਆ ਆਇ॥ (SGGS, p. 565)

Maanas Janam Dulambh Hai Jag Meh Khatiaa Aaie. (SGGS, p. 565)

Guru Ram Das Ji also repeats in the same vein

ਇਹ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਨਾਮ ਬਿਨਾ ਬਿਰਥਾ ਸਭੁ ਜਾਏ॥ (SGGS, p. 450)

Eh Maanas Janam Dulambh Hai Naam Binaa Birthaa Sabh Jaae. (SGGS, p. 450)

Thus, Guru Arjan Dev Ji has set a goal for such a precious life, when he says

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ॥ ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥
ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ॥ ਮਿਲੁ ਸਾਧ ਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ॥ (SGGS, p. 12)

Bhaee Parapat Maanukh Dehoriaa. Gobind Milan Kee Eh Teree Bareeaa. Avar Kaaj Terai Kitai Na Kaam. Mil Saadh sangat Bhaj Kewal Naam. (SGGS, p. 12)

Guru Arjan Dev Ji made it clear that the mission of getting human life is to have merger of our soul with that of divine. There is no other life in which we can have this achievement. The fifth Guru further says that the best way to achieve this mission is of remembering God in the company of holy persons. The ninth Guru, in the Shabad under reference is also advising us that we should not waste this life by not remembering God. The first stanza tells about as how by remembering God, we are rid of our fears and get purified. Guru Ji says that God can purify the sinners He protects the meek. So one must enter the Lord's sanctuary as He is purifier of sinners and friend of the humble. Guru Ji refers to a mythological story of an elephant. This elephant went to the river, where its foot was trapped by a crocodile in its jaw. The elephant was unable to get free from the crocodile. Then he remembered the Lord and with its prayer got the freedom from the crocodile. Thus, Guru Ji says that anyone who seeks the protection of the Lord is saved from any difficult situation. When Guru Ji says that we must seek the protection of the Lord, what we are supposed to do is explained in the second stanza. We have to give up such passions like pride, temporal love, love for worldly possession and focus our mind on Lord's meditation. But, this is not an easy exercise. So this path of salvation can be attained only by following our Guru and becoming a Gurmukh.

The next Shabad, as becomes clear from the Rahao, again relates to controlling our mind. Guru Ji opens the Shabad by addressing as 'O Mother' (*Maaee*). This kind of address can be found in a large number of hymns in Gurbani. It means that the composer of the hymn is calling the mother to help him in doing something noble for getting nearness of God. It may be a call also as we see that every human being calls his or her mother whenever some difficulty or problem need to be sorted out. Some scholars have interpreted this address as an address to our consciousness as our consciousness also takes care of us like a mother. As our mother guides us to do the right, so our consciousness does it.

The need is to listen to the voice of our conscience. It is this voice which tells us the difference between the right and wrong. So an address to consciousness is an address to our inner voice. We are also aware of the fact that whomsoever the composers of Gurbani hymns have addressed including their own mind, they are aimed at talking about all of us. Their message is for one and all even though it is conveyed in the first person or to the second and third person. Here in the opening line Guru Ji says that O my mother let someone help him in instructing his erring mind. He further says that even the pious persons who have read *Vedas* and *Puranas* have not been able to bring their mind at peace because they did not remember or sing God's praises even for an instant. The first stanza talks of the scarcely obtainable human life being wasted because of his love for *maya*. He says that it is a fact the love of *maya* brings all kinds of troubles, even then one starts loving it. Guru Ji uses the words '*Maha Sankat Ban*' meaning a very agonising forest. We know that when one is lost in wilderness in a forest, how unsafe and scared he will feel. He adds in the second stanza that we forget God who is everywhere, inside us as well as outside, but, we do not realize it and fall into love with what is not good for us. Being in treacherous forest or a blind well or a deep ocean, one has only to suffer and liberation there from is possible as Guru Ji concludes in the last line, only, when our hearts are filled with Lord's love.

The next three Shabads of this Raag appearing under Raag Gauri Mahala 9 are reproduced hereunder along with transliteration followed by word meanings.

ਗਉੜੀ ਮਹਲਾ ੯॥

ਸਾਧੋ ਰਾਮ ਸਰਨਿ ਬਿਸਰਾਮਾ ॥

ਬੇਚ ਪੁਰਾਨ ਪੜੇ ਕੇ ਇਹ ਗੁਨ ਸਿਮਰੇ ਹਰਿ ਕੇ ਨਾਮਾ ॥੧॥ ਰਹਾਉ ॥

ਲੋਭ ਮੋਹ ਮਾਇਆ ਮਮਤਾ ਫੁਨਿ ਅਉ ਬਿਖਿਅਨ ਕੀ ਸੇਵਾ ॥

ਹਰਖ ਸੋਗ ਪਰਸੈ ਜਿਹ ਨਾਹਨਿ ਸੋ ਮੂਰਤਿ ਹੈ ਦੇਵਾ ॥੧॥

ਸੁਰਗ ਨਰਕ ਅੰਮ੍ਰਿਤ ਬਿਖੁ ਏ ਸਭ ਤਿਉ ਕੰਚਨ ਅਰੁ ਪੈਸਾ ॥

ਉਸਤਤਿ ਨਿੰਦਾ ਏ ਸਮ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਫੁਨਿ ਤੈਸਾ ॥੨॥

ਦੁਖੁ ਸੁਖੁ ਏ ਬਾਧੇ ਜਿਹ ਨਾਹਨਿ ਤਿਹ ਤੁਮ ਜਾਨਉ ਗਿਆਨੀ ॥

ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਉ ਇਹ ਬਿਧਿ ਕੇ ਜੋ ਪ੍ਰਾਨੀ ॥੩॥੧॥ (SGGS, p. 220)

Gauri Mahala 9 ||

Saadho Raam Saran Bisaraamaa ||

Bedh Puraan Parhe Ko Eh Gun Simre Har Ko Naamaa ||1|| *Rahaau* ||

Lobh Moh Maiaa Mamataa Fun Aau Bikhian Kee Sevaa ||

Harakh Sog Parasai Jeh Naahan So Moorat Hai Devaa ||1||

Surag Narak Amirat Bikh E Sabh Tiau Kanchan Ar Paisaa ||

Ausatat Nindaa E Sam Jaa Kai Lobh Moh Fun Taisaa ||2||

Dhukh Sukh E Baadhe Jeh Naahan Teh Tum Jaanau Giaanee ||

Nanak Mukat Taahe Tum Maanau Eh Bidh Ko Jo Praanee ||3||7||

(SGGS, p. 220)

ਗਉੜੀ ਮਹਲਾ ੯॥

ਮਨ ਰੇ ਕਹਾ ਭਇਓ ਤੈ ਬਉਰਾ ॥

ਅਹਿਨਿਸਿ ਅਉਧ ਘਟੈ ਨਹੀ ਜਾਨੈ ਭਇਓ ਲੋਭ ਸੰਗਿ ਹਉਰਾ ॥੧॥ ਰਹਾਉ ॥

ਜੇ ਤਨੁ ਤੈ ਅਪਨੋ ਕਰਿ ਮਾਨਿਓ ਅਰੁ ਸੁੰਦਰ ਗ੍ਰਿਹ ਨਾਰੀ ॥

ਇਨ ਮੈਂ ਕਛੁ ਤੇਰੇ ਰੇ ਨਾਹਨਿ ਦੇਖੋ ਸੋਚ ਬਿਚਾਰੀ ॥੧॥

ਰਤਨ ਜਨਮੁ ਅਪਨੋ ਤੈ ਹਾਰਿਓ ਗੋਬਿੰਦ ਗਤਿ ਨਹੀ ਜਾਨੀ ॥

ਨਿਮਖ ਨ ਲੀਨ ਭਇਓ ਚਰਨਨ ਸਿਉ ਬਿਰਥਾ ਅਉਧ ਸਿਰਾਨੀ ॥੨॥

ਕਹੁ ਨਾਨਕ ਸੋਈ ਨਰੁ ਸੁਖੀਆ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਵੈ ॥

ਅਉਰ ਸਗਲ ਜਗੁ ਮਾਇਆ ਮੋਹਿਆ ਨਿਰਭੈ ਪਦੁ ਨਹੀ ਪਾਵੈ ॥੩॥੮॥ (SGGS, p. 220)

Gauri Mahala 9 ||

Man Re Kahaa Bhaeo Tai Bauraa ||

Ahinis Aoudh Ghatai Nahee Jaanai Bhaeo Lobh Sang Hauraa ||1|| *Rahaau* ||

Jo Tan Tai Apano Kar Maanio Ar Sundar Greh Naaree ||

Ein Mai Kachh Tero Re Naahan Dhekho Soch Bichaaree ||1||

Ratan Janam Apano Tai Haario Gobind Gat Nahee Jaanee ||

Nimakh Na Leen Bhaio Charanan Sio Birthaa Aoudh Siraanee ||2||

Kaho Nanak Soiee Nar Sukheea Raam Naam Gun Gaavai ||

Aur Sagal Jag Maiaa Mohiaa Nirabhai Padh Nahee Paavai ||3||8||

(SGGS, p. 220)

ਗਉੜੀ ਮਹਲਾ ੯॥

ਨਰ ਅਚੇਤ ਪਾਪ ਤੇ ਡਰੁ ਰੇ ॥

ਦੀਨ ਦਇਆਲ ਸਗਲ ਭੈ ਭੰਜਨ ਸਰਨਿ ਤਾਹਿ ਤੁਮ ਪਰੁ ਰੇ ॥੧॥ ਰਹਾਉ ॥

ਬੇਦ ਪੁਰਾਨ ਜਾਸ ਗੁਨ ਗਾਵਤ ਤਾ ਕੋ ਨਾਮੁ ਹੀਐ ਮੋ ਧਰੁ ਰੇ ॥

ਪਾਵਨ ਨਾਮੁ ਜਗਤਿ ਮੈ ਹਰਿ ਕੋ ਸਿਮਰਿ ਸਿਮਰਿ ਕਸਮਲ ਸਭ ਹਰੁ ਰੇ ॥੧॥

ਮਾਨਸ ਦੇਹ ਬਹੁਰਿ ਨਹ ਪਾਵੈ ਕਛੁ ਉਪਾਉ ਮੁਕਤਿ ਕਾ ਕਰੁ ਰੇ ॥

ਨਾਨਕ ਕਹਤ ਗਾਇ ਕਰੁਨਾ ਮੈ ਭਵ ਸਾਗਰ ਕੈ ਪਾਰਿ ਉਤਰੁ ਰੇ ॥੨॥੯॥੨੫॥

(SGGS, p. 220)

*Gauri Mahala 9 ||
 Nar Achet Paap Te Dar Re ||
 Deen Diaal Sagal Bhai Bhanjan Saran Taahe Tum Par Re ||1|| Rahaau ||
 Bedh Puraan Jaas Gun Gaavat Taa Ko Naam Heeaaai Mo Dhar Re ||
 Paavan Naam Jagat Mai Har Ko Simar Simar Kasamal Sabh Har Re ||1||
 Maanas Dheh Bahur Neh Paavai Kachhoo Upaau Mukat Kaa Kar Re ||
 Nanak Kahat Gai Karunaa Mai Bhav Saagar Kai Paar Utar Re ||2||9||251||
 (SGGS, p. 220)*

Word Meanings:-

Bisrama – Rest; *Bikhian Ki Sewa* – Service of Evils; *Moorat Hai Deva* – Image of God; *Bidh* – Condition; *Baura* – Crazy; *Haura* – Partly; *Birtha Aoudh Siraani* – Life going waste; *Achet* – ignorant; *Paap Te Dar Re* – Dread the sin; *Sagal Bhai Bhanjan* – Destroyer of all dread; *Kasmal* – Sins; *Bhavsagar* – World Ocean.

The first Shabad of the trio, addressed to Sadho as in earlier Shabad starts with the observation that peace lies in God's shelter. By reading *Vedas*, *Puranas* we have to develop the habit of adopting this shelter. When Guru Ji uses the word *Vedas* and *Puranas*, he is referring to the way to God as shown by the scriptures. This way of God is the meditation on the Lord's nectarine name. Guru Ji has already stated in an earlier Shabad that merely reading of *Vedas* and *Puranas* or for that matter any scripture will not help. Kabir Ji while speaking through Sri Guru Granth Sahib makes it clear that what helps is the concentration of God's name. That is why, Kabir Ji clarifies in a Shabad that

ਬੇਦ ਕਤੇਬ ਇਫਤਰਾ ਭਾਈ ਦਿਲ ਕਾ ਫਿਕਰੁ ਨ ਜਾਇ ॥
 ਟੁਕੁ ਦਮੁ ਕਰਾਰੀ ਜਉ ਕਰਗੁ ਹਾਜਿਰ ਹਜੂਰਿ ਖੁਦਾਇ ॥ (SGGS, p. 727)

*Bedh Kateb Iftra Bhaaee Dil Ka Fikar Na Jaae.
 Tuk Dam Karaari Jau Karoh Haajir Hajoor Khudaae. (SGGS, p. 727)*

What Kabir Ji wants to convey is that a concentration on the Lord's Name just for a breath is much better than reading of scripture for getting relief from the anxiety of our heart. Guru Ji in this Shabad also advises us as what should be done for loving the Lord. In the first stanza he refers to our doings which will take us near to Lord. He says that whosoever is not touched by avarice, temporal attachment, riches, egoism, service of the evil, he becomes embodiment of the divine Lord. In that case he cannot

be troubled by any weal and woe. The next two stanzas refer to his attitude of taking everything in the same spirit, meaning thereby that he gets neither excited nor depressed in any situation such as being praised or slandering against him. For him heaven and hell, ambrosial nectar and poison, gold and copper, all are alike. Similar is the position in respect of greed and appeasement, attachment and detachment and all opposites in life. In the last stanza Guru Ji says that such a person is liberated whom pain and pleasure does not bind. He is truly wise and enlightened. It may be mentioned here that this kind of way of living has been recommended in Gurbani to become a *Sachiar* which is our goal as prescribed in the very beginning of Japji Sahib by Guru Nanak Dev Ji.

The next Shabad is addressed to the mind as crazy. Guru Ji says that the mind is not aware of the fact that with every day and night this age is decreasing. However, the covetousness of such a person who is engaged in love for false pursuits is depriving him of the spiritual wisdom. The word *haura* used by Guru Ji means that he is degrading himself on the spiritual path. In short, the Rahao verse exhorts us to awaken to the fact that life is short and instead of wasting it in covetousness, the crazy mind should concentrate on the name of Lord. The next two stanzas mention the crazy act of the defaulting person. The first of these acts is to concentrate on beautiful body, home and wife. One thinks that these beautiful things are mine, which is contrary to the real position. Guru Ji advises us to reflect carefully (*Dekho Soch Bichari*) that none of these things will remain with us for long. The whole life is being wasted in not understanding these truths and as the next stanza says in neglecting to know the way of the true Master. If not even for an instant, the defaulting mind has paid attention to the Lord, the life will pass away in vain. In the last stanza Guru Ji tells us that whosoever sings Lord's name and praises is a happy person. Others who are bewitched by mammon (*maya*) will lose their dignity and life of fearlessness.

The last shabad of this Raag of the great Guru starts with an address to all of us being termed as ignorant persons who are not conscious of the consequences and commit sins. They do not dread because they do not know the harm which they are causing

to themselves. The Rahao verse ends by instructing us that God is compassionate to the poor and destroyer of all kinds of fear. So, instead of committing sins we should seek His protection. In the first stanza, we are advised that we should place the name of the Lord within our mind. We must remember the Lord whose name has been mentioned and praised by *Vedas* and *Puranas*. With this remembrance of God, all our sins are washed away. In the second stanza of the Shabad Guru Ji warns us that this human life will not be obtained again. We must make efforts in this vary life for our salvation. The salvation is across the terrible world ocean and it is the praise of the compassionate Lord which will enable us swim across that ocean.

Guru Ji's hymns in Raag Asa, Devgandhari and Bihagra

There is one shabad of Guru Tegh Bahadur Ji each in Raag Asa and Raag Bihagra. The Shabad in Raag Asa appears on page 411 of Sri Guru Granth Sahib Ji. The said shabad is reproduced hereunder along with transliteration followed by word meanings.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੯ ॥
 ਬਿਰਥਾ ਕਹਉ ਕਉਨ ਸਿਉ ਮਨ ਕੀ ॥
 ਲੋਭਿ ਗ੍ਰਸਿਓ ਦਸ ਹੂ ਦਿਸ ਧਾਵਤ ਆਸਾ ਲਾਗਿਓ ਧਨ ਕੀ ॥੧॥ ਰਹਾਉ ॥
 ਸੁਖ ਕੈ ਹੇਤਿ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਤ ਸੇਵ ਕਰਤ ਜਨ ਜਨ ਕੀ ॥
 ਦੁਆਰਹਿ ਦੁਆਰਿ ਸੁਆਨ ਜਿਉ ਡੋਲਤ ਨਹ ਸੁਧ ਰਾਮ ਭਜਨ ਕੀ ॥੧॥
 ਮਾਨਸ ਜਨਮ ਅਕਾਰਥ ਖੋਵਤ ਲਾਜ ਨ ਲੋਕ ਹਸਨ ਕੀ ॥
 ਨਾਨਕ ਹਰਿ ਜਸੁ ਕਿਉ ਨਹੀ ਗਾਵਤ ਕੁਮਤਿ ਬਿਨਾਸੈ ਤਨ ਕੀ ॥੨॥੧॥੨੩੩॥
 (SGGS, p. 411)

Raag Aasaa Mahala 9 ||
Birathaa Kahau Kaun Siau Man Kee ||
Lobh Grasio Das Hoo Dis Dhaavat Aasaa Laagio Dhan Kee ||1|| Rahaau ||
Sukh Kai Het Bahut Dukh Paavat Sev Karat Jan Jan Kee ||
Duaareh Dwaar Suan Jiau Dolat Neh Sudh Raam Bhajan Kee ||1||
Maanas Janam Akaarath Khovat Laaj Na Lok Hasan Kee ||
Nanak Har Jas Kiau Nahee Gaavat Kumat Binaasai Tan Kee ||2||1||233||
 (SGGS, p. 411)

Word meanings:-

Birtha – Condition; *Graseo* – Engrossed; *Khovat* – loses; *Lok Hasan* – People laughter; *Kumat* – Evil intellect.

Guru Ji opens the shabad by saying that to whom he can tell the condition of the human mind, the mind which is engrossed in avarice amassing wealth and wandering in ten directions in search of worldly riches and possessions. After raising this question in Rahao in this shabad, he deplores in the first stanza that although the erring mind does all this for sake of comfort, but what he gets is pain and suffering. Guru Ji points out a bitter truth of life that when we run here and there for collecting wealth for the purpose of comforts, we have to wait upon many persons. We see it every

day that for getting our wrong doings fulfilled, we have to meet the high ups for seeking their help in getting our such deeds accomplished. Our condition, as mentioned further is just like a dog, who wanders from door to door for fulfilling his greed. Such a person is never conscious of the fact that Lord's meditation can bring him everything which is really needed in life and that is, a purposeful life full of hope, happiness, peace and harmony. The second stanza goes further in describing the condition of an erring mind, when it says that he is not only losing all nice things as mentioned above, but also becomes a laughing stock among the people. It is a different matter that he is not ashamed of himself on laughter of the people. Guru Ji concludes the hymn in the last line of second stanza by asking him as why does he not sing God's praises and get rid of his evil intellect which is misguiding him.

There are three shabads of Guru Tegh Bahadur Ji in Raag Devgandhari. These Shabads appear on page 536 of Sri Guru Granth Sahib Ji. The same are as under

ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯॥
ਯਹ ਮਨੁ ਨੈਕ ਨ ਕਹਿਓ ਕਰੈ ॥
ਸੀਖ ਸਿਖਾਇ ਰਹਿਓ ਅਪਨੀ ਸੀ ਦੁਰਮਤਿ ਤੇ ਨ ਟਰੈ ॥੧॥ਰਹਾਉ॥
ਮਦਿ ਮਾਇਆ ਕੈ ਭਇਓ ਬਾਵਰੇ ਹਰਿ ਜਸੁ ਨਹਿ ਉਚਰੈ॥
ਕਰਿ ਪਰਪੰਚੁ ਜਗਤ ਕਉ ਡਹਕੈ ਅਪਨੋ ਉਦਰੁ ਭਰੈ ॥੧॥
ਸੁਆਨ ਪੂਛੁ ਜਿਉ ਹੋਇ ਨ ਸੂਧੋ ਕਹਿਓ ਨ ਕਾਨ ਧਰੈ ॥
ਕਹੁ ਨਾਨਕ ਭਜੁ ਰਾਮ ਨਾਮ ਨਿਤ ਜਾ ਤੇ ਕਾਜੁ ਸਰੈ ॥੨॥੧॥ (SGGS, p. 536)

Raag Devgandhari Mahala 9 ||
Yeh Man Naik Na Kahio Karai ||
Seekh Sikhai Rahio Apnee See Duramat Te Na Tarai ||1|| Rahaau ||
Madh Maiaa Kai Bhio Baavaro Har Jas Neh Ucharai ||
Kar Parapanch Jagat Kau Dahakai Apano Udhar Bharai ||1||
Suaan Poochh Jiau Hoi Na Soodho Kahio Na Kaan Dharai ||
Kahu Nanak Bhaj Raam Naam Nit Jaa Te Kaaj Sarai ||2||1||
(SGGS, p. 536)

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯॥
ਸਭ ਕਿਛੁ ਜੀਵਤ ਕੇ ਬਿਵਹਾਰ ॥
ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬੰਧ ਅਰੁ ਫੁਨਿ ਗ੍ਰਿਹ ਕੀ ਨਾਰਿ ॥੧॥ ਰਹਾਉ ॥
ਤਨ ਤੇ ਪ੍ਰਾਨ ਹੋਤ ਜਬ ਨਿਆਰੇ ਟੇਰਤ ਪ੍ਰੈਤਿ ਪੁਕਾਰਿ ॥

ਆਧ ਘਰੀ ਕੋਊ ਨਹਿ ਰਾਖੈ ਘਰ ਤੇ ਦੇਤ ਨਿਕਾਰਿ ॥੧॥
 ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਜਿਉ ਜਗ ਰਚਨਾ ਯਹ ਦੇਖਹੁ ਰਿਦੈ ਬਿਚਾਰਿ ॥
 ਕਹੁ ਨਾਨਕ ਭਜੁ ਰਾਮ ਨਾਮ ਨਿਤ ਜਾ ਤੇ ਹੋਤ ਉਧਾਰ ॥੨॥੨॥ (SGGS, p. 536)

Devchandhari Mahala 9 ||
Sabh Kichh Jeevat Ko Bivahaar ||
Maat Pitaa Bhaiee Sut Bandhap Ar Fun Gireh Kee Naar ||1|| Rahaau ||
Tan Te Praan Hot Jab Niaare Terat Pret Pukaar ||
Aadh Gharee Kouoo Neh Raakhai Ghar Te Det Nikaar ||1||
Mirag Tirasanaa Jiau Jag Rachanaa Yeh Dekhahu Ridhai Bichaar ||
Kahu Nanak Bhaj Raam Naam Nit Jaa Te Hot Udhaar ||2||2||
 (SGGS, p. 536)

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੯ ॥
 ਜਗਤ ਮੈ ਝੂਠੀ ਦੇਖੀ ਪ੍ਰੀਤਿ ॥
 ਅਪਨੇ ਗੀ ਸੁਖ ਸਿਉ ਸਭ ਲਾਗੇ ਕਿਆ ਦਾਰਾ ਕਿਆ ਮੀਤ ॥੧॥ ਰਹਾਉ ॥
 ਮੇਰਉ ਮੇਰਉ ਸਭੈ ਕਹਤ ਹੈ ਹਿਤ ਸਿਉ ਬਾਧਿਓ ਚੀਤ ॥
 ਅੰਤਿ ਕਾਲਿ ਸੰਗੀ ਨਹ ਕੋਊ ਇਹ ਅਚਰਜ ਹੈ ਰੀਤਿ ॥੧॥
 ਮਨ ਮੂਰਖ ਅਜਹੂ ਨਹ ਸਮਝਤ ਸਿਖ ਦੈ ਹਾਰਿਓ ਨੀਤ ॥
 ਨਾਨਕ ਭਉਜਲੁ ਪਾਰਿ ਪਰੈ ਜਉ ਗਾਵੈ ਪ੍ਰਭ ਕੇ ਗੀਤ ॥੨॥੩॥੬॥੩੮॥੪੭॥
 (SGGS, p. 536)

Devchandhari Mahala 9 ||
Jagat Mai Jhoothee Dhekhee Preet ||
Apone Hee Sukh Siau Sabh Laage Kiaa Daaraa Kiaa Meet ||1|| Rahaau ||
Merau Merau Sabhai Kahat Hai Hit Siau Baadhio Cheet ||
Ant Kaal Sangee Neh KouooIeh Acharaj Hai Reet ||1||
Man Moorakh Ajahoo Neh Samajhat Sikh Dhai Haario Neet ||
Nanak Bhaujal Paar Parai Jau Gaavai Prabh Ke Geet ||2||3||6||38||47||
 (SGGS, p. 536)

Word Meanings:

Naik – Particle; *Uchre* – Utter; *Parpanch* – Fraud; *Udar Bhare* – Feeling the belly; *Suaan Pooch* – Dog’s tail; *Bivhaar* – Affair; *Greh Ki Naar* – Wife of the home; *Nikaar* – Turn out; *Achraj* – strange; *Reet* – Custom; *Ajhoo Na Samjhat* – Does Not understand.

All these three Shabads dwell upon the mind which has gone astray. It does not understand the reality of life. The reality is that the life is short and all those things with which we are attached are also short lived. As we keep ourselves engaged with these short lived objects, we forget the Lord and waste our life without even

remembering him. The very first Shabad opens with the obstinate nature of mind, which Guru Ji says, does not listen to the voice of consciousness. The inner voice stops it from doing evil deeds, but it does not abstain from such mal inclinations. After stating this kind of behaviour of the human mind, Guru Ji tells us in the first stanza that this mind has gone mad after getting intoxicated with all such things. This does not let it utter God's praises. The second line of the first Para is very significant as it reveals the fraudulent way of living of most of us. We want to create our bread and rather amass wealth by befooling others. Guru Ji says this mind is bent upon committing fraud and by hoodwinking the world, it is filling its belly. The second Para stresses open the obstinacy of the mind by making a comparison with the dog's tail about which it is said that it can never get straight. There are many stories prevalent in this regard which tell us that even if we keep the tail pressed with some force, it can never be straightened. Generally we use this term of dog's tail to describe something which does not change, particularly the behaviour of a person. Here Guru Ji calls the human mind like a dog's tail, which does not improve itself. It does not listen to what the mortal wants to tell it. So, it can never change its nature and will continue to keep itself engaged in wrong doings until, it starts uttering Lord's name. Guru Ji concludes this Shabad by instructing it that Lord's name should be uttered on priority and then only one's affairs can be successfully settled.

The next Shabad tells us that all our relations and possessions recognise us only till our life and thereafter any relationship with any of them does not remain. The opening Rahao verse makes it clear that relation like mother, father, brothers, sons, kinsmen and also that of the wife of home are relevant only till our soul remains with the body. The first stanza makes it crystal clear that as soon as the soul leaves our body, all relations cease to exist. That everyone starts thinking the dead body as a ghost. Nobody wants to keep the body even for half an hour at the house and everyone wants that sooner the body is removed from the residence, better it is. It is this matter which requires focus for our attention that the structure of the world is just like *mrigtrishna*, that is chase of the deer for quenching its thirst in a desert where he thinks sand as waters and

goes on running after it. Guru Ji concludes that repeating the name of God only helps in our deliverance, that is redeeming us from *mrigtrishna* and attached trouble and agony.

The third Shabad further states that even during life time most of the relations express their love for selfish reasons. The sincere love is very rare. As Guru Ji says that everybody including wife and friends have their selfish motive and happiness in mind while expressing their love for you. Everybody seems to be saying that I am yours and you are mine, but there remains no such bond when the end of the person comes. Guru Ji says that it is a strange thing that all those who boast great love for a person, withdraw themselves as soon as death of a person occurs. However, it is a matter of regret that this stupid mind of the man does not understand it because it does not reform itself. If we want to cross the terrible world ocean, the singing of Lord's praises is prerequisite for that.

The next Shabad is in Raag Bihagra. This shabad appears on page 537 of Sri Guru Granth Sahib Ji as under.

ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ ੯॥
ਹਰਿ ਕੀ ਗਤਿ ਨਹਿ ਕੋਊ ਜਾਨੈ ॥
ਜੋਗੀ ਜਤੀ ਤਪੀ ਪਚਿ ਹਾਰੇ ਅਰੁ ਬਹੁ ਲੋਗੁ ਸਿਆਨੇ ॥੧॥ ਰਹਾਉ ॥
ਛਿਨ ਮਹਿ ਰਾਉ ਰੰਕ ਕਉ ਕਰਈ ਰਾਉ ਰੰਕ ਕਰਿ ਡਾਰੇ ॥
ਰੀਤੇ ਭਰੇ ਭਰੇ ਸਖਨਾਵੈ ਯਹ ਤਾ ਕੇ ਬਿਵਹਾਰੇ ॥੧॥
ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ ॥
ਨਾਨਾ ਰੂਪੁ ਧਰੇ ਬਹੁ ਰੰਗੀ ਸਭ ਤੇ ਰਹੈ ਨਿਆਰਾ ॥੨॥
ਅਗਨਤ ਅਪਾਰੁ ਅਲਖ ਨਿਰੰਜਨ ਜਿਹ ਸਭ ਜਗੁ ਭਰਮਾਇਓ ॥
ਸਗਲ ਭਰਮ ਤਜਿ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਰਨਿ ਤਾਹਿ ਚਿਤੁ ਲਾਇਓ ॥੩॥੧॥੨॥
(SGGS, p. 537)

Raag Bihagara Mahala 9 ||
Har Kee Gat Neh Kouoo Jaanai ||
Jogee Jatee Tapee Pach Haare Ar Bahu Log Siaane ||1|| Rahaau ||
Chhin Meh Raau Rank Kau Kariee Raau Rank Kar Daare ||
Reete Bhare Bhare Sakhanaavai Yeh Taa Ko Bivahaare ||1||
Apanee Maiaa Aap Pasaaree Aapeh Dekhanahaaraa ||
Naanaa Roop Dhare Bahu Rangee Sabh Te Rahai Niaaraa ||2||
Aganat Apaar Alakh Niranjan Jeh Sabh Jag Bharamaio ||
Sagal Bharam Taj Nanak Praanee Charan Taeh Chit Laio ||3||1||2||
(SGGS, p. 537)

Word Meanings:-

Pachihaare – Failed; *Chhin* – Trice; *Rao Rank Ko Karee* – Pauper is made King; *Sakhnaave* – Empties; *Taako Bivhaare* – His ways; *Aap Pasaaree* – Himself spread; *Bahurangee* – Many coloured; *Aganat* – Which cannot be computed; *Apaar* – Having no limits; *Alakh* – Incomprehensible; *Niranjan* – Immaculate; *Bharmaao* – Lured; *Bharam* – Doubts.

This shabad having opening stanza as *Rahao* followed by two other stanzas starts with the observation that nobody can know the state of the Lord. Many people including enunciators, celebrates, penitents and wise persons have tried to know it, but have failed. Guru Nanak Dev Ji had emphasized this very fact in the opening composition in Sri Guru Granth Sahib, named *Japji Sahib* that whatsoever efforts may be made, nobody can know His vastness. God's greatness can neither be described, nor be imagined. The first stanza mentions His powers by stating that He can make a pauper, a King, and a King, a pauper in trice. Further he fills the empty and empties what is filled. These are His ways. In fact as mentioned in the second stanza that He Himself has created everything and spread His entire play which He is beholding by assuming many forms and playing many sports. One unique characteristic of God is that though He is manifest in everything and is everywhere, He remains distinct from all. What we call *maya* is all a part of His creation. He is really incomputable, illimitable, incomprehensible and immaculate. He has lured away the whole world. Considering his entire play and vast power, Guru Ji advises us in the last line of the hymn that we should set aside all our doubts and fix our mind on His holy feet. It means that we should always remember Him and tread the path shown by our Guru.

Guru Ji's Shabads in Raag Sorath

Raag Sorath, the ninth Raag of Sri Guru Granth Sahib has maximum shabads of the ninth Guru. These are 12 Shabads spanning pages from 631-634 of the Guru scripture. We will discuss these Shabads by taking them in the group of three shabads. The first three Shabads are reproduced hereunder along with transliteration followed by word meaning.

ਸੋਰਠਿ ਮਹਲਾ ੯

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰੇ ਮਨ ਰਾਮ ਸਿਉ ਕਰਿ ਪ੍ਰੀਤਿ ॥

ਸ੍ਰਵਨ ਗੋਬਿੰਦ ਗੁਨ ਸੁਨਉ ਅਰੁ ਗਾਉ ਰਸਨਾ ਗੀਤਿ ॥੧॥ ਰਹਾਉ ॥

ਕਰਿ ਸਾਧਸੰਗਤਿ ਸਿਮਰੁ ਮਾਧੋ ਹੋਹਿ ਪਤਿਤ ਪੁਨੀਤ ॥

ਕਾਲੁ ਬਿਆਲੁ ਜਿਉ ਪਰਿਓ ਡੋਲੈ ਮੁਖੁ ਪਸਾਰੇ ਮੀਤ ॥੧॥

ਆਜੁ ਕਾਲਿ ਫੁਨਿ ਤੋਹਿ ਗ੍ਰਸਿ ਹੈ ਸਮਝਿ ਰਾਖਉ ਚੀਤਿ ॥

ਕਹੈ ਨਾਨਕੁ ਰਾਮੁ ਭਜਿ ਲੈ ਜਾਤੁ ਅਉਸਰੁ ਬੀਤ ॥੨॥੧॥ (SGGS, p. 631)

Sorath Mahala 9

Ik Onkaar Satgur Parsaad ||

Re Man Raam Siau Kar Preet ||

Sravan Gobind Gun Sunau Ar Gaau Rasanaa Geet ||I|| Rahaau ||

Kar Saadhsangat Simar Maadho Hoh Patit Puneet ||

Kaal Biaal Jiau Pario Dolai Mukh Pasaare Meet ||I||

Aaj Kaal Fun Toh Gras Hai Samajh Raakhau Cheet ||

Kahai Nanak Raam Bhaj Lai Jaat Aousar Beet ||2||I|| (SGGS, p. 631)

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਮਨ ਕੀ ਮਨ ਹੀ ਮਾਹਿ ਰਹੀ ॥

ਨਾ ਹਰਿ ਭਜੇ ਨ ਤੀਰਥ ਸੇਵੇ ਚੋਟੀ ਕਾਲਿ ਗਹੀ ॥੧॥ ਰਹਾਉ ॥

ਦਾਰਾ ਮੀਤ ਪੂਤ ਰਥ ਸੰਪਤਿ ਧਨ ਪੂਰਨ ਸਭ ਮਹੀ ॥

ਅਵਰ ਸਗਲ ਮਿਥਿਆ ਏ ਜਾਨਉ ਭਜਨੁ ਰਾਮੁ ਕੋ ਸਹੀ ॥੧॥

ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ ਲਹੀ ॥

ਨਾਨਕ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਆ ਸਿਮਰਤ ਕਹਾ ਨਹੀ ॥੨॥੨॥ (SGGS, p. 631)

Sorath Mahala 9 ||

Man Kee Man Hee Maahe Rahee ||

Naa Har Bhaje Na Teerath Seve Chotee Kaal Gahee ||I|| Rahaau ||

Daaraa Meet Poot Rath Sampat Dhan Pooran Sabh Mahee ||

*Avar Sagal Mithiaa E Jaanau Bhajan Raam Ko Sahee ||1||
 Firat Firat Bahute Jug Haario Maanas Deh Lahee ||
 Nanak Kehat Milan Kee Bareeaa Simrat Kahaa Nahee ||2||2||
 (SGGS, p. 631)*

ਸੋਰਠਿ ਮਹਲਾ ੯॥
 ਮਨ ਰੇ ਕਉਨੁ ਕੁਮਤਿ ਤੈ ਲੀਨੀ ॥
 ਪਰ ਦਾਰਾ ਨਿੰਦਿਆ ਰਸ ਰਚਿਓ ਰਾਮ ਭਗਤਿ ਨਹਿ ਕੀਨੀ ॥੧॥ ਰਹਾਉ ॥
 ਮੁਕਤਿ ਪੰਥੁ ਜਾਨਿਓ ਤੈ ਨਾਹਨਿ ਧਨ ਜੋਰਨ ਕਉ ਧਾਇਆ ॥
 ਅੰਤਿ ਸੰਗ ਕਾਹੂ ਨਹੀ ਦੀਨਾ ਬਿਰਥਾ ਆਪੁ ਬੰਧਾਇਆ ॥੧॥
 ਨਾ ਹਰਿ ਭਜਿਓ ਨ ਗੁਰ ਜਨੁ ਸੇਵਿਓ ਨਹ ਉਪਜਿਓ ਕਛੁ ਗਿਆਨਾ ॥
 ਘਟ ਹੀ ਮਾਹਿ ਨਿਰੰਜਨੁ ਤੇਰੈ ਤੈ ਖੋਜਤ ਉਦਿਆਨਾ ॥੨॥
 ਬਹੁਤੁ ਜਨਮ ਭਰਮਤ ਤੈ ਹਾਰਿਓ ਅਸਥਿਰ ਮਤਿ ਨਹੀ ਪਾਈ ॥
 ਮਾਨਸ ਦੇਹ ਪਾਇ ਪਦ ਹਰਿ ਭਜੁ ਨਾਨਕ ਬਾਤ ਬਤਾਈ ॥੩॥੩॥ (SGGS, p. 631-32)

*Sorath Mahala 9 ||
 Man Re Kaun Kummat Tai Leenee ||
 Par Daaraa Nindiaa Ras Rachio Raam Bhagat Neh Keenee ||1|| Rahaau ||
 Mukat Panth Jaanio Tai Naahan Dhan Joran Kau Dhaiaa ||
 Ant Sang Kaahoo Nahee Deenaa Birathaa Aap Bandhaiaa ||1||
 Naa Har Bhajio Na Gur Jan Sevio Neh Upajio Kachh Giaanaa ||
 Ghat Hee Maahe Niranjan Terai Tai Khojat Udiaanaa ||2||
 Bahut Janam Bharamat Tai Haario Asthir Mat Nahee Paaee ||
 Maanas Deh Pai Pad Har Bhaj Nanak Baat Bataaee ||3||3||
 (SGGS, p. 631-32)*

Word Meanings :

Sravan – Ear; *Rasna* – Tongue; *HohePatit Puneet* – Sinner turning holy; *Biaal* – Serpent; *Dolle* – Wrongs about; *Gras* – Seize; *Chotee* – the tuft; *Mithiaa* – False; *Milan Kee Bariaa* – Chance to meet; *Kumat* – Evil wisdom; *Dhaaiaa* – About; *Giaanaa* – Gnosis; *Asthir Mat* – Abiding wisdom.

The first Shabad under Sorath Mahala 9 starts with an invocation of *Ik Onkar Satgur Parsad*, meaning thereby that there is only one God who can be obtained by the grace of Guru. This shabad has been started by instructing the mind that it should bear love with the Lord. How this love will be developed is also stated in the second line of Rahao. For that, we have to use our ears for hearing the praises of the Lord and make use of the tongue for singing such praises. The first stanza continues to tell that in the

society of the saints, where the apostates become pure, one learns the art of loving God. The last line reminds us that if we don't love God, the death roaming about like a serpent with wide open mouth will definitely make us prey and over power us in a day or two. Guru Ji says in this stanza that the death will seize us shortly, so we must start meditating on the Lord, right now. Otherwise this great opportunity of remembering God during precious human life given to us for a holy cause, will pass away.

We often see that whenever a person dies, he still has many desires, which remain unfulfilled because no time remains. In the next Shabad Guru Ji starts with this situation in the Rahao when he says that many mind's desires have remained unfulfilled, but the death has now graved the tuft of the person and will snatch him away. At that time all relations like wife, friends, sons, and possession like property etc. being false will remain here. As this class consisting of the dearest ones leaves a person alone, everything looks like entirely false. The mortals have been wandering in illusion treating everything true, but their wanderings throughout the Yugas had resulted into obtaining of the human body providing us an opportunity to get us united with the divine. Guru Ji instructs us toward the close of the Shabad that why not avail of this opportunity by remembering God.

The next Shabad starts with reminding us that why we have resorted to an evil act (*Kumat*). The second line of the Rahao refers to the evil act, that is our being engrossed in the pleasure of other men's women and slandering. It is due to these acts that pervading God remains forgotten. The first stanza starts by asking a question that don't we know as how will we get emancipated. We fail to appreciate and run about to amass wealth. The next line makes the repeated assertion that nothing shall keep company with us and we have just wasted our time in not meditating on God, not serving our Guru nor acquiring any spiritual knowledge. It means that we have not followed our Guru, so we are deprived of gnosis. It was this knowledge which could enlighten us that the immaculate Lord is within our mind but we were searching Him in the wilderness. The last stanza again highlights the importance of human life which we have got after getting wary of wandering in

many births. However, we have not acquired the abiding wisdom. This wisdom is imparted in the last line by Guru Ji, which contains the advice that we should use the human body by remembering God's feet, meaning the presence of God within and without.

The next three Shabads appear as under along with transliteration.

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਮਨ ਰੇ ਪ੍ਰਭ ਕੀ ਸਰਨਿ ਬਿਚਾਰੇ ॥

ਜਿਹ ਸਿਮਰਤ ਗਨਕਾ ਸੀ ਉਧਰੀ ਤਾ ਕੇ ਜਸੁ ਉਰ ਧਾਰੇ ॥੧॥ ਰਹਾਉ ॥

ਅਟਲ ਭਇਓ ਧੂਅ ਜਾ ਕੈ ਸਿਮਰਨਿ ਅਰੁ ਨਿਰਭੈ ਪਦੁ ਪਾਇਆ ॥

ਦੁਖ ਹਰਤਾ ਇਹ ਬਿਧਿ ਕੇ ਸੁਆਮੀ ਤੈ ਕਾਹੇ ਬਿਸਰਾਇਆ ॥੧॥

ਜਬ ਹੀ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਗਜ ਗਰਾਹ ਤੇ ਛੂਟਾ ॥

ਮਹਮਾ ਨਾਮ ਕਹਾ ਲਉ ਬਰਨਉ ਰਾਮ ਕਹਤ ਬੰਧਨ ਤਿਹ ਤੂਟਾ ॥੨॥

ਅਜਾਮਲੁ ਪਾਪੀ ਜਗੁ ਜਾਨੇ ਨਿਮਖ ਮਾਹਿ ਨਿਸਤਾਰਾ ॥

ਨਾਨਕ ਕਹਤ ਚੇਤ ਚਿੰਤਾਮਨਿ ਤੈ ਭੀ ਉਤਰਹਿ ਪਾਰਾ ॥੩॥੪॥ (SGGS, p. 632)

Sorath Mahala 9 ||

Man Re Prabh Kee Saran Bichaaro ||

Jeh Simarat Gankaa See Udharee Taa Ko Jas Ur Dhaaro ||1|| Rahaau ||

Atal Bhaeo Dhroo Jaa Kai Simaran Ar Nirabhai Pad Paiaa ||

Dukh Harataa Eh Bidh Ko Suaamee Tai Kaahe Bisaraiaa ||1||

Jab Hee Saran Gahee Kirapaa Nidh Gaj Garaeh Te Chhootaa ||

Mahamaa Naam Kahaa Lau Baranau Raam Kahat Bandhan Teh Tootaa ||2||

Ajaamal Paapee Jag Jaane Nimakh Maahe Nisataaraa ||

Nanak Kahat Chet Chintaaman Tai Bhee Utareh Paaraa ||3||4||

(SGGS, p. 632)

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਪ੍ਰਾਨੀ ਕਉਨੁ ਉਪਾਉ ਕਰੈ ॥

ਜਾ ਤੇ ਭਗਤਿ ਰਾਮ ਕੀ ਪਾਵੈ ਜਮ ਕੇ ਤ੍ਰਾਸੁ ਹਰੈ ॥੧॥ ਰਹਾਉ ॥

ਕਉਨੁ ਕਰਮ ਬਿਦਿਆ ਕਹੁ ਕੈਸੀ ਧਰਮੁ ਕਉਨੁ ਫੁਨਿ ਕਰਈ ॥

ਕਉਨੁ ਨਾਮੁ ਗੁਰ ਜਾ ਕੈ ਸਿਮਰੈ ਭਵ ਸਾਗਰ ਕਉ ਤਰਈ ॥੧॥

ਕਲ ਮੈ ਏਕੁ ਨਾਮੁ ਕਿਰਪਾ ਨਿਧਿ ਜਾਹਿ ਜਪੈ ਗਤਿ ਪਾਵੈ ॥

ਅਉਰ ਧਰਮ ਤਾ ਕੈ ਸਮ ਨਾਹਨਿ ਇਹ ਬਿਧਿ ਬੇਦੁ ਬਤਾਵੈ ॥੨॥

ਸੁਖੁ ਦੁਖੁ ਰਹਤ ਸਦਾ ਨਿਰਲੇਪੀ ਜਾ ਕਉ ਕਹਤ ਗੁਸਾਈ ॥

ਸੋ ਤੁਮ ਹੀ ਮਹਿ ਬਸੈ ਨਿਰੰਤਰਿ ਨਾਨਕ ਦਰਪਨਿ ਨਿਆਈ ॥੩॥੫॥ (SGGS, p. 632)

Sorath Mahala 9 ||
Praanee Kaun Upaau Karai ||
Jaa Te Bhagat Raam Kee Paavai Jam Ko Traas Harai ||1|| Rahaau ||
Kaun Karam Bidhkaa Kahu Kaisee Dharam Kaun Fun Kariee ||
Kaun Naam Gur Jaa Kai Simarai Bhav Saagar Kau Tariee ||1||
Kal Mai Ek Naam Kirapaa Nidh Jaahe Japai Gat Paavai ||
Aaur Dharam Taa Kai Sam Naahan Eh Bidh Bedh Bataavai ||2||
Sukh Dukh Rahat Sadaa Nirlepee Jaa Kau Kahat Gusaiee ||
So Tum Hee Meh Basai Nirantar Nanak Darpan Niaaiee ||3||5||
 (SGGS, p. 632)

ਸੋਰਠਿ ਮਹਲਾ ੯॥
 ਮਾਈ ਮੈ ਕਿਹਿ ਬਿਧਿ ਲਖਉ ਗੁਸਾਈ ॥
 ਮਹਾ ਮੋਹ ਅਗਿਆਨਿ ਤਿਮਰਿ ਮੋ ਮਨੁ ਰਹਿਓ ਉਰਝਾਈ ॥੧॥ ਰਹਾਉ ॥
 ਸਗਲ ਜਨਮ ਭਰਮ ਹੀ ਭਰਮ ਖੋਇਓ ਨਹ ਅਸਥਿਰੁ ਮਤਿ ਪਾਈ ॥
 ਬਿਖਿਆਸਕਤ ਰਹਿਓ ਨਿਸ ਬਾਸੁਰ ਨਹ ਛੂਟੀ ਅਧਮਾਈ ॥੧॥
 ਸਾਧਸੰਗੁ ਕਬਹੂ ਨਹੀ ਕੀਨਾ ਨਹ ਕੀਰਤਿ ਪ੍ਰਭ ਗਾਈ ॥
 ਜਨ ਨਾਨਕ ਮੈ ਨਾਹਿ ਕੋਉ ਗੁਨੁ ਰਾਖਿ ਲੇਹੁ ਸਰਨਾਈ ॥੨॥੬॥ (SGGS, p. 632)

Sorath Mahala 9 ||
Maaee Mai Keh Bidh Lakhau Gusaiee ||
Mahaa Moh Agiaan Timar Mo Man Rahio Urjhaaee ||1|| Rahaau ||
Sagal Janam Bharam Hee Bharam Khoio Neh Asathir Mat Paaee ||
Bikhiaasakat Rahio Nis Baasur Neh Chhootee Adhmaaee ||1||
Saadhsang Kabahoo Nahee Keenaa Neh Keerat Prabh Gaaee ||
Jan Nanak Mai Naeh Kouoo Gun Raakh Leh Saranaaee ||2||6||
 (SGGS, p. 632)

Word Meanings :

Jas Urdharo – Enshrine Praises (of the Lord); *Bisraya* – Forgotten;
Mehma – Praise; *Barnau* – Describe; *Chintamani* – the precious
 jewel with fulfill our wishes (i.e. Lord); *Traas* – Fear; *Kirpa nidh*
 – Treasure of Mercy (the Lord); *Nirlepee* – Detached; *Darpan*
Niaaee – Like the reflection in a mirror; *Urjhaaee* - Entangled;
Asthir Mat – Stable mind; *Bikhiaasakat* – Sinful.

The first Shabad, again addressed to mind, Guru Ji desires his mind to seek the protection of the Lord. In the second line of the Rahao couplet, he makes a mention of Ganika, who was a prostitute, but, towards the end of her life had resorted to the act of remembrance of God, and was ultimately rid of all her sinful

acts. What Guru Ji wants to convey is that even a sinful person like Ganika gets redeemed when the protection of God is sought. As per the prevalent story, a Sadhu (A saintly person), had given her a parrot which used to recite the name of Ram throughout the day. When Ganika heard this name from the mouth of the parrot time and again, it just made a place in her mind and she got transformed. She gave up her evil pursuit and started remembering God to seek emancipation. God's name protected and saved her. In subsequent Para Guru Ji mentions some other instances also to assert that God's name is the only way to get freedom from all kinds of worries and fears. Dhru Bhagat whose name finds a mention time and again in the Guru scripture, had obtained the state of fearlessness by meditating on the divine name. The next line of the first stanza makes it clear that the Lord is the remover of all kinds of sorrows. So Guru Ji questions as why should one forget such a Lord.

In the second stanza Guru Ji again makes reference to mythological story wherein an elephant got an escape from the clutches of crocodile by remembering God. As the story goes, ones an elephant bathing in the water came across a crocodile which gripped his feet between his jaws. The elephant tried his best to escape, but, in vain. Ultimately he sought the protection of God, the ocean of mercy, which ultimately got him free. Guru Ji says in the second line that there is no end to describe the praises of the Lord, the utterance of which break one's bonds. In the last Para also there is a mention of a sinner mythological character, named Ajamal. His story as narrated is that throughout his life he indulged in sinful acts. It was only on the advice of a saintly personality that he named his youngest son as 'Narayan'. When he was suffering during his last days, he called his son by saying 'Narayan save me'. This utterance time and again became his shield as Naryan, being the name of God, his repentful feeling got conveyed to the Lord, who is merciful and can save anyone with His gracious glance. Guru Ji closes the Shabad by advising us that we should remember that jewel God who grants all our wishes and ferries us across the ocean of miseries.

In the fifth shabad in this Raag Guru Ji raises a question in the

Rahao's opening line asks what should the mortal do to obtain the Lord's devotional service so that his fear of death is dispelled. In the first Para also the question continues with the addition that what kind of knowledge and ceremonies are needed to be practiced for remembering Him so that He with his merciful nature makes the mortal cross the dreadful ocean. The reply to this question finds expressions in the second Para which makes it clear that in this dark age it is only the name of God, the treasure of mercy which can get anyone salvation. Guru Ji says in the next line that even *Vedas* support this view that no other religious ceremony can match the act of remembering the Lord. It is mainly due to the fact that God alone is above weal and woe. Guru Ji concludes in the last Para that God being above all these things and detached therefrom can make a mortal like that if the mortal remembers His name. Further, God is not to be found anywhere else as He abides within our inner self like the reflection in the mirror.

It may be mentioned here that throughout Gurbani, it has been emphasized that no rituals or ceremonies can please God. He is pleased only by remembering Him with sincere love and devotion. It is also an important aspect of Gurmat philosophy that God is within us and there is no need to go to a forest or a hill top for searching Him. The analogy of reflection in a mirror to describe God within us is highly scientific and self explanatory. If the mirror is dirty, we cannot see the reflection. Similarly if our mind is full of dirt like sinful thoughts and feelings, God does not become visible. It is only when we clean our mind, focus with full devotion and dedication on God's name, that He appears enshrined therein to bless us with those virtues, thoughts and actions that make us God's beloveds and help us in swimming across the arduous ocean of the world.

The next shabad also starts with a question, which is addressed to one's mother, whom generally a child asks to clarify the doubts. Question is that when our mind is entangled in the worldly attachments and because of the spiritual ignorance, there is darkness all around, how can one have a glimpse of the Lord. It is not only the Rahao, but other two paras of shabad also dwell upon our sinful

thoughts and actions to highlight the intensity of the question as how under these circumstances one can get redemption. The state of such a mortal is described in the first para when he says that he does not have a stable mind and is always in a state of doubt and confusion. The influence of indulgence in sinful thoughts throughout night and day has made him mean and deprived him of the society of the saints, by joining which he could sing the Lord's praises. The concluding line is a sort of prayer to God that He should be merciful and take him under His protection despite the fact that there are no virtues in him. This kind of helpless state wherein the mind is not stable continues to be expressed in the next shabad also, which is the first one in the group of three shabads, that is, no. 7 to 9. The same are reproduced hereunder:-

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਮਾਈ ਮਨੁ ਮੇਰੇ ਬਸਿ ਨਾਹਿ ॥

ਨਿਸ ਬਾਸੁਰ ਬਿਖਿਅਨ ਕਉ ਧਾਵਤ ਕਿਹਿ ਬਿਧਿ ਰੋਕਉ ਤਾਹਿ ॥੧॥ ਰਹਾਉ ॥

ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਕੇ ਮਤ ਸੁਨਿ ਨਿਮਖ ਨ ਹੀਏ ਬਸਾਵੈ ॥

ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਸਿਉ ਰਚਿਓ ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਵੈ ॥੧॥

ਮਦਿ ਮਾਇਆ ਕੇ ਭਇਓ ਬਾਵਰੇ ਸੂਝਤ ਨਹ ਕਛੁ ਗਿਆਨਾ ॥

ਘਟ ਹੀ ਭੀਤਰਿ ਬਸਤ ਨਿਰੰਜਨੁ ਤਾ ਕੇ ਮਰਮੁ ਨ ਜਾਨਾ ॥੨॥

ਜਬ ਹੀ ਸਰਨਿ ਸਾਧ ਕੀ ਆਇਓ ਦੁਰਮਤਿ ਸਗਲ ਬਿਨਾਸੀ ॥

ਤਬ ਨਾਨਕ ਚੇਤਿਓ ਚਿੰਤਾਮਨਿ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥੩॥੭॥ (SGGS, p. 632-33)

Sorath Mahala 9 ||

Maaee Man Mero Bas Naahe ||

Nis Baasur Bikhian Kau Dhaavat Keh Bidh Rokau Taahe ||1|| Rahaau ||

Bedh Puraan Simirat Ke Mat Sun Nimakh Na Hee Basaavai ||

Par Dhan Par Dhaaraa Siau Rachio Birthaa Janam Siraavai ||1||

Mad Maiaa Kai Bhaio Baavaro Soojhat Neh Kachh Giaanaa ||

Ghat Hee Bheetar Basat Niranjan Taa Ko Maram Na Jaanaa ||2||

Jab Hee Saran Saadh Kee Aaio Durmat Sagal Binaasee ||

Tab Nanak Chetio Chintaaman Kaatee Jam Kee Faasee ||3||7||

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥

ਰੇ ਨਰ ਇਹ ਸਾਚੀ ਜੀਅ ਧਾਰਿ ॥

ਸਗਲ ਜਗਤੁ ਹੈ ਜੈਸੇ ਸੁਪਨਾ ਬਿਨਸਤ ਲਗਤ ਨ ਬਾਰ ॥੧॥ ਰਹਾਉ ॥

ਬਾਰੂ ਭੀਤਿ ਬਨਾਈ ਰਚਿ ਪਚਿ ਰਹਤ ਨਹੀ ਦਿਨ ਚਾਰਿ ॥

ਤੈਸੇ ਹੀ ਇਹ ਸੁਖ ਮਾਇਆ ਕੇ ਉਰਝਿਓ ਕਹਾ ਗਵਾਰ ॥੧॥

ਅਜਹੂ ਸਮਝਿ ਕਛੁ ਬਿਗਰਿਓ ਨਾਹਿਨਿ ਭਜਿ ਲੇ ਨਾਮੁ ਮੁਰਾਰਿ ॥
ਕਹੁ ਨਾਨਕ ਨਿਜ ਮਤੁ ਸਾਧਨ ਕਉ ਭਾਖਿਓ ਤੋਹਿ ਪੁਕਾਰਿ ॥੨॥੮॥ (SGGS, p. 633)

Sorath Mahala 9 ||
Re Nar Eh Saachee Jee Dhaar ||
Sagal Jagat Hai Jaise Supanaa Binasat Lagat Na Baar ||1|| Rahaau ||
Baaroo Bheet Banaee Rach Pach Rehat Nahee Din Chaar ||
Taise Hee Eh Sukh Maiaa Ke Urajhio Kahaa Gavaar ||1||
Ajhoo Samajh Kachh Bigario Naahin Bhaj Le Naam Muraar ||
Kahu Nanak Nij Mat Saadhan Kau Bhaakhio Toh Pukaar ||2||8||
(SGGS, p. 633)

ਸੋਰਠਿ ਮਹਲਾ ੯ ॥
ਇਹ ਜਗਿ ਮੀਤੁ ਨ ਦੇਖਿਓ ਕੋਈ ॥
ਸਗਲ ਜਗਤੁ ਅਪਨੈ ਸੁਖਿ ਲਾਗਿਓ ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥
ਦਾਰਾ ਮੀਤੁ ਪੂਤ ਸਨਬੰਧੀ ਸਗਰੇ ਧਨ ਸਿਉ ਲਾਗੇ ॥
ਜਬ ਹੀ ਨਿਰਧਨ ਦੇਖਿਓ ਨਰ ਕਉ ਸੰਗੁ ਛਾਡਿ ਸਭ ਭਾਗੇ ॥੧॥
ਕਹਉ ਕਹਾ ਯਿਆ ਮਨ ਬਉਚੇ ਕਉ ਇਨ ਸਿਉ ਨੇਹੁ ਲਗਾਇਓ ॥
ਦੀਨਾ ਨਾਥ ਸਕਲ ਭੈ ਭੰਜਨ ਜਸੁ ਤਾ ਕੋ ਬਿਸਰਾਇਓ ॥੨॥
ਸੁਆਨ ਪੂਛ ਜਿਉ ਭਇਓ ਨ ਸੂਧਉ ਬਹੁਤੁ ਜਤਨੁ ਮੈ ਕੀਨਉ ॥
ਨਾਨਕ ਲਾਜ ਬਿਰਦ ਕੀ ਰਾਖਹੁ ਨਾਮੁ ਤੁਹਾਰਉ ਲੀਨਉ ॥੩॥੯॥ (SGGS, p. 633)

Sorath Mahala 9 ||
Eeh Jag Meet Na Dekhio Koiee ||
Sagal Jagat Apanai Sukh Laagio Dukh Mai Sang Na Hoiee ||1|| Rahaau ||
Daaraa Meet Poot Sanbandhee Sagare Dhan Siau Laage ||
Jab Hee Nirdhan Dekhio Nar Kau Sang Chhaadd Sabh Bhaage ||1||
Kahaun Kahaa Yiaa Man Baure Kau In Siau Neh Lagaio ||
Deena Naath Sakal Bhai Bhanjan Jas Taa Ko Bisaraio ||2||
Suaan Poochh Jiau Bhaio Na Soodhau Bahut Jatan Mai Keenau ||
Nanak Laaj Birdh Kee Raakhahu Naam Tuhaarau Leenau ||3||9||
(SGGS, p. 633)

Word Meanings :

Nisbasur Bikhian – Running after sins; *Nimakh* – For an instant;
Durmat – Evil intent; *Jam Ki Phaasi* – Noose of death; *Binsat* –
Destroy; *Nirdhan* – Poor; *Man Baure* – Demented mind; *Birdh*
– God’s nature of helping.

Guru Ji opens this shabad with an address to the mother to complain that the mind is not under his control. This is the position

of a mortal, who is unable to restrain the mind from indulging in sinful activities at all times. Such a mind does not let the mortal pay any attention even for an instant to hearing the teachings of the *Vedas*, *Puranas* and *Simrities*. In other words, in the first Para of the Shabad, Guru Ji describes the condition of a sinful mind whose eyes are always cast upon other's wealth and other's women. He is so much intoxicated with his passion for wealth that he does not know even a bit of divine knowledge. This is the observation made by Guru Ji in the first part of the second Para. In the next line, he adds that such a person devoid of divine knowledge cannot understand the secret of the Lord, who is above the influence of mammon and abides in our mind only. However, the person concerned cannot know this secret unless he gives up his evil ways. In the last stanza, we are told that it is the protection of the saints which can enable us to dispel our evil intent. It is this company of saints which helps us in remembering Lord and when the fulfilling Lord is remembered our death's noose gets snapped.

In the 8th shabad the world has been compared with a dream. This kind of comparison has been made not only by Guru Tegh Bahadur Ji in his other verses also, but also at other places in Gurbani. The opening lines constituting the Rahao couplet awaken a person to recognize this truth that the living in this world is just like a dream and as soon as the dream is gone, everything therein is finished. In the first Para, there is again a comparison of our pleasures derived from the possession of wealth with a wall of sand, which lasts for a very short time. Guru Ji questions as why we are so ignorant to entangle ourselves in such short lived pleasures. He guides us that still there is time for us to mend our ways we need to start uttering the name of Lord, who is enemy of the pride. He concludes the shabad by loudly proclaiming the warnings that we must chasten our soul and follow the divine path.

The next shabad exposes the selfish nature of the world in a satirical manner. The Rahao mentions at the very outset that there is no true companion in this world. It is a truth that whenever we pass through a difficult time, none of the persons whom we consider as friends come to our rescue. This very truth has been

mentioned in the second line of the Rahao. The whole world is attached to its own comforts, but when the trouble comes nobody proves to be a companion. The first Para mentions all near relations like wife, friends, sons, who are all stated to be close to a person when he is wealthy. However, when a person become poor, they all forsake his company and flee far away from him. It is in view of this situation that in the second Para the mind is addressed as demented which has developed affection for such selfish relatives and friends. The mind has forgotten the praise of Lord, who is the master of the meek and the destroyer of all fears. But, the mind is like the tail of a dog which is never straightened. It means that it is difficult to control the mind and put it on the righteous path. The last Para makes a mention that whatever efforts are made to control the mind, the same go in vain. Guru Ji concludes the shabad with a prayer to the Lord that as per his own nature, God should have a gracious glance upon him for protecting his honour.

The last three shababs of the ninth Master in this Rag are given hereunder along with transliteration followed by word meanings.

ਸੋਰਠਿ ਮਹਲਾ ੯॥

ਮਨ ਰੇ ਗਹਿਓ ਨ ਗੁਰ ਉਪਦੇਸੁ ॥

ਕਹਾ ਭਇਓ ਜਉ ਮੂਡੁ ਮੁਡਾਇਓ ਭਗਵਉ ਕੀਨੋ ਭੇਸੁ॥੧॥ਰਹਾਉ ॥

ਸਾਚ ਛਾਡਿ ਕੈ ਤੂਠਹ ਲਾਗਿਓ ਜਨਮੁ ਅਕਾਰਥੁ ਖੋਇਓ ॥

ਕਰਿ ਪਰਪੰਚ ਉਦਰ ਨਿਜ ਪੋਖਿਓ ਪਸੁ ਕੀ ਨਿਆਈ ਸੋਇਓ ॥੧॥

ਰਾਮ ਭਜਨ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਮਾਇਆ ਹਾਥਿ ਬਿਕਾਨਾ ॥

ਉਰਠਿ ਰਹਿਓ ਬਿਖਿਅਨ ਸੰਗਿ ਬਉਰਾ ਨਾਮੁ ਰਤਨੁ ਬਿਸਰਾਨਾ॥੨॥

ਰਹਿਓ ਅਚੇਤੁ ਨ ਚੇਤਿਓ ਗੋਬਿੰਦ ਬਿਰਥਾ ਅਉਧ ਸਿਰਾਨੀ ॥

ਕਹੁ ਨਾਨਕ ਹਰਿ ਬਿਰਦੁ ਪਛਾਨਉ ਭੂਲੇ ਸਦਾ ਪਰਾਨੀ ॥੩॥੧੦॥ (SGGS, p. 633)

Sorath Mahala 9 ||

Man Re Gahio Na Gur Updes ||

Kahaa Bho Jau Moodd Muddaio Bhagavau Keeno Bhes ||1|| Rahaau ||

Saach Chhaadd Kai Jhoothheh Laagio Janam Akaarath Khoio ||

Kar Parapanch Udar Nij Pokhio Pasu Kee Niaaiee Soio ||1||

Raam Bhajan Kee Gat Nahee Jaanee Maiaa Haath Bikaanaa ||

Urajh Rahio Bikhian Sang Bauraa Naam Ratan Bisaraanaa ||2||

Rahio Achet Na Chetio Gobind Birthaa Audh Siraanee ||

Kahu Nanak Har Birdh Pachhaanau Bhoole Sadaa Paraanee ||3||10||

(SGGS, p. 633)

ਸੋਰਠਿ ਮਹਲਾ ੯॥

ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥

ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ ॥੧॥ ਰਹਾਉ ॥

ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ ॥

ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ ਅਪਮਾਨਾ ॥੧॥

ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਨਿ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮੁ ਨਿਵਾਸਾ ॥੨॥

ਗੁਰ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ ॥

ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ ॥੩॥੧੧॥ (SGGS, p. 633)

Sorath Mahala 9 ||

Jo Nar Dukh Mai Dukh Nahee Maanai ||

Sukh Saneh Ar Bhai Nahee Jaa Kai Kanchan Maatee Maanai ||1|| Rahaau ||

Neh Nindiaa Neh Ustat Jaa Kai Lobh Moh Abhimaanaa ||

Harakh Sog Te Rahai Niaarau Naahe Maan Apamaanaa ||1||

Aasaa Manasaa Sagal Tiaagai Jag Te Rahai Niraasaa ||

Kaam Karodh Jeh Parasai Naahan Teh Ghat Braham Nivaasaa ||2||

Gur Kirpaa Jeh Nar Kau Keenee Teh Eh Jugat Pachhaanee ||

Nanak Leen Bhio Gobind Siau Jiau Paanee Sang Paanee ||3||11||

(SGGS, p. 633)

ਸੋਰਠਿ ਮਹਲਾ ੯॥

ਪ੍ਰੀਤਮ ਜਾਨਿ ਲੇਹੁ ਮਨ ਮਾਹੀ ॥

ਅਪਨੇ ਸੁਖ ਸਿਉ ਹੀ ਜਗੁ ਫਾਂਧਿਓ ਕੇ ਕਾਹੂ ਕੇ ਨਾਹੀ ॥੧॥ ਰਹਾਉ ॥

ਸੁਖ ਮੈ ਆਨਿ ਬਹੁਤੁ ਮਿਲਿ ਬੈਠਤ ਰਹਤ ਚਹੂ ਦਿਸਿ ਘੇਰੈ ॥

ਬਿਪਤਿ ਪਰੀ ਸਭ ਹੀ ਸੰਗੁ ਛਾਡਿਤ ਕੋਊ ਨ ਆਵਤ ਨੇਰੈ ॥੧॥

ਘਰ ਕੀ ਨਾਰਿ ਬਹੁਤੁ ਹਿਤੁ ਜਾ ਸਿਉ ਸਦਾ ਰਹਤ ਸੰਗ ਲਾਗੀ ॥

ਜਬ ਹੀ ਹੰਸ ਤਜੀ ਇਹ ਕਾਂਇਆ ਪ੍ਰੇਤ ਪ੍ਰੇਤ ਕਰਿ ਭਾਗੀ ॥੨॥

ਇਹ ਬਿਧਿ ਕੇ ਬਿਉਹਾਰੁ ਬਨਿਓ ਹੈ ਜਾ ਸਿਉ ਨੇਹੁ ਲਗਾਇਓ ॥

ਅੰਤ ਬਾਰ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਜੀ ਕੋਊ ਕਾਮਿ ਨ ਆਇਓ ॥੩॥੧੨॥੧੩੯॥

(SGGS, p. 634)

Sorath Mahala 9 ||

Preetam Jaan Lehu Man Maahee ||

Apane Sukh Siau Hee Jag Faandhio Ko Kaahoo Ko Naahee ||1|| Rahaau ||

Sukh Mai Aan Bahut Mil Baithhat Rehat Chahoo Dis Gherai ||

Bipat Paree Sabh Hee Sang Chhaaddit Kouoo Na Aavat Nerai ||1||

Ghar Kee Naar Bahut Hit Jaa Siau Sadaa Rehat Sang Laagee ||

Jab Hee Hans Tajee Eh Kaaniaa Pret Pret Kar Bhaagee ||2||

Eh Bidh Ko Biauhaar Banio Hai Jaa Siau Neh Lagaio ||

Word Meanings :

Mood Moodaaio – Shaving head; *Akaarath* – In Vain; *Parpanch* – Hypocrisy; *Birthaa* – Useless; *Kanchan Maatee Maane* – Deem Gold as Dust; *Ustat* – Appreciation; *Aasaa Mansaa* – Hope and desires; *Niraasaa* – Desire free; *Jugat* – The way.

This shabad opens with Rahaho stanza of two lines emphasizing thereby that following Guru's teachings is more important than performing ritualistic acts like shaving head or putting on garments of a specific colour. Guru Ji addresses the mind to question as why it has not imbibed Guru's teachings and there is no use of doing such like things as mentioned above. The first Para carries further the thought that by doing such like acts, one only adopts falsehood and goes away from truth, just wasting his life. This kind of life is just filling belly and sleeping. Both these things, that is appeasing and sleeping are the acts of animals also. So, Guru Ji means to say that hypocrite is not different from an animal. Going further, he adds that it looks like as this kind of person has sold himself in mammon's hands. He does not know the path of meditation. Thus, forgetting the jewel of the name of the Lord, he remains entangled with the vices like a mad man. The last Para also refers to the thoughtlessness of such a person regarding the creator of the world and his life is just wasted in this kind of ignorance. The last line of the Shabad is a prayer by Guru Ji by using of name of Guru Nanak, wherein it has been pleaded that God's nature is to forgive and human nature is to err. God, by his nature should forgive all of us committing errors.

The next shabad is not only very well known and sung by the devotees, but is also aimed at explaining as how to achieve the mission of life as prescribed in Gurbani, that is to become God like human beings. This kind of mortal has been called in Gurbani by different names, such as sachiar, gurmukh, gursikh, sant, sadh etc. This kind of mortal does not believe in any salvation after death, rather he gets liberated during life time only. That is why, another name used in Gurbani for such a distinguished person is

'*Jiwan Mukh*'. What are the main characteristics of a *Jiwan Mukh* has been dealt with at a number of places in Gurbani. This shabad also enumerates all those characteristics. Starting with the Rahao, Guru Ji mentions that such a person is not affected by pleasure or pain, meaning thereby that he remains the same whether it is a time of happiness or sorrow. He is not affected even by such feelings like love and fear. For him, there is no distinction between gold and clay. In other words a *Jiwan Mukh* is a balanced person. Whatever be the situation, he remains unaffected.

The next two Paras further elaborate this kind of attitude. He does not bother whether he is being praised or deprecated. So, honour and dishonour are both a part of life. He is also above such passions like greed, worldly love or pride. The second stanza goes further to state that he does not have many hopes and desires, rather, he remains desire free in the world. Lust and wrath remain away from his mind as the same is occupied by love for God. When God abides in the mind, there remains no place for any passion or desire. In the last stanza Guru Ji says that this kind of attitude of living like dead cannot be understood by everyone. As stated in an earlier shabad also, this kind of divine wisdom comes only through the grace of the Guru. It means that only when God is merciful, we get such a nearness to God. In the last line, he concludes that when one follows the Guru, one gets blended with the Lord of the world as water mingles with waters. It means that he merges himself with the divine. It is that state of divinity which Kabir Ji mentions, when he says –

ਅਬ ਤਉ ਜਾਇ ਚਢੇ ਸਿੰਘਾਸਨਿ ਮਿਲੇ ਹੈ ਸਾਰਿੰਗਪਾਨੀ ॥
ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ ਕੋਇ ਨ ਸਕੈ ਪਛਾਨੀ ॥੬॥੩॥

*Ab Tau Jaae Chadde Singhaasan Milai Hai Saaringpaani.
Raam Kabiraa Ek Bhae Hai Koi Na Sakai Pachhaanee. (SGGS, p. 969)*

Kabir Ji is talking of that elevated stage, when no distinction remains between God and the devotee. It may be mentioned here that similar characteristics of a *Jiwan Mukh* are mentioned by Guru Arjan Dev Ji in Sukhmani Sahib, when he says –

ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਉਸੁ ਮਾਟੀ॥ ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ॥
ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ॥ ਤੈਸਾ ਰੰਕੁ ਤੈਸਾ ਰਾਜਾਨੁ॥

ਜੇ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ॥ ਨਾਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ॥੨॥
(SGGS, p. 275)

*Taisaa Suwaran Taisee Uss Maati. Taisaa Amrit Taisee Bikh Khaatee.
Taisaa Maan Taisaa Abhimaan. Taisaa Rank Taisaa Raajaan.
Jo Vartaae Saaee Jugat. Nanak Oh Purakh Kaheei Jeewan Mukht*||7||
(SGGS, p. 275)

The next Shabad is also a widely recited shabad in the congregation, and the same like an earlier shabad of Guru Ji exposes selfishness of all the people whom we consider as very dear in our life. Guru Ji starts the shabad by using the word Pritam, means a dear one. He wants to clarify that this fact must be born in our mind that the whole world is mainly focussed upon their personal comfort and nobody is a true friend. The first stanza candidly states that when a person is prosperous, he is surrounded by the people. It is a known fact that everyone worships the rising sun. Whosoever is powerful with money or position will be visited by people claiming him their dear one. But, when there is time of adversity, everyone flees nobody even recognises him. In the second stanza, there is an image of the wife who remains closest to a person during his life. However, as soon as a person gives up his mortal attire, the same wife make herself aloof from him and starts considering him as a ghost. It may be mentioned here that this kind of position is to both for wife and husband, but Guru Ji seems to have used the word wife because her love for her paramour is generally more sincere and dedicated. Some scholars are of the view that “*Ghar Ki Naar*” does not mean wife or husband, but all those things for which we are possessive because of our intense attachment and for all those things including persons. One becomes merely a ghost when the divine spark (soul) leaves the body. Whatever may be interpretation of this stanza, what Guru Ji wants to convey becomes crystal clear in the last stanza, when he says that this is the way of the world that whosoever we love does not stand by us at the last moment. It is the only name of the Lord which remains helpful and useful during our life and hereafter.

Guru's Shabads in Raag Dhanasari, Jaitsari and Todi

The next Raag, which contains four hymns of the ninth Guru, is Raag Dhanasari. These Shabads, starting with the same invocation of *Ik Onkar Satguru Parsaad* appearing as under with transliteration and word meanings, are enshrined on page 684-685 of Sri Guru Granth Sahib.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥
 ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ ॥
 ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਖਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ ॥੧॥ ਰਹਾਉ ॥
 ਪ੍ਰਹਪ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਾਹਿ ਜੈਸੇ ਛਾਈ ॥
 ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ ॥੧॥
 ਬਾਹਰਿ ਭੀਤਰਿ ਏਕੋ ਜਾਨਹੁ ਇਹੁ ਗੁਰ ਗਿਆਨੁ ਬੜਾਈ ॥
 ਜਨ ਨਾਨਕ ਬਿਨੁ ਆਪਾ ਚੀਨੈ ਮਿਟੈ ਨ ਭ੍ਰਮ ਕੀ ਕਾਈ ॥੨॥੧॥ (SGGS, p. 684)

*Ik Onkaar Satgur Parsaad || Dhanasari Mahala 9 ||
 Kaahe Re Ban Khojan Jaiee ||
 Sarab Nivaasee Sadaa Alepaa Tohee Sang Samaae ||1|| Rahaau ||
 Puhap Madh Jiau Baas Basat Hai Mukar Maahe Jaise Chhaae ||
 Taise Hee Har Base Nirantar Ghat Hee Khojahu Bhaae ||1||
 Baahar Bheetar Eko Jaanahu Gur Giaan Bataae ||
 Jan Nanak Bin Aapaa Cheenai Mitai Na Bhram Kee Kaaee ||2||1||
 (SGGS, p. 684)*

ਧਨਾਸਰੀ ਮਹਲਾ ੯ ॥
 ਸਾਧੇ ਇਹੁ ਜਗੁ ਭਰਮ ਭੁਲਾਨਾ ॥
 ਰਾਮ ਨਾਮ ਕਾ ਸਿਮਰਨੁ ਛੋਡਿਆ ਮਾਇਆ ਹਾਥਿ ਬਿਕਾਨਾ ॥੧॥ ਰਹਾਉ ॥
 ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬਨਿਤਾ ਤਾ ਕੈ ਰਸਿ ਲਪਟਾਨਾ ॥
 ਜੋਬਨੁ ਧਨੁ ਪ੍ਰਭਤਾ ਕੈ ਮਦ ਮੈ ਅਹਿਨਿਸਿ ਰਹੈ ਦਿਵਾਨਾ ॥੧॥
 ਦੀਨ ਦਇਆਲ ਸਦਾ ਦੁਖ ਭੰਜਨ ਤਾ ਸਿਉ ਮਨੁ ਨ ਲਗਾਨਾ ॥
 ਜਨ ਨਾਨਕ ਕੋਟਨ ਮੈ ਕਿਨਹੁ ਗੁਰਮੁਖਿ ਹੋਇ ਪਛਾਨਾ ॥੨॥੨॥ (SGGS, p. 684-85)

*Dhanasari Mahala 9 ||
 Saadhho Eh Jag Bharam Bhulaanaa ||
 Raam Naam Kaa Simran Chhoddiaa Maiaa Haath Bikaanaa ||1||
 Rahaau ||*

*Maat Pitaa Bhaae Sut Banitaa Taa Kai Ras Lapataanaa ||
 Joban Dhan Prabhataa Kai Madh Mai Ahinis Rahai Divaanaa ||1||
 Deen Diaal Sadaa Dhukh Bhanjan Taa Siau Man Na Lagaanaa ||
 Jan Nanak Kotan Mai Kinahoo Gurmukh Hoi Pachhaanaa ||2||2||
 (SGGS, p. 684-85)*

ਧਨਾਸਰੀ ਮਹਲਾ ੯॥
 ਤਿਹ ਜੋਗੀ ਕਉ ਜੁਗਤਿ ਨ ਜਾਨਉ ॥
 ਲੋਭ ਮੋਹ ਮਾਇਆ ਮਮਤਾ ਫੁਨਿ ਜਿਹ ਘਟਿ ਮਾਹਿ ਪਛਾਨਉ ॥੧॥ ਰਹਾਉ ॥
 ਪਰ ਨਿੰਦਾ ਉਸਤਤਿ ਨਹ ਜਾ ਕੈ ਕੰਚਨ ਲੋਹ ਸਮਾਨੋ ॥
 ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ ਜੋਗੀ ਤਾਹਿ ਬਖਾਨੋ ॥੧॥
 ਚੰਚਲ ਮਨੁ ਦਹ ਦਿਸਿ ਕਉ ਧਾਵਤ ਅਚਲ ਜਾਹਿ ਠਹਰਾਨੋ ॥
 ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੋ ਜੋ ਨਰੁ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨੋ ॥੨॥੩॥ (SGGS, p. 685)

*Dhanasari Mahala 9 ||
 Teh Jogee Kau Jugat Na Jaanau ||
 Lobh Moh Maiaa Mamataa Fun Jeh Ghat Maahe Pachhaanau ||1|| Rahaau ||
 Par Nindaa Ustat Neh Jaa Kai Kanchan Loh Samaano ||
 Harakh Sog Te Rahai Ateetaa Jogee Taahe Bakhaano ||1||
 Chanchal Man Deh Dis Kau Dhaavat Achal Jaeh Thaharaano ||
 Kahu Nanak Eh Bidh Ko Jo Nar Mukat Taeh Tum Maano ||2||3||
 (SGGS, p. 685)*

ਧਨਾਸਰੀ ਮਹਲਾ ੯॥
 ਅਬ ਮੈ ਕਉਨੁ ਉਪਾਉ ਕਰਉ ॥
 ਜਿਹ ਬਿਧਿ ਮਨ ਕੋ ਸੰਸਾ ਚੂਕੈ ਭਉ ਨਿਧਿ ਪਾਰਿ ਪਰਉ ॥੧॥ ਰਹਾਉ ॥
 ਜਨਮੁ ਪਾਇ ਕਛੁ ਭਲੋ ਨ ਕੀਨੋ ਤਾ ਤੇ ਅਧਿਕ ਡਰਉ ॥
 ਮਨ ਬਚ ਕ੍ਰਮ ਹਰਿ ਗੁਨ ਨਹੀ ਗਾਏ ਯਹ ਜੀਅ ਸੋਚ ਧਰਉ ॥੧॥
 ਗੁਰਮਤਿ ਸੁਨਿ ਕਛੁ ਗਿਆਨੁ ਨ ਉਪਜਿਓ ਪਸੁ ਜਿਉ ਉਦਰੁ ਭਰਉ ॥
 ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਬਿਰਦੁ ਪਛਾਨਉ ਤਬ ਹਉ ਪਤਿਤ ਤਰਉ ॥੨॥੪॥੯॥੯॥੧੩॥੫੮॥੪॥੯੩॥
 (SGGS, p. 685)

*Dhanasari Mahala 9 ||
 Ab Mai Kaun Upaau Karau ||
 Jeh Bidh Man Ko Sansaa Chookai Bhau Nidh Paar Parau ||1|| Rahaau ||
 Janam Paai Kachh Bhalo Na KeenoTaa Te Adhik Darau ||
 Man Bach Karam Har Gun Nahee Gaae Yeh Jee Soch Dharau ||1||
 Gurmat Sun Kachh Giaan Na Upajio Pas Jiau Udhar Bharau ||
 Kahu Nanak Prabh Birdh Pachhaanau Tab Hau Patit Tarau ||2||4||9||9||
 13||58||4||93|| (SGGS, p. 685)*

Word Meanings:

Sarab Nivaasi – Present everywhere; *Sada Alepaa* – Ever detached; *Puhap* – Flower; *Baas* - Fragrance; *Mukar* – Mirror; *Bhram* – Doubt; *Haath Bikaana* – Sold to; *Kotan* – Millions; *Ateetaa* – Free; *Sansaa* – Anxiety; *Patit* – Sinner;

The thoughts contained in all these Shabads are a repetition of the thoughts contained in earlier Shabad of the Guru. In fact, the repetition is not only confined to thoughts only, but is also visible in imagery, vocabulary and expressions. The concept of repetition has been used throughout Gurbani both by Guru Sahiban and the Saint poets. The same has been discussed in the preceding chapter.

Coming to the Shabads under reference, the Rahao of the first Shabad repeats the Gurmat principles that God abides everywhere and in everyone and not merely in forest, but, despite His omnipresence, He remains detached. Guru Ji advises us in the first para that He need to be searched from within where He is present like fragrance in the flower and reflection in the mirror. However, He is only one Lord, whether within or without and this truth has been imparted by the Guru. This Shabad, having only two stanzas, concludes with the observation that one can know God only by knowing himself. In other words, if one knows oneself, he has no doubt in his mind and in that state of mind he realizes the presence of God. To explain it further, we can say that a person entangled with false desires and attachments does not know the reality about himself. He develops ego and his pride makes him blind to know his exact position. The truth is that a person himself is full of faults and weaknesses. It is only God's grace that he is blessed with innumerable bounties. It is this realization which makes him humble and grateful to the Almighty for all His blessings. Until this realization comes, everyone remains in doubt.

The next shabad opens to explain this kind of doubtful situation Ji states in the Rahao, by addressing the Saints that the world has gone astray because it has sold itself to worldly attachments and forsaken the meditation of the Lord's name. Continuing this thought in the first stanza, Guru Ji repeats that his love for relations like mother, father, brother, son and wife is only misleading and with

that doubt, he becomes proud of them. Further, his youth, wealth and glory intensify his pride and take him away from the merciful Master who is the only support of the meek and destroyer of their pains. This stanza again comprised of two lines concludes with the observation that a rare person among millions can recognize presence of God through the grace of his Guru.

The subject of the next Shabad relates to Yogis in those days. The persons with specific marks, attires and way of life used to consider themselves as Yogis. Guru Ji here presents the Gurmat concept of the Yogi. A true Yogi as per Gurbani is not that whose mind is attached to such passions like avarice and worldly attachments. This snare of Maya is wide enough to include such shades as slandering or discriminating others. A true Yogi is above all such things including ego. The first para tells us that such a person is a Yogi if he is free from joy and sorrow. He does no slander or praise and for whom gold and iron are alike. He is an emancipated person. Guru Ji adds in the second Para that a restless mind wanders in ten directions. A true Yogi knows the art of pacifying his mind and keeps it stable.

How to pacify it and keep it stable is explained in the next Shabad which opens with the question in the Rahao that what method should be adopted to end one's anxieties so that the terrible ocean of the world be crossed. In the first stanza Guru Ji questions as what is the use of human life if it withers away without doing any good work. When Guru Ji says that the mortal has not praised God in thought, word and deed to end the anxiety of his haunting mind, he advises us that we must remember God's name in thought, word and deed. We know that throughout day and night, a person is either thinking or doing some work or speaking. Thus, the three words *man*, *bach*, *Karam* have been used in Gurbani time and again to emphasize that one must remember God while doing these three things. In other words, whatever a person does, he should follow Guru's advice with a view to feel the presence of the Lord within himself and others. In the recent times of Corona epidemic when people were dying because of shortage of oxygen and medicines, there were many others who had stored the things with a view to sell them in black (at exorbitant price). Their act of

exploitation in such circumstances cannot be called an act done with the remembrance of God in mind. Similarly, when we use harsh words in life or nourish evil thoughts we are forgetful of Guru's advice and the Almighty. Guru Ji says in the next line that when Guru's instructions are not followed, a person remains without divine knowledge and merely acts like a beast who only knows to appease his appetite. Guru Ji concludes the shabad with a prayer to the Lord that in view of his nature of forgiving, he should have mercy and save the sinners.

There are three Shabad in Raag Jaitsari. The same appear as under on pages 702 and 703 of Sri Guru Granth Sahib.

ਜੈਤਸਰੀ ਮਹਲਾ ੯ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਭੂਲਿਓ ਮਨੁ ਮਾਇਆ ਉਰਝਾਇਓ ॥

ਜੋ ਜੋ ਕਰਮ ਕੀਓ ਲਾਲਚ ਲਗਿ ਤਿਹ ਤਿਹ ਆਪੁ ਬੰਧਾਇਓ ॥੧॥ ਰਹਾਉ ॥

ਸਮਝ ਨ ਪਰੀ ਬਿਖੈ ਰਸ ਰਚਿਓ ਜਸੁ ਹਰਿ ਕੋ ਬਿਸਰਾਇਓ ॥

ਸੰਗਿ ਸੁਆਮੀ ਸੋ ਜਾਨਿਓ ਨਾਹਿਨ ਬਨੁ ਖੋਜਨ ਕਉ ਧਾਇਓ ॥੧॥

ਰਤਨੁ ਰਾਮੁ ਘਟ ਹੀ ਕੇ ਭੀਤਰਿ ਤਾ ਕੋ ਗਿਆਨੁ ਨ ਪਾਇਓ ॥

ਜਨ ਨਾਨਕ ਭਗਵੰਤ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਓ ॥੨॥੧॥ (SGGS, p. 702-3)

Jaitsari Mahala 9

Ik Onkaar Satgur Parsaad ||

Bhoolio Man Maiaa Urajhaaio ||

Jo Jo Karam Keeo Laalach Lag Teh Teh Aap Bandhaaio ||1|| Rahaau ||

Samajh Na Pree Bikhai Ras Rachio Jas Har Ko Bisaraaio ||

Sang Suaamee So Jaanio Naahin Ban Khojan Kau Dhaaio ||1||

Ratan Raam Ghat Hee Ke Bheetar Taa Ko Giaan Na Paaio ||

Jan Nanak Bhagavant Bhajan Bin Birathaa Janam Gavaaio ||2||1||

ਜੈਤਸਰੀ ਮਹਲਾ ੯ ॥

ਹਰਿ ਜੂ ਰਾਖਿ ਲੇਹੁ ਪਤਿ ਮੇਰੀ ॥

ਜਮ ਕੋ ਤ੍ਰਾਸ ਭਇਓ ਉਰ ਅੰਤਰਿ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਤੇਰੀ ॥੧॥ ਰਹਾਉ ॥

ਮਹਾ ਪਤਿਤ ਮੁਗਧ ਲੋਭੀ ਫੁਨਿ ਕਰਤ ਪਾਪ ਅਬ ਹਾਰਾ ॥

ਭੈ ਮਰਬੇ ਕੋ ਬਿਸਰਤ ਨਾਹਿਨ ਤਿਹ ਚਿੰਤਾ ਤਨੁ ਜਾਰਾ ॥੧॥

ਕੀਏ ਉਪਾਵ ਮੁਕਤਿ ਕੇ ਕਾਰਨਿ ਦਹ ਦਿਸਿ ਕਉ ਉਠਿ ਧਾਇਆ ॥

ਘਟ ਹੀ ਭੀਤਰਿ ਬਸੈ ਨਿਰੰਜਨੁ ਤਾ ਕੋ ਮਰਮੁ ਨ ਪਾਇਆ ॥੨॥

ਨਾਹਿਨ ਗੁਨੁ ਨਾਹਿਨ ਕਛੁ ਜਪੁ ਤਪੁ ਕਉਨੁ ਕਰਮੁ ਅਬ ਕੀਜੈ ॥

ਨਾਨਕ ਹਾਰਿ ਪਰਿਓ ਸਰਨਾਗਤਿ ਅਭੈ ਦਾਨੁ ਪ੍ਰਭ ਦੀਜੈ ॥੩॥੨॥ (SGGS, p. 703)

Jaitsari Mahala 9 ||
Har Joo Raakh Leho Pat Mere ||
Jam Ko Traas Bhio Ur Antar Saran Gahee Kirapaa Nidh Teree ||1||
Rahaau ||
Mahaa Patit Mugadh Lobhee Fun Karat Paap Ab Haaraa ||
Bhai Marabe Ko Bisrat Naahin Teh Chintaa Tan Jaaraa ||1||
Keeei Upaav Mukat Ke Kaaran Deh Dis Kau Uthh Dhaiaa ||
Ghat Hee Bheetar Basai Niranjan Taa Ko Maram Na Paiaa ||2||
Naahin Gun Naahin Kachh Jap Tap Kaun Karam Ab Keejai ||
Nanak Haar Pario Saranaagat Abhai Daan Prabh Dheejai ||3||2||
(SGGS, p. 703)

ਜੈਤਸਰੀ ਮਹਲਾ ੯ ॥
 ਮਨ ਰੇ ਸਾਚਾ ਗਹੇ ਬਿਚਾਰਾ ॥
 ਰਾਮ ਨਾਮ ਬਿਨੁ ਮਿਥਿਆ ਮਾਨੋ ਸਗਰੋ ਇਹੁ ਸੰਸਾਰਾ ॥੧॥ ਰਹਾਉ ॥
 ਜਾ ਕਉ ਜੋਗੀ ਖੋਜਤ ਹਾਰੇ ਪਾਇਓ ਨਾਹਿ ਤਿਹ ਪਾਰਾ ॥
 ਸੋ ਸੁਆਮੀ ਤੁਮ ਨਿਕਟਿ ਪਛਾਨੋ ਰੂਪ ਰੇਖ ਤੇ ਨਿਆਰਾ ॥੧॥
 ਪਾਵਨ ਨਾਮੁ ਜਗਤ ਮੈ ਹਰਿ ਕੋ ਕਬਹੂ ਨਾਹਿ ਸੰਭਾਰਾ ॥
 ਨਾਨਕ ਸਰਨਿ ਪਰਿਓ ਜਗ ਬੰਦਨ ਰਾਖਹੁ ਬਿਰਦੁ ਤੁਹਾਰਾ ॥੨॥੩॥ (SGGS, p. 703)

Jaitsari Mahala 9 ||
Man Re Saachaa Gaho Bichaaraa ||
Raam Naam Bin Mithiaa Maano Sagro Eh Sansaaraa ||1|| Rahaau ||
Jaa Kau Jogee Khojat Haare Paio Naeh Teh Paaraa ||
So Suaamee Tum Nikat Pachhaano Roop Rekh Te Niaaraa ||1||
Paavan Naam Jagat Mai Har Ko Kabahoo Nahe Sambhaaraa ||
Nanak Saran Pario Jag Bandhan Raakhahu Birdh Tuhaaraa ||2||3||
(SGGS, p. 703)

Word Meanings:

Bandhaaio – Bind oneself; *Naahin* – Not; *Pat* – honour; *Kirpanidh* – Ocean of mercy; *Marbe* – Death; *Abhedaan* – Gift of fearlessness; *Kaho* – Embrace; *Sagro* – All; *Sambhaaraa* – Remember.

The invocation above these Shabads is the same as in the earlier groups of Shabads. The subject of the first shabad again reminds us that we should not engage ourselves in useless pursuits and entangle ourselves with false attachments which take us away from God who is just within us. In other words we waste our life by not remembering God just because of the ignorance of the fact that God being everywhere is quite close to us, just within, and

once we become possessed of this knowledge, we can make our life useful. Whereas the Rahao stanza draws our attention to such actions, with which we have entangled our soul and bound ourselves down with the same while forgetting God, the first stanza takes us further that out of this ignorance only we start searching God in the forest. So Guru Ji concludes the shabad by saying that Lord's meditation alone can save our life from being wasted.

The next shabad starts with the devotee's coming under the protection of the God for saving his honour. The fear of death troubles our mind and then we seek such a protection because God being the ocean of mercy can be the only saviour in the regard. The mortal's pleadings in the first para express his mind whereby he realizes that as a stupid person, he has been committing sins since long and now he has grown weary of doing so. The mortal is now realizing that death is very close and there is no other way to get himself emancipated except to understand this secret that God abides within our mind. This shabad has three paras and in the third para, Guru Ji, speaking for all such mortals questions his mind as what should be done now for getting redemption as the whole life has been spent without any merit or contemplation and austerity. Thus, he prays in the last line that with a view to get rid of fears God may be merciful and bless him with the gift of fearlessness.

The last Shabad in this Raag opens with the Rahao which tells us that Howsoever wise we may be, the true wisdom has been lacking in us. Had this true wisdom been utilized by us, we would have realized that the entire world is just a 'Mithiaa' (false). Further, as Guru Ji says in the first para that Yogis had been searching God at various places without understanding that He is always with us. The efforts of the Yogis to know His limits have also been futile. But, that God without any form and outlines is perfect and His name is always purifying. In the last line of the second stanza, Guru Ji again concludes the Shabad by seeking protection of the Lord by saying that because of his innate nature, He should grant him the shelter and preserve him, saving his life and honour.

There is one shabad of Guru Tegh Bahadur Ji in Raag Todi which, like many other shabads of the Guru is comprised of two stanzas

along with a Rahao stanza. The Shabad, starting with the usual invocation, reads as under-

ਟੋਡੀ ਮਹਲਾ ੯
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਕਹਉ ਕਹਾ ਅਪਨੀ ਅਧਮਾਈ ॥
ਉਰਝਿਓ ਕਨਕ ਕਾਮਨੀ ਕੇ ਰਸ ਨਹ ਕੀਰਤਿ ਪ੍ਰਭ ਗਾਈ ॥੧॥ ਰਹਾਉ ॥
ਜਗ ਝੂਠੇ ਕਉ ਸਾਚੁ ਜਾਨਿ ਕੈ ਤਾ ਸਿਉ ਰੁਚ ਉਪਜਾਈ ॥
ਚੀਨ ਬੰਧ ਸਿਮਰਿਓ ਨਹੀ ਕਬਹੂ ਹੋਤ ਜੁ ਸੰਗਿ ਸਹਾਈ ॥੧॥
ਮਗਨ ਰਹਿਓ ਮਾਇਆ ਮੈ ਨਿਸ ਦਿਨਿ ਛੁਟੀ ਨ ਮਨ ਕੀ ਕਾਈ ॥
ਕਹਿ ਨਾਨਕ ਅਬ ਨਾਹਿ ਅਨਤ ਗਤਿ ਬਿਨੁ ਹਰਿ ਕੀ ਸਰਨਾਈ ॥੨॥੧॥੩੧॥
(SGGS, p. 718)

Todi Mahala 9

Ik Onkaar Satgur Parsaad ||

Kahau Kahaa Apanee Adhmaaee ||

Urajhio Kanak Kaamaneee Ke Ras Neh Keerat Prabh Gaaee ||1|| Rahaau ||

Jag Jhoothhe Kau Saach Jaan Kai Taa Siau Ruch Upjaiee ||

Deen Bandh Simario Nahee Kabahoo Hot Ju Sang Sahaiee ||1||

Magan Rahio Maiaa Mai Nis Din Chhutee Na Man Kee Kaaee ||

Keh Nanak Ab Naahe Anat Gat Bin Har Kee Sarnaiee ||2||1||31||

(SGGS, p. 718)

Word Meanings:

Adhmaaee – Baseness; *Kanak* – Gold; *Kaaminee* – Woman; *Ruch* – Love; *Nisdin* – Night and day; *Man Kee Kaaee* – Mind’s filth.

The Rahao stanza starts with the description of mortal’s baselessness in life. Why this baselessness has been caused, because, the mortal has entangled himself in the false love of gold and woman. The same has enchanted him so much that he has not sung the Lord’s praises, which was necessary for fulfilling the purpose of precious human life. The first stanza elaborates such entanglement by stating that the mortal deems the false world to be true and has contracted love for the world. The second line of the first stanza adds that the mortal forgets that God is the true friend of the poor. Now, when the departing time has come, the person concerned realizes his mistake which has filled his mind with the filth. The last line again talks of Lord’s refuge without seeking which, the salvation cannot come.

Guru Ji's Shabads in Raag Tilang, Raag Ramkali and Raag Maru

There are three Shabads in Raag Tilang which appear on pages 726-727 of Sri Guru Granth Sahib as follow.

ਤਿਲੰਗ ਮਹਲਾ ੯ ਕਾਫੀ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਚੇਤਨਾ ਹੈ ਤਉ ਚੇਤ ਲੈ ਨਿਸਿ ਦਿਨਿ ਮੈ ਪ੍ਰਾਨੀ ॥
ਛਿਨੁ ਛਿਨੁ ਅਉਧ ਬਿਹਾਤੁ ਹੈ ਫੂਟੈ ਘਟ ਜਿਉ ਪਾਨੀ ॥੧॥ ਰਹਾਉ ॥
ਹਰਿ ਗੁਨ ਕਾਹਿ ਨ ਗਾਵਹੀ ਮੂਰਖ ਅਗਿਆਨਾ ॥
ਝੂਠੈ ਲਾਲਚਿ ਲਾਗਿ ਕੈ ਨਹਿ ਮਰਨੁ ਪਛਾਨਾ ॥੧॥
ਅਜਹੂ ਕਛੁ ਬਿਗਰਿਓ ਨਹੀ ਜੋ ਪ੍ਰਭ ਗੁਨ ਗਾਵੈ ॥
ਕਹੁ ਨਾਨਕ ਤਿਹ ਭਜਨ ਤੇ ਨਿਰਭੈ ਪਦੁ ਪਾਵੈ ॥੨॥੧॥ (SGGS, p. 726)

Tilang Mahala 9 Kaafee
Ik Onkaar Satgur Parsaad ||
Chetanaa Hai Tau Chet Lai Nis Din Mai Praanee ||
Chhin Chhin Aaudh Bihaat Hai Phootai Ghat Jiau Paanee ||1|| Rahaau ||
Har Gun Kahe Na Gaavahee Moorakh Agiaanaa ||
Jhoothhai Laalach Laag Kai Neh Maran Pachhaanaa ||1||
Ajahoo Kachh Bigario Nahee Jo Prabh Gun Gaavai ||
Kahu Nanak Teh Bhajan Te Nirabhai Pad Paavai ||2||1|| (SGGS, p. 725)

ਤਿਲੰਗ ਮਹਲਾ ੯ ॥
ਜਾਗ ਲੇਹੁ ਰੇ ਮਨਾ ਜਾਗ ਲੇਹੁ ਕਹਾ ਗਾਫਲ ਸੋਇਆ ॥
ਜੋ ਤਨੁ ਉਪਜਿਆ ਸੰਗ ਹੀ ਸੋ ਭੀ ਸੰਗਿ ਨ ਹੋਇਆ ॥੧॥ ਰਹਾਉ ॥
ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧ ਜਨ ਹਿਤੁ ਜਾ ਸਿਉ ਕੀਨਾ ॥
ਜੀਉ ਛੂਟਿਓ ਜਬ ਦੇਹ ਤੇ ਡਾਰਿ ਅਗਨਿ ਮੈ ਦੀਨਾ ॥੧॥
ਜੀਵਤ ਲਉ ਬਿਉਹਾਰੁ ਹੈ ਜਗ ਕਉ ਤੁਮ ਜਾਨਉ ॥
ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੈ ਸਭ ਸੁਫਨ ਸਮਾਨਉ ॥੨॥੨॥ (SGGS, p. 726-27)

Tilang Mahala 9 ||
Jaag Leho Re Manaa Jaag Leho Kahaa Gaafal Soiaa ||
Jo Tan Upajiaa Sang Hee So Bhee Sang Na Hoiaa ||1|| Rahaau ||
Maat Pitaa Sut Bandh Jan Hit Jaa SiauKeenaa ||
Jeeau Chhootio Jab Deh Te Daar Agan Mai Deenaa ||1||
Jeevat Lau Biauhaar Hai Jag Kau Tum Jaanau ||
Nanak Har Gun Gai Lai Sabh Sufan Samaanaa ||2||2|| (SGGS, p. 726-27)

ਤਿਲੰਗ ਮਹਲਾ ੯॥

ਹਰਿ ਜਸੁ ਰੇ ਮਨਾ ਗਾਇ ਲੈ ਜੋ ਸੰਗੀ ਹੈ ਤੇਰੇ ॥

ਅਉਸਰੁ ਬੀਤਿਓ ਜਾਤੁ ਹੈ ਕਹਿਓ ਮਾਨ ਲੈ ਮੇਰੇ ॥੧॥ ਰਹਾਉ ॥

ਸੰਪਤਿ ਰਥ ਧਨ ਰਾਜ ਸਿਉ ਅਤਿ ਨੇਹੁ ਲਗਾਇਓ ॥

ਕਾਲ ਫਾਸ ਜਬ ਗਲਿ ਪਰੀ ਸਭ ਭਇਓ ਪਰਾਇਓ ॥੧॥

ਜਾਨਿ ਬੁਝ ਕੈ ਬਾਵਰੇ ਤੈ ਕਾਜੁ ਬਿਗਾਰਿਓ ॥

ਪਾਪ ਕਰਤ ਸੁਕਚਿਓ ਨਹੀ ਨਹ ਗਰਬੁ ਨਿਵਾਰਿਓ ॥੨॥

ਜਿਹ ਬਿਧਿ ਗੁਰ ਉਪਦੇਸਿਆ ਸੋ ਸੁਨੁ ਰੇ ਭਾਈ ॥

ਨਾਨਕ ਕਹਤ ਪੁਕਾਰਿ ਕੈ ਗੁਰੁ ਪ੍ਰਭ ਸਰਨਾਈ ॥੩॥੩॥ (SGGS, p. 727)

Tilang Mahala 9 ||

Har Jas Re Manaa Gai Lai Jo Sangee Hai Tero ||

Aausar Beetio Jaat Hai Kahio Maan Lai Mero ||1|| Rahaau ||

Sampat Rath Dhan Raaj Siau At Neh Lagaio ||

Kaal Faas Jab Gal Paree Sabh Bhaio Paraaio ||1||

Jaan Boojh Kai Baavare Tai Kaaj Bigaario ||

Paap Karat Sukchio Nahee Neh Garab Nivaario ||2||

Jeh Bidh Gur Updesiaa So Sun Re Bhaiee ||

Nanak Kahat Pukaar Kai Gahu Prabh Saranaiee ||3||3|| (SGGS, p. 727)

Word Meanings :

Chetna - Understanding; *Chhin Chhin* – Every moment; *Audh* – Life; *Bihaat* – Paas away; *Phoote* – Cracked; *Ajhoo Kachh Bigreo Nahin* – No Harm has yet be done; *Gaaphal* – Carelessly; *Sangi* – Companion; *Sukchio* – Shirk; *Updesiaa* – Advised;

Guru Ji opens the first shabad with an invocation of *Ik Onkar Satgur Parsad* followed by a Rahao by saying that if we have some understanding then we must remember God because our life is passing with every moment as water is oozing from a cracked pitcher. A very simple and beautiful example has been given to make us understand that as the water is coming out of the cracked pitcher so are our breaths from our body. The oozing water will make the pitcher empty and similarly when the number of our breaths as destined comes to an end, the life also comes to a close. In such a situation, are we fool that we do not understand that how life need to be spent? Guru Ji questions in the first stanza that we should not be wasting our life like an ignorant fool by not singing the praises of the Lord. We have forgotten death because of our attachment to false greed. However, Guru Ji solaces us by saying

that still not harm has been done, we can change the course of our life by adopting the path of singing Lord's praises. The shabad closes with this observation that meditating on the Lord shall obtain for us the supreme stage of fearlessness (*Nirbhai Pad*).

The next Shabad also starts with a wakeup call for all of us who are sleeping in the ignorance of the truth of life. The body with which we are born, live and are attached will also leave us one day. The first stanza takes this view point further by stating that when the soul (divine spark within our body) departs from our body, our mother, father, sons and dear relatives all will throw our body into the fire. The second stanza puts it like this that this is the way of world that till we are alive, we engage ourselves in our affairs and after the separating of the soul from the body, the body becomes useless just to be consigned to flames. So, the last line of the Shabad considers everything like a dream and guides us that praising the Lord is the only reality which need to be understood and resorted to.

The Rahao of the third Shabad repeats that as the life is passing away, the mortal need to listen what the Guru says. The advice of the Guru is crystal clear that God is the only real friend and praising Him makes the life worthwhile. In the first stanza Guru Ji refers to the love that we cherish and in the meantime the death's noose grabs our neck and the entire love comes to an end. This love for money, chariots, wife and dominions gives us a feeling of ownership over them. However, Guru Ji says that when death traps us, all shall become the property of others.

The second stanza draws our attention to the fact as how the situation has been spoiled. We are responsible for this. Says Guru Ji that we do not hesitate in committing sins and with each such commission our ego goes on inflating. If we abstain from committing sins, our ego will remain under control. That situation will come when we completely surrender to will of God. As this Shabad is of three stanzas, the last stanza instructs us to follow the advice of the Guru which requires us to seek the protection of the Lord. It means that we should surrender our ego and act according to the divine will.

In Raag Bilawal also there are three Shabads of the ninth guru, the first two of two stanzas and the third one of three stanzas. The subject matter, the illustrations and the vocabulary used in these three shabads is similar to his earlier Shabads, but the presentation and the melody of these shabads makes them different. The same are reproduced hereunder in original as well as transliteration form followed by word meanings.

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੯ ਦੁਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਦੁਖ ਹਰਤਾ ਹਰਿ ਨਾਮੁ ਪਛਾਨੋ ॥

ਅਜਾਮਲੁ ਗਨਿਕਾ ਜਿਹ ਸਿਮਰਤ ਮੁਕਤ ਭਏ ਜੀਅ ਜਾਨੋ ॥੧॥ ਰਹਾਉ ॥

ਗਜ ਕੀ ਤ੍ਰਾਸ ਮਿਟੀ ਛਿਨਹੂ ਮਹਿ ਜਬ ਹੀ ਰਾਮੁ ਬਖਾਨੋ ॥

ਨਾਰਦ ਕਹਤ ਸੁਨਤ ਧੂਮ ਬਾਰਿਕ ਭਜਨ ਮਾਹਿ ਲਪਟਾਨੋ ॥੧॥

ਅਚਲ ਅਮਰ ਨਿਰਭੈ ਪਦੁ ਪਾਇਓ ਜਗਤ ਜਾਹਿ ਹੈਰਾਨੋ ॥

ਨਾਨਕ ਕਹਤ ਭਗਤ ਰਛਕ ਹਰਿ ਨਿਕਟਿ ਤਾਹਿ ਤੁਮ ਮਾਨੋ ॥੨॥੧॥ (SGGS, p. 830)

Raag Bilawal Mahala 9 Dupade

Ik Onkaar Satgur Parsaad ||

Dukh Harataa Har Naam Pachhaano ||

Ajaamal Ganikaa Jeh Simarat Mukat Bahe Jee Jaano ||1|| Rahaau ||

Gaj Kee Traas Mitee Chhinhoo Meh Jab Hee Raam Bakhaano ||

Naarad Kahat Sunat Dhroo Baarik Bhajan Maahe Lapataano ||1||

Achal Amar Nirabhai Pad Paio Jagat Jaahe Hairaano ||

Nanak Kahat Bhagat Rachhak Har Nikat Taahe Tum Maano ||2||1||

(SGGS, p. 830)

ਬਿਲਾਵਲੁ ਮਹਲਾ ੯ ॥

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਦੁਖੁ ਪਾਵੈ ॥

ਭਗਤਿ ਬਿਨਾ ਸਹਸਾ ਨਹ ਚੁਕੈ ਗੁਰੁ ਇਹੁ ਭੇਦੁ ਬਤਾਵੈ ॥੧॥ ਰਹਾਉ ॥

ਕਹਾ ਭਇਓ ਤੀਰਥ ਬ੍ਰਤ ਕੀਏ ਰਾਮ ਸਰਨਿ ਨਹੀ ਆਵੈ ॥

ਜੋਗ ਜਗ ਨਿਹਫਲ ਤਿਹ ਮਾਨਉ ਜੋ ਪ੍ਰਭ ਜਸੁ ਬਿਸਰਾਵੈ ॥੧॥

ਮਾਨ ਮੋਹ ਦੋਨੋ ਕਉ ਪਰਹਰਿ ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵੈ ॥

ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੋ ਪ੍ਰਾਨੀ ਜੀਵਨ ਮੁਕਤਿ ਕਰਾਵੈ ॥੨॥੨॥ (SGGS, p. 830-31)

Bilawal Mahala 9 ||

Har Ke Naam Binaa Dukh Paavai ||

Bhagat Binaa Sahasaa Neh Chookai Gur Eh Bhed Bataavai ||1|| Rahaau ||

Kahaa Bhaio Teerath Brat Keeei Raam Saran Nahee Aavai ||

Jog Jag Nihafal Teh Maanau Jo Prabh Jas Bisaraavai ||1||

*Maan Moh Dono Kau Parahar Gobind Ke Gun Gaavai ||
Kahu Nanak Eh Bidh Ko Praanee Jeevan Mukat Kahaavai ||2||2||
(SGGS, p. 830-31)*

ਬਿਲਾਵਲੁ ਮਹਲਾ ੯॥

ਜਾ ਮੈ ਭਜਨੁ ਰਾਮ ਕੇ ਨਾਹੀ ॥

ਤਿਹ ਨਰ ਜਨਮੁ ਅਕਾਰਥੁ ਖੋਇਆ ਯਹ ਰਾਖਹੁ ਮਨ ਮਾਰੀ ॥੧॥ ਰਹਾਉ ॥

ਤੀਰਥ ਕਰੈ ਬ੍ਰੁਤ ਫੁਨਿ ਰਾਖੈ ਨਹ ਮਨੂਆ ਬਸਿ ਜਾ ਕੇ ॥

ਨਿਹਫਲ ਧਰਮੁ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ ਸਾਚੁ ਕਹਤ ਮੈ ਯਾ ਕਉ ॥੧॥

ਜੈਸੇ ਪਾਹਨੁ ਜਲ ਮਹਿ ਰਾਖਿਓ ਭੇਦੈ ਨਾਹਿ ਤਿਹ ਪਾਨੀ ॥

ਤੈਸੇ ਹੀ ਤੁਮ ਤਾਹਿ ਪਛਾਨਹੁ ਭਗਤਿ ਹੀਨ ਜੋ ਪ੍ਰਾਨੀ ॥੨॥

ਕਲ ਮੈ ਮੁਕਤਿ ਨਾਮ ਤੇ ਪਾਵਤ ਗੁਰੁ ਯਹ ਭੇਦੁ ਬਤਾਵੈ ॥

ਕਹੁ ਨਾਨਕ ਸੋਈ ਨਰੁ ਗਰੂਆ ਜੋ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵੈ ॥੩॥੩॥ (SGGS, p. 831)

Bilaval Mahala 9 ||

Jaa Mai Bhajan Raam Ko Naahee ||

Teh Nar Janam Akaarath Khoiaa Yeh Raakhahu Man Maahee ||1||

Rahaau ||

Teerath Karai Brat Fun Raakhai Neh Manooaa Bas Jaa Ko ||

Nihafal Dharam Tahe Tum Maanahu Saach Kahat Mai Yaa Kau ||1||

Jaise Paahan Jal Meh Raakhio Bhedhai Naahe Teh Paanee ||

Taise Hee Tum Taahe Pachhaanahu Bhagat Heen Jo Praanee ||2||

Kal Mai Mukat Naam Te Paavat Gur Yeh Bhed Bataavai ||

Kahu Nanak Soiee Nar Garooaa Jo Prabh Ke Gun Gaavai ||3||3||

(SGGS, p. 831)

Word Meanings:

Dukh Hartaa – Remover of Pain; *Gaj* – Elephant; *Bhagat Rachhak* – Saviour his Saints; *Sehsaa* – In doubt; *Parhar* – Keep aside; *Jeevan Mukat* – Liberated while alive; *Nar Garooaa* – Great Man.

There is an invocation of *Ik Onkar Satgur Parsaad* appearing before the first Shabad, which means that there is only one God who can be obtained by the grace of true Guru. The Rahao stanza mentions the names of Ajamal and Ganika who had been emancipated by the Lord, known as the remover of pain. In the first stanza also Guru Ji makes a mention of the elephant which had been entrapped by the crocodile and Dhru Bhagat who were saved when they remembered the Lord. What Guru Ji wants to emphasize by mentioning these examples is that whenever

someone remembers God, he is protected. Not only this, when a Saint like Dhru absorbs himself in meditation, he obtains that high position that whole world is amazed. This is a high spiritual position which brings the state of fearlessness and makes the person immortal. The Shabad is concluded on the note that God, saviour of his Saints should always be treated as very near.

When we don't treat him as near, we suffer pain. It is this observation that the next Shabad opens with its Rahao. It says that our doubts will not be cleared unless we engage our self in the act of remembrance of God. Guru Ji makes it clear in the first stanza that all kinds of Yoga act and sacrificial feast are of no avail if God is forgotten. The devotee needs to keep aside both his self conceit and worldly love and engage himself in singing the praises of Lord. The Shabad concludes on this note that it is such a person who gets liberated during his life time only.

The third Shabad again refers to those persons who, either do not remember God or remember God by adopting rituals and practices which are futile as compared to the singing of Lord's praises. Thus, the Rahao stanza mentions that this fact must be born in mind that such persons merely waste their life. The first stanza refers to one of the ceremonies which are generally associated with religious acts. That is bathing at the shrine. But, as Guru Ji says the same are not helpful if our mind is not under control. In the second line it has been asserted that this is a truth. He explains it further in the second stanza that as a stone is kept immersed in the water, but water does not penetrate into it, so is the mortal without Lord's devotional service. The third stanza repeats that Guru tells this secret that the salvation is obtained in the dark age through Lord's meditation only. Meditation means singing of the praises of the Lord and whosoever does it is really a great man (Nar Garooaa).

Raag Ramkali

The Shabads of the ninth Guru in Raag Ramkali start with the repeated invocation of *Ik Onkar Satgur Parsaad*. It is also mentioned in the heading that the three Shabads are 'Tipade', which means that each one of them has three stanzas along with the opening Rahao. These Shabads appear on page 901-902 of the

Guru compilation as follow.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ ੯ ਤਿਪਦੇ ॥
ਰੇ ਮਨ ਓਟ ਲੇਹੁ ਹਰਿ ਨਾਮਾ ॥
ਜਾ ਕੈ ਸਿਮਰਨਿ ਦੁਰਮਤਿ ਨਾਸੈ ਪਾਵਹਿ ਪਦੁ ਨਿਰਬਾਨਾ ॥੧॥ ਰਹਾਉ ॥
ਬਡਭਾਗੀ ਤਿਹ ਜਨ ਕਉ ਜਾਨਹੁ ਜੋ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵੈ ॥
ਜਨਮ ਜਨਮ ਕੇ ਪਾਪ ਖੋਇ ਕੈ ਫੁਨਿ ਬੈਕੁੰਠਿ ਸਿਧਾਵੈ ॥੧॥
ਅਜਾਮਲ ਕਉ ਅੰਤ ਕਾਲ ਮਹਿ ਨਾਰਾਇਨ ਸੁਧਿ ਆਈ ॥
ਜਾਂ ਗਤਿ ਕਉ ਜੋਗੀਸੁਰ ਬਾਛਤ ਸੋ ਗਤਿ ਛਿਨ ਮਹਿ ਪਾਈ ॥੨॥
ਨਾਹਿਨ ਗੁਨੁ ਨਾਹਿਨ ਕਛੁ ਬਿਦਿਆ ਧਰਮੁ ਕਉਨੁ ਗਜਿ ਕੀਨਾ ॥
ਨਾਨਕ ਬਿਰਦੁ ਰਾਮ ਕਾ ਦੇਖਹੁ ਅਭੈ ਦਾਨੁ ਤਿਹ ਦੀਨਾ ੩॥੧॥ (SGGS, p. 901-02)

Ik Onkaar Satgur Parsaad ||
Raag Ramkali Mahala 9 Tipade ||
Re Man Oat Leho Har Naamaa ||
Jaa Kai Simaran Durmat Naasai Paaveh Pad Nirabaanaa ||1|| Rahaau ||
Badbhaagee Teh Jan Kau Jaanahu Jo Har Ke Gun Gaavai ||
Janam Janam Ke Paap Khoi Kai Fun Baikunthh Sidhaavai ||1||
Ajaamal Kau Ant Kaal Meh Naaraaen Sudh Aaiee ||
Jaa Gat Kau Jogeegur Baachhat So Gat Chhin Meh Paiee ||2||
Naahin Gun Naahin Kachh Bidiaa Dharam Kaun Gaj Keena ||
Nanak Birdh Raam Kaa Dekhahu Abhai Daan Teh Deena ||3||1||
(SGGS, p. 901-02)

ਰਾਮਕਲੀ ਮਹਲਾ ੯ ॥
ਸਾਧੋ ਕਉਨੁ ਜੁਗਤਿ ਅਬ ਕੀਜੈ ॥
ਜਾ ਤੇ ਦੁਰਮਤਿ ਸਗਲ ਬਿਨਾਸੈ ਰਾਮ ਭਗਤਿ ਮਨੁ ਭੀਜੈ ॥੧॥ ਰਹਾਉ ॥
ਮਨੁ ਮਾਇਆ ਮਹਿ ਉਰਝਿ ਰਹਿਓ ਹੈ ਬੂਝੈ ਨਹ ਕਛੁ ਗਿਆਨਾ ॥
ਕਉਨੁ ਨਾਮੁ ਜਗੁ ਜਾ ਕੈ ਸਿਮਰੈ ਪਾਵੈ ਪਦੁ ਨਿਰਬਾਨਾ ॥੧॥
ਭਏ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਸੰਤ ਜਨ ਤਬ ਇਹ ਬਾਤ ਬਤਾਈ ॥
ਸਰਬ ਧਰਮ ਮਾਨੋ ਤਿਹ ਕੀਏ ਜਿਹ ਪ੍ਰਭ ਕੀਰਤਿ ਗਾਈ ॥੨॥
ਰਾਮ ਨਾਮੁ ਨਰੁ ਨਿਸਿ ਬਾਸੁਰ ਮਹਿ ਨਿਮਖ ਏਕ ਉਰਿ ਧਾਰੈ ॥
ਜਮ ਕੋ ਤ੍ਰਾਸੁ ਮਿਟੈ ਨਾਨਕ ਤਿਹ ਅਪੁਨੋ ਜਨਮੁ ਸਵਾਰੈ ॥੩॥੨॥ (SGGS, p. 902)

Ramkali Mahala 9 ||
Saadho Kaun Jugat Ab Keejai ||
Jaa Te Durmat Sagal Binaasai Raam Bhagat Man Bheejai ||1|| Rahaau ||
Man Maiaa Meh Urajh Rahio Hai Boojhai Neh Kachh Giaanaa ||
Kaun Naam Jag Jaa Kai Simarai Paavai Pad Nirabaanaa ||1||

*Bhae Diaal Kirpaal Sant Jan Tab Eh Baat Bataaee ||
 Sarab Dharam Maano Teh Keeei Jeh Prabh Keerat Gaaee ||2||
 Raam Naam Nar Nis Baasur Meh Nimakh Ek Ur Dhaarai ||
 Jam Ko Traas Mitai Nanak The Apuno Janam Savaarai ||3||2||
 (SGGS, p. 902)*

ਰਾਮਕਲੀ ਮਹਲਾ ੯॥
 ਪ੍ਰਾਨੀ ਨਾਰਾਇਨ ਸੁਧਿ ਲੇਹਿ ॥
 ਛਿਨੁ ਛਿਨੁ ਅਉਧ ਘਟੈ ਨਿਸਿ ਬਾਸੁਰ ਬ੍ਰਿਥਾ ਜਾਤੁ ਹੈ ਦੇਹ ॥੧॥ ਰਹਾਉ ॥
 ਤਰਨਾਪੋ ਬਿਖਿਅਨ ਸਿਉ ਖੋਇਓ ਬਾਲਪਨੁ ਅਗਿਆਨਾ ॥
 ਬਿਰਧਿ ਭਇਓ ਅਜਹੂ ਨਹੀ ਸਮਝੈ ਕਉਨ ਕੁਮਤਿ ਉਰਝਾਨਾ ॥੧॥
 ਮਾਨਸ ਜਨਮੁ ਦੀਓ ਜਿਹ ਠਾਕੁਰਿ ਸੋ ਤੈ ਕਿਉ ਬਿਸਰਾਇਓ ॥
 ਮੁਕਤੁ ਹੋਤ ਨਰ ਜਾ ਕੈ ਸਿਮਰੈ ਨਿਮਖ ਨ ਤਾ ਕਉ ਗਾਇਓ ॥੨॥
 ਮਾਇਆ ਕੋ ਮਦੁ ਕਹਾ ਕਰਤੁ ਹੈ ਸੰਗਿ ਨ ਕਾਹੂ ਜਾਈ ॥
 ਨਾਨਕੁ ਕਹਤੁ ਚੇਤਿ ਚਿੰਤਾਮਨਿ ਹੋਇ ਹੈ ਅੰਤਿ ਸਹਾਈ ॥੩॥੩॥੯॥ (SGGS, p. 902)

*Ramkali Mahala 9 ||
 Praanee Naarain Sudh Leh ||
 Chhin Chhin Aaudh Ghatai Nis Baasur Birathaa Jaat Hai Dheh ||1|| Rahaau ||
 Taranaapo Bikhian Siau Khoio Baalpan Agiaanaa ||
 Birdh Bhaio Ajahoo Nahee Samajhai Kaun Kumat Urajhaanaa ||1||
 Maanas Janam Deeo Jeh Thhaakur So Tai Kiau Bisaraio ||
 Mukat Hot Nar Jaa Kai Simarai Nimakh Na Taa Kau Gaio ||2||
 Maiaa Ko Madh Kahaa Karat Hai Sang Na Kaahoo Jaiee ||
 Nanak Kahat Chet Chintaaman Hoi Hai Ant Sahaiee ||3||3||81||
 (SGGS, p. 902)*

Word Meanings :

Durmat- Evil intellect; *Pad Nirbaanaa* – The Blissful state;
Baikunthh Sidhaavai – Settling in Heaven; *Nisbaasar* – Night and
 day; *Tarnaapo* – Youth; *Bikhian* – Sensual pleasure.

We are aware of the fact that mortal has been blessed with a discretion to take his own decisions with his intellect. Who follows the advice of the Guru and remembers God uses his intellect for good cause, whereas the person going away from the Godly path uses such an intellect for immoral works. The intellect used by a person for immoral acts is called in Gurbani *durmat* or *manmat*, meaning thereby the use of intellect following one's mind and not the Guru. The ninth Master opens the first Shabad of this Raag

with Rahao wherein he directs the mortal mind to remember God so that his evil intellect may be dispelled. It is also a common knowledge that an evil use of intellect cannot bring happiness for a long time. It is mainly because of the fact that evil acts involve a fear of law, society as well as rebuke from the dear one's and sometimes from one's consciousness also. Guru Ji says that if supreme bliss is to be obtained, the evil intellect has to be given up. He further states in the first stanza that this is possible only when one sings the praises of the Lord. Such a person is fortunate as all his sins of millions of births are washed and he enjoys the heavenly feeling.

In the second para of two lines, it has been stated that the blissful state which the Yogis aspire for the long time can be obtained just in an instant, if one remember God in true earnest. He cites the example of Ajamal who started remembering Narayan towards the end of his life and was liberated. In the second stanza, Guru Ji clarifies that the belief of the Yogis that for the divine union, one must have merits or the spiritual knowledge or must perform certain ceremonies is not correct. He cites the example of that elephant which was trapped by the crocodile. The said elephant had no merits or knowledge and had also not performed any religious ceremonies. He was saved only because mercy is the nature of God and whosoever remembers him with true devotion and dedication is blessed with gift of fearlessness.

In the next Shabad Guru Ji starts with question by addressing the holy persons as what should be done so that all the evil thoughts in the mind be replaced by Lord's meditation. In the first stanza he says that mortal mind being engaged in mammon's love, lacks that divine knowledge which leads him to the way by adopting which he can get emancipation. He says in the second stanza that the holy persons had been compassionate and kind enough to tell the secret that whosoever sings the praises of the Lord is liberated. This act of praising includes all ceremonies. The last stanza makes us optimist when it says that remembrance of Lord's name even for a moment makes our life fruitful and their remains no fear of death. Even Kabir Ji says at one place that the true devotion even

for a moment may entitle us to the blissful position by grace of the Lord. To quote him

ਕਬੀਰ ਏਕ ਘੜੀ ਆਧੀ ਘਰੀ ਆਧੀ ਹੂੰ ਤੇ ਆਧ ॥
ਭਗਤਨ ਸੇਤੀ ਗੋਸਟੇ ਜੋ ਕੀਨੇ ਸੋ ਲਾਭ ॥੨੩੨॥

*Kabir Ek Ghari Aadhi Ghari Aadhi Hu Te Aadh
Bhagatan Setee Goste Jo Keene So Laabh. (SGGS, p. 1387)*

The last Shabad of this Raag reminds us to engage in the act of remembrance of God immediately as with every moment life is decreasing. It may not go waste. In the first stanza, we are reminded that as we have already wasted our childhood in ignorance and youth in sensual pleasure, it is high time that we should free ourselves from the evil entanglements. The second line of the first stanza reminds us that even when we have grown old, we have not understood this as why this human life was given to us. The second stanza describes this life as a blessing from God whom we are forgetting. We are not remembering Him even for a moment. Carrying this thought further, in the last stanza, Guru Ji say that with such kind of entanglement with the mammon and forgetfulness of God, we become proud of those things which will not stand with us for long time. The Shabad is concluded with the advice that we must meditate on the Lord who is a jewel which fulfils all our wishes and shall help us in the end.

The next Raag in which other three shabads of Sri Guru Tegh Bahadur Ji have been included is Raag Maaru. The Shabads under Maaru Mahala 9 starting with the usual invocation of *Ik Onkar Satgur Parsaad* appear on page 1008 of Sri Guru Granth Sahib. The divine words of the Guru as per these three Shabad are reproduced hereunder along with transliteration and word meanings.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮਾਰੂ ਮਹਲਾ ੯ ॥

ਹਰਿ ਕੇ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਈ ॥

ਜਾ ਕਉ ਸਿਮਰਿ ਅਜਾਮਲੁ ਉਧਰਿਓ ਗਨਿਕਾ ਹੂ ਗਤਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

ਪੰਚਾਲੀ ਕਉ ਰਾਜ ਸਭਾ ਮਹਿ ਰਾਮ ਨਾਮ ਸੁਧਿ ਆਈ ॥

ਤਾ ਕੇ ਦੁਖੁ ਹਰਿਓ ਕਰੁਣਾ ਮੈ ਅਪਨੀ ਪੈਜ ਬਢਾਈ ॥੧॥

ਜਿਹ ਨਰ ਜਸੁ ਕਿਰਪਾ ਨਿਧਿ ਗਾਇਓ ਤਾ ਕਉ ਭਇਓ ਸਹਾਈ ॥
ਕਹੁ ਨਾਨਕ ਮੈ ਇਹੀ ਭਰੋਸੈ ਗਹੀ ਆਨਿ ਸਰਨਾਈ ॥੨॥੧॥ (SGGS, p. 1008)

Ik Onkaar Satgur Parsaad

Maru Mahala 9 ||

Har Ko Naam Sadaa Sukhdaaee||

Jaa Kau Simar Ajaamal Udhario Ganikaa Hoo Gat Paaee||1|| Rahaau||

Panchaalee Kau Raaj Sabhaa Meh Raam Naam Sudh Aaee||

Taa Ko Dookh Hario Karunaa Mai Apnee Paij Baddaaee||1||

Jeh Nar Jas Kirpaa Nidh Gaaio Taa Kau Bhaio Sahaee||

Kaho Nanak Mai Ehee Bharosai Gahee Aan Saranaaee||2||1||

(SGGS, p. 1008)

ਮਾਰੂ ਮਹਲਾ ੯॥

ਅਬ ਮੈ ਕਹਾ ਕਰਉ ਰੀ ਮਾਈ ॥

ਸਗਲ ਜਨਮੁ ਬਿਖਿਅਨ ਸਿਉ ਖੋਇਆ ਸਿਮਰਿਓ ਨਾਹਿ ਕਨਾਈ ॥੧॥ ਰਹਾਉ ॥

ਕਾਲ ਫਾਸ ਜਬ ਗਰ ਮਹਿ ਮੇਲੀ ਤਿਹ ਸੁਧਿ ਸਭ ਬਿਸਰਾਈ ॥

ਰਾਮ ਨਾਮ ਬਿਨੁ ਯਾ ਸੰਕਟ ਮਹਿ ਕੋ ਅਬ ਹੋਤ ਸਹਾਈ ॥੧॥

ਜੋ ਸੰਪਤਿ ਅਪਨੀ ਕਰਿ ਮਾਨੀ ਛਿਨ ਮਹਿ ਭਈ ਪਰਾਈ ॥

ਕਹੁ ਨਾਨਕ ਯਹ ਸੋਚ ਰਹੀ ਮਨਿ ਹਰਿ ਜਸੁ ਕਬਹੂ ਨ ਗਾਈ ॥੨॥੨॥ (SGGS, p. 1008)

Maru Mahala 9 ||

Ab Mai Kahaa Karau Ree Maaee ||

Sagal Janam Bikhian Siau Khoiaa Simario Naeh Kanhaaee||1|| Rahaau||

Kaal Faas Jab Gar Meh Melee Teh Sudh Sabha Bisaraaee||

Raam Naam Bin Yaa Sankat Meh Ko Ab Hot Sahaee||1||

Jo Sampat Apnee Kar Maanee Chhin Meh Bhaee Paraaee||

Kahu Nanak Yeh Soch Rahee Man Har Jas Kabahoo Na Gaaee||2||2||

(SGGS, p. 1008)

ਮਾਰੂ ਮਹਲਾ ੯॥

ਮਾਈ ਮੈ ਮਨ ਕੋ ਮਾਨੁ ਨ ਤਿਆਗਿਓ ॥

ਮਾਇਆ ਕੇ ਮਦਿ ਜਨਮੁ ਸਿਰਾਇਓ ਰਾਮ ਭਜਨਿ ਨਹੀ ਲਾਗਿਓ ॥੧॥ ਰਹਾਉ ॥

ਜਮ ਕੋ ਡੰਡੁ ਪਰਿਓ ਸਿਰ ਉਪਰਿ ਤਬ ਸੋਵਤ ਤੈ ਜਾਗਿਓ ॥

ਕਹਾ ਹੋਤ ਅਬ ਕੈ ਪਛੁਤਾਏ ਛੁਟਤ ਨਾਹਿਨ ਭਾਗਿਓ ॥੧॥

ਇਹ ਚਿੰਤਾ ਉਪਜੀ ਘਟ ਮਹਿ ਜਬ ਗੁਰ ਚਰਨਨ ਅਨੁਰਾਗਿਓ ॥

ਸੁਫਲੁ ਜਨਮੁ ਨਾਨਕ ਤਬ ਹੂਆ ਜਉ ਪ੍ਰਭ ਜਸ ਮਹਿ ਪਾਗਿਓ ॥੨॥੩॥ (SGGS, p. 1008)

Maru Mahala 9 ||

Maaee Mai Man Ko Maan Na Tiaagio ||

Maiaa Ke Madh Janam Siraio Raam Bhajan Nahee Laagio||1|| Rahaau||

*Jam Ko Dhadd Pario Sir Oopar Tab Sovat Tai Jaagio||
Kahaa Hot Ab Kai Pachhutaee Chhootat Naahin Bhaagio||1||
Eh Chintaa Upajee Ghat Meh Jab Gur Charanan Anuraagio||
Sufal Janam Nanak Tab Hooaa Jau Prabh Jas Meh Paagio||2||3||
(SGGS, p. 1008)*

Word Meanings:

Sukhdaaee – Peace giving; *Hareo* – Removed; *Karunamai* – The Embodiment of Mercy; *Paij* – Glory; *Badaaee* – Enhanced; *Bharose* – Relying upon; *Aan Sarnaabee* – Sought protection; *Bikhian* – Sins; *Kanahaaee* – Lord for ever; *Sampati* – Wealth; *Maan Na Tiaagio* - Ego not left; *Jam Ko Dand* – Death's mace; *Charnan* – feet (of the Guru); *Anuraagio* – Arousing of Love; *Paagio* – absorbed.

The Rahao Stanza of the first Shabad starts with the observation that the name of the Lord is peace giving. It is this name by meditating on which persons like Ajamal, Ganika and Panchali were saved. The name of Panchali used in the first line of the first para has been used for Draupadi, the princess of Panchal. Draupadi was the wife of five Pandavas. However, when she was disgraced in the royal assembly at the behest of Daryodhan (as per the story of epic of *Mahabharata*), nobody could protect her honour as the Pandavas had lost her in gambling and Daryodhan, the winner, wanted to humiliate her by removing her clothes. But, when Draupadi remembered God, her honour was saved and the wicked people could not do whatever they wanted. Guru Ji says in the second line of this para that God being the embodiment of mercy came to her rescue and enhanced his own glory. In the concluding second para, Guru Ji says that whosoever remembers the Lord, the treasure of compassion, He comes for his protection. In the last line speaking in the name of Guru Nanak, he says that it is this faith which has made him to come under His protection.

The next Shabad, like many other Shabads has been addressed to mother consciousness to find out as what should a person, whose life has been spent in sinful activities without remembering God, do to get redemption. The first stanza describes that stage of life when such a sinner has become too weak to use any of his senses in proper manner. In other words when a person becomes old and

the time of death comes nearer, he fails to understand as what should he do now, because, at that time, no body appears helpful in bringing peace of mind and the person concerned becomes all the more troubled by remembering all his sinful acts. He realizes that none except the name of the Lord can get him the desired peace of mind, that is freedom from all kinds of tensions, stresses and strains. The last para further mentions his disturbed state of mind by adding that the feeling of his being the owner of wealth, which he knows, will become somebody else's after him, also makes him upset. Then says the Guru in the last line that the said anxiety haunts him and the remorseful feeling that he has not sung God's praises prevails upon his mind.

The next Shabad is a continuation of the second Shabad which mentions the most sinful activity in which the person has spent his life at the cost of the remembrance of the Lord, which should have redeemed him from all kinds of worries and tensions in this regards. This activity is related to the inflation of one's ego which went on increasing with the intoxication of wealth. The first stanza like the earlier Shabad shows that it is the nearness of death that has awakened him to this bitter truth that the life has passed in useless activities. However, the second line of the first stanza asserts that there is no use of repentance at this stage when one cannot escape from the consequential sufferings. Guru Ji says as how far one can run away from his sinful acts. The last para, the second one comprising of two lines shows that it is at this stage that love for Guru's feet has arisen. Even the sinner knows that mercy is the temperament of God and he can show His mercy to anyone, a saint or a sinner. So, even at this stage there is a hope that one may start remembering God and make his life useful. Anyone who recites Gurbani and tries to understand it, realizes that Guru Ji has no where given this impression that God becomes cruel. He is always full of mercy and there is always a ray of hope to get His graceful glance and transform our life from that of a sinner to the life of a saint.

Guru Ji's Shabads in Raag Basant and Raag Sarang

Raag Basant is the 25th Raag of Sri Guru Granth Sahib Ji. It is named after a particular season, which is known for its newness of spring. It has been believed that the Raag under reference causes an effect of such a newness. Like the season, which brings new leafs and flowers, this Raag too creates feelings of love, hope and meeting with the dear ones. In the spirit of Gurbani, the emotions are not dependent upon the physical change of season, but, depend upon individual efforts to change and this Raag like many others stimulates the same. The ninth Guru has contributed five Shabads for this Raag, the first three being under the heading Raag Basant Hindol Mahala 9 and the other two under the heading Basant Mahala 9. Infact these are the two variants of this Raga. The Shabads under reference appear on page 1186 and 1187 of Sri Guru Granth Sahib Ji. Let us first recite the first three Shabads of Raag Basant Hindol, which read as follow.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਰਾਗੁ ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ ੯ ॥
 ਸਾਧੋ ਇਹੁ ਤਨੁ ਮਿਥਿਆ ਜਾਨਉ ॥
 ਯਾ ਭੀਤਰਿ ਜੋ ਰਾਮੁ ਬਸਤੁ ਹੈ ਸਾਚੇ ਤਾਹਿ ਪਛਾਨੋ ॥੧॥ ਰਗਾਉ ॥
 ਇਹੁ ਜਗੁ ਹੈ ਸੰਪਤਿ ਸੁਖਨੇ ਕੀ ਦੇਖਿ ਕਹਾ ਐਡਾਨੋ ॥
 ਸੰਗਿ ਤਿਹਾਰੈ ਕਛੁ ਨ ਚਾਲੈ ਤਾਹਿ ਕਹਾ ਲਪਟਾਨੋ ॥੧॥
 ਉਸਤਤਿ ਨਿੰਦਾ ਦੇਉ ਪਰਹਰਿ ਹਰਿ ਕੀਰਤਿ ਉਰਿ ਆਨੋ ॥
 ਜਨ ਨਾਨਕ ਸਭ ਹੀ ਮੈ ਪੂਰਨ ਏਕ ਪੁਰਖ ਭਗਵਾਨੋ ॥੨॥੧॥ (SGGS, p. 1186)

*Ik Onkaar Satgur Parsaad ||
 Raag Basant Hindol Mahala 9 ||
 Saadho Eh Tan Mithiaa Jaanau ||
 Yaa Bheetar Jo Raam Basat Hai Saacho Taahe Pachhaano ||1|| Rahaau ||
 Eih Jag Hai Sampat Supane Kee Dekh Kahaa Aaidaano ||
 Sang Tihaarai Kachhoo Na Chaalai Taahe Kahaa Lapataano ||1||
 Usatat Nindaa DouooParhar Har Keerat Ur Aano ||
 Jan Nanak Sabh Hee Mai Pooran Ek Purakh Bhagavaano ||2||1||
 (SGGS, p. 1186)*

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥
 ਪਾਪੀ ਹੀਐ ਮੈ ਕਾਮੁ ਬਸਾਇ ॥
 ਮਨੁ ਚੰਚਲੁ ਯਾ ਤੇ ਗਹਿਓ ਨ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥
 ਜੋਗੀ ਜੰਗਮ ਅਰੁ ਸੰਨਿਆਸ ॥
 ਸਭ ਹੀ ਪਰਿ ਡਾਰੀ ਇਹ ਫਾਸ ॥੧॥
 ਜਿਹਿ ਜਿਹਿ ਹਰਿ ਕੋ ਨਾਮੁ ਸਮਾਰਿ ॥
 ਤੇ ਭਵ ਸਾਗਰ ਉਤਰੇ ਪਾਰਿ ॥੨॥
 ਜਨ ਨਾਨਕ ਹਰਿ ਕੀ ਸਰਨਾਇ ॥
 ਦੀਜੈ ਨਾਮੁ ਰਹੈ ਗੁਨ ਗਾਇ ॥੨॥੨॥ (SGGS, p. 1186)

Basant Mahala 9 ||
Paapee Heeaaai Mai Kaam Basai ||
Man Chanchal Yaa Te Gahio Na Jai ||1|| Rahaau ||
Jogee Jangam Ar Sanniaas ||
Sabh Hee Par Daaree Eh Faas ||1||
Jeh Jeh Har Ko Naam Samhaar ||
Te Bhav Saagar Utare Paar ||2||
Jan Nanak Har Kee Saranai ||
Dheejai Naam Rahai Gun Gai ||3||2|| (SGGS, p. 1186)

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥
 ਮਾਈ ਮੈ ਧਨੁ ਪਾਇਓ ਹਰਿ ਨਾਮੁ ॥
 ਮਨੁ ਮੇਰੇ ਧਾਵਨ ਤੇ ਛੁਟਿਓ ਕਰਿ ਬੈਠੇ ਬਿਸਰਾਮੁ ॥੧॥ ਰਹਾਉ ॥
 ਮਾਇਆ ਮਮਤਾ ਤਨ ਤੇ ਭਾਗੀ ਉਪਜਿਓ ਨਿਰਮਲ ਗਿਆਨੁ ॥
 ਲੋਭ ਮੋਹ ਏਹ ਪਰਸਿ ਨ ਸਾਕੈ ਗਹੀ ਭਗਤਿ ਭਗਵਾਨ ॥੧॥
 ਜਨਮ ਜਨਮ ਕਾ ਸੰਸਾ ਚੂਕਾ ਰਤਨੁ ਨਾਮੁ ਜਬ ਪਾਇਆ ॥
 ਤ੍ਰਿਸ਼ਨਾ ਸਕਲ ਬਿਨਾਸੀ ਮਨ ਤੇ ਨਿਜ ਸੁਖ ਮਾਹਿ ਸਮਾਇਆ ॥੨॥
 ਜਾ ਕਉ ਹੋਤ ਦਇਆਲੁ ਕਿਰਪਾ ਨਿਧਿ ਸੋ ਗੋਬਿੰਦ ਗੁਨ ਗਾਵੈ ॥
 ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੀ ਸੰਪੈ ਕੋਊ ਗੁਰਮੁਖਿ ਪਾਵੈ ॥੩॥੩॥ (SGGS, p. 1186)

Basant Mahala 9 ||
Maaee Mai Dhan Paaio Har Naam ||
Man Mero Dhaavan Te Chhootio Kar Baiitho Bisraam ||1|| Rahaau ||
Maiaa Mamataa Tan Te Bhaagee Upajio Nirmal Giaan ||
Lobh Moh Eh Paras Na Saakai Gahee Bhagat Bhagvaan ||1||
Janam Janam Kaa Sansaa Chookaa Ratan Naam Jab Paiaa ||
Tirasanaa Sakal Binaasee Man Te Nij Sukh Maahe Samaiaa ||2||
Jaa Kau Hot Diaal Kirapaa Nidh So Gobind Gun Gaavai ||
Kahu Nanak Eh Bidh Kee Sampai Kouoo Gurmukh Paavai ||3||3||
(SGGS, p. 1186)

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥
 ਮਨ ਕਹਾ ਬਿਸਾਰਿਓ ਰਾਮ ਨਾਮੁ ॥
 ਤਨੁ ਬਿਨਸੈ ਜਮ ਸਿਉ ਪਰੈ ਕਾਮੁ ॥੧॥ ਰਹਾਉ ॥
 ਇਹੁ ਜਗੁ ਧੂਏ ਕਾ ਪਹਾਰ ॥
 ਤੈ ਸਾਚਾ ਮਾਨਿਆ ਕਿਹ ਬਿਚਾਰਿ ॥੧॥
 ਧਨੁ ਦਾਰਾ ਸੰਪਤਿ ਗ੍ਰੇਹੁ ॥
 ਕਛੁ ਸੰਗਿ ਨ ਚਾਲੈ ਸਮਝ ਲੇਹੁ ॥੨॥
 ਇਕ ਭਗਤਿ ਨਾਰਾਇਨੁ ਹੋਇ ਸੰਗਿ ॥
 ਕਹੁ ਨਾਨਕ ਭਜੁ ਤਿਹੁ ਏਕੁ ਰੰਗਿ ॥੩॥੪॥ (SGGS, p. 1186-87)

Basant Mahala 9 ||
Man Kahaa Bisaario Raam Naam ||
Tan Binsai Jam Siau Parai Kaam ||1|| Rahaau ||
Eh Jag Dhooe Kaa Pahaar ||
Tai Saachaa Maaniaa Keh Bichaar ||1||
Dhan Daaraa Sampat Greh ||
Kachh Sang Na Chaalai Samajh Leh ||2||
Ik Bhagat Naarain Hoi Sang ||
Kahu Nanak Bhaj Teh Ek Rang ||3||4|| (SGGS, p. 1186-87)

ਬਸੰਤੁ ਮਹਲਾ ੯ ॥
 ਕਹਾ ਭੂਲਿਓ ਰੇ ਝੁਠੇ ਲੋਭ ਲਾਗੁ ॥
 ਕਛੁ ਬਿਗਰਿਓ ਨਾਹਿਨ ਅਜਹੁ ਜਾਗੁ ॥੧॥ ਰਹਾਉ ॥
 ਸਮ ਸੁਪਨੈ ਕੈ ਇਹੁ ਜਗੁ ਜਾਨੁ ॥
 ਬਿਨਸੈ ਛਿਨ ਮੈ ਸਾਚੀ ਮਾਨੁ ॥੧॥
 ਸੰਗਿ ਤੇਰੈ ਹਰਿ ਬਸਤ ਨੀਤ ॥
 ਨਿਸ ਬਾਸੁਰ ਭਜੁ ਤਾਹਿ ਮੀਤ ॥੨॥
 ਬਾਰ ਅੰਤ ਕੀ ਹੋਇ ਸਹਾਇ ॥
 ਕਹੁ ਨਾਨਕ ਗੁਨ ਤਾ ਕੇ ਗਾਇ ॥੩॥੪॥ (SGGS, p. 1187)

Basant Mahala 9 ||
Kahaa Bhoolio Re Jhoothe Lobh Laag ||
Kachh Bigario Naahin Ajahu Jaag ||1|| Rahaau ||
Sam Supanai Kai Eh Jag Jaan ||
Binasai Chhin Mai Saachee Maan ||1||
Sang Terai Har Basat Neet ||
Nis Baasur Bhaj Taahe Meet ||2||
Baar Ant Kee Hoe Sahai ||
Kahu Nanak Gun Taa Ke Gaae ||3||5|| (SGGS, p. 1187)

As mentioned earlier, we are either praising someone or slandering against someone. Both these actions are motivated by our selfish interest or nature. The praises not genuine, are flattery to get some benefit from the concerned person. Similarly, slandering arouses from our jealousy, envy, prejudice, hatred or revengeful feeling. Guru Ji says in the second stanza that both the flattery (*Ustat*) and slandering (*Ninda*) need to be abandoned. The same should be replaced by God's praises. It means that keeps your mind free from such like feelings and fill it with God's praises and then everything good will come to your mind. Above all, as the Shabad concludes, this kind of realization comes in our life that the unique auspicious Lord is fully contained amongst all.

The next shabad however, talks of the polluted mind which does not leave such kind of feelings. Our mind being mercurial (*chanchal*), it always thinks of evil deeds and actions which include lust which is specifically mentioned in the Rahao of the next shabad and from which it is difficult to restrain our mind. This lust is so strong that, as mentioned in the first para it affects even Yogis and all those persons who claim to have abandoned this world. We often hear stories from the ancient times till today that many saint like persons fell prey to this lust. It may be for the wealth, position and mainly for sensual gratification with as many ladies as possible. In the ancient time, if Urvashi apsara could spoil the meditation of renowned ancient saint, the present day pretender saints have also been charged with this kind of behaviour and are suffering legal punishment for the same. How can such persons cross over the terrible world ocean? Guru Ji says in the second concluding para that those who are blessed, contemplate on God's name and by taking the Lord's refuge are only able to save themselves. They are blessed as they continue to remember the Lord by chanting his praises.

The third Shabad of this Raag compares the position of the two persons, possessed of the wealth of God's name and other, the possessor of the material wealth. Before we proceed further with this Shabad, we must know the difference between *Har Dhan* and the worldly wealth.

Har Dhan vs Worldly Wealth

It needs to be understood as what is “Har Dhan” and how it is different from the worldly wealth? Whereas the worldly wealth consists of money, physical assets, properties etc., “Har Dhan” consists of qualities and virtues. The worldly wealth makes us rich in the eyes of the world and brings to us respect and position in the society. However, such respect and position are short lived. For example, when a person is rich, he is surrounded by many flatterers, who are mere sycophants and are always eager in their heart of heart to bring harm to him so that by doing so, they may be able to improve their own position. When a person earns “Har Dhan”, he is surrounded by only those persons who want to follow the spiritual path. They respect him from the core of their hearts. In Gurbani we find a number of names of the persons who amassed this wealth of “Naam Dhan”. Bhagat Kabir Ji, Ravi Das Ji, Naam Dev Ji, Bhagat Prahlad and so on figure in this list of “Naam Dhan” accumulators. Further, when a person is possessed of worldly wealth, he is afraid of various Govt. Departments, who may enquire into its legality, thieves, who may steal the said wealth and various other situations including natural calamities which may cause the loss of such a wealth. On the other hand “Naam Dhan” can neither be questioned by any Govt. Authority, nor can it be lost by any means. The possessor of this “Naam Dhan” becomes richer and richer by gaining more spiritual wisdom and inculcating more and more virtues. With his increased faculties, he may create such works which may show the spiritual path to others also. For example, Balmik Ji when started following the righteous path, gave to the world the great epic of Ramayana. The Bhagats like Kabir Ji, Ravi Das Ji and Naam Dev Ji wrote divine compositions, some of which are enshrined in Sri Guru Granth Sahib.

Gurbani distinguishes “Har Dhan” and worldly wealth by calling them “Sacha Dhan” and “Kacha Dhan” respectively. Whereas “Sacha Dhan” and possessors thereof have been venerated, the possessors of “Kacha Dhan” have been shown as facing all kinds of troubles and sufferings. “Sacha Dhan” brings peace of mind through the qualities of truth, contentment and patience. “Sacha

Dhan” earner with his Godly qualities feels the presence of God in his heart and sees the Lord in everyone and at every place. Thus, when God is in everyone, he cannot have jealousy, envy or any kind of ill will or hatred against anyone. He cannot think of harming anyone. The presence of God everywhere makes him fearless as God is there to protect him at all places. Further, he fears only God and as God is overseeing all his acts and omissions, he cannot think of engaging himself in any sinful or criminal activity. Thus, such a person becomes “Nirbhao” and “Nirvair”, which are among the most important Godly attributes. It is such like qualities which constitute “Har Dhan”, “Naam Dhan” or “Sacha Dhan”.

God’s Nectar called “Har Ras”

“Har Ras” is deeply related with the above discussed concept of “Har dhan”. When the devotee starts chanting the name of the Lord in his mind, he feels his mind filled with God’s ambrosia. A question may arise in the mind of the seekers as what is this God’s ambrosia? It may be clarified that there is no such drink as mentioned by Guru Ji as “Har Ras”. It is a feeling of satisfaction of peace and equipoise in the mind as we feel by getting our favourite dish. The word “Ras” means a sweet tasted dish or drink which satiates our hunger or thirst with a sweet flavoured taste which adds to our happiness. An equivalent word for “Ras” in English is “juice”. The seeker can understand as how does he feel when he tastes some juice. Further, the word “Ras” in artistic parlance is not only confined to some dainty, but is also used for a feeling of different flavour which we get after going through any literary composition. It connotes that aesthetic flavour which an artistic, literary or musical composition evokes as an emotion or feeling in any person enjoying that artistic, literary or musical composition. Such a concept of “Rasa” had been explained in India in the Sanskrit text “Natyashastra” as back as 1st millennium BCE. In this work the author Bharata Muni explained as how a drama can create within us the feeling of sadness, happiness, humour or fear. Later on different schools of thought interpreted “Rasa” differently. Bharata Muni had mentioned eight Rasas. The same are Shingar, Hasya, Raudram, Karuna, Bibhatsam, Bhayanaka, Vir and Adbhut. If we mention these Rasas in English, the same

will mean Romantic, Comic, Furious, compassionate, disgusting, horrible, heroic and amazing. The entire literature of the world produces one or more of these kinds of feelings when we go through the same.

In Gurbani, we come across these Rasas in different verses, but the dominant feeling which is aroused after reciting or listening Gurbani is that of peace. In literature, this is called “Shant Ras”. Why it is dominant in Gurbani is mainly because of the fact that the dominant subjects of Gurbani revolve around “God”. What does God mean? How it is relevant for human life? How can we obtain God? and such related matters find expression in most of the verses of Gurbani. The sum and substance of these verses is that God is that supreme power which has created everything, which sustains everything and which has the power of destroying everything. He is the only one and eternal truth. This unique power is collection of innumerable qualities and virtues. The purpose of human life is to possess more and more such qualities and virtues to obtain nearness of God or in other words to become God like to some extent. As God is one for all, nothing else in any form can be a competitor to Him. How these qualities and virtues can be obtained in life to get that nearness of God has also been discussed in details in Gurbani. The main aspects of this discussion are focused upon such methods which can enable us to get this object (purpose of life) fulfilled. These methods include the search of a Guru who can put us on the righteous path of remembering God at all times and in all situations. This act of remembrance of God creates the “Shant Ras” in us and number of qualities like patience, contentment, mercy, love, service of mankind and so on are inculcated within us. This “Shant Ras” has been named as “Har Ras”, “Naam Ras”, “Amrit Ras” etc. in the divine verses. When a person starts enjoying this Ras in his mind, the absolute pleasure giving complete peace of mind and tranquillity is realised within. Such a person feels free from any kind of ill-feelings like jealousy, envy, hatred and sinful passions like that of greed, anger, sexual desire and pride. He is redeemed from all consequential feelings like speaking ill about others, thinking to do any kind of harm or committing any criminal act as he has full faith in God and leads his life in conformity with Guru’s teaching (for us Sri

Guru Granth Sahib is our Guru) based upon the cosmic principals of nature (under the control of God). It is this stage of life of the devotee where he follows the concept of “Hukam Rajai Chalna” (obeying the divine will).

Guru Ji, addressing the mother consciousness expresses the happiness of a devotee, who has possessed the wealth of God’s name. The Rahao verse, in its second line shows the result of such a possession by stating that the mind has now ceased to wander and feels the celestial peace. The first stanza adds that the worldly love has left him and he has attained the knowledge of its futility. After having given up all the related shades of worldly wealth like avarice and attachment, the devotee is now firmly absorbed in Lord’s meditation. This thought continues to explain the benefits of the seeker who has been blessed with the divine knowledge of concentrating on Lord’s meditation. With the possession of the jewel of divine name, the fear of continuing births and deaths has been dispelled. He is rid of all desires and is feeling the blissful peace. In the last stanza, Guru Ji makes it clear that it is only the grace of the merciful Lord, who is the treasure of compassion, that one becomes inclined to the praises of the Lord which constitute and enhance the wealth of divine name, which, as concluded in the last line, is rare possession. Thus, only the rare persons obtain the grace of Lord which comes through Guru’s grace.

Although, the Rahao of the next Shabad appears to be a repetition of an earlier Shabad, the metaphor used by the Guru Ji in the first stanza stimulates a fresh thinking on the subject as why we are attracted towards our body, which is subject to decay and forgotten the Lord’s name which has always to stand with us. The metaphor used is that this world is like the mountain of smoke (*Dhooe Ka Pahaar*). We all know that a mountain of smoke has no existence. It is only an illusion which vanishes after a few seconds. Guru Ji says that the entire Maya consisting of wealth, wife and properties are all like this mountain which shall not have any existence after sometime. Love of God is the only permanent asset which will remain with us here and hereafter.

The next Shabad, the last one of this Raag is a wakeup call for all of us so that we may shift our love from false things to our creator. In the Rahao Guru Ji says that still there is hope that we should awaken ourselves to the eternal truth. The first stanza mentions this truth that this world being dreamlike has an existence for a moment. It may leave us any moment. So he advises in the last stanza that God should be remembered at all times. The act of praising the Lord alone will help in our last moment. It should be understood that when Gurbani says that God's name will help us in the end, it does not mean that death will spare us. It means that we will not suffer at that time and will pass away peacefully. In Gurmat, it is known as *Sehla Marna* (easy death). This kind of death has been described by Guru Amar Dass Ji in Raag Bihagara. In his words

ਕਿਆ ਜਾਣਾ ਕਿਵ ਮਰਹਗੇ ਕੈਸਾ ਮਰਣਾ ਹੋਇ ॥
 ਜੇ ਕਰਿ ਸਾਹਿਬੁ ਮਨਹੁ ਨ ਵੀਸਰੈ ਤਾ ਸਹਿਲਾ ਮਰਣਾ ਹੋਇ ॥
 ਮਰਣੈ ਤੇ ਜਗਤੁ ਡਰੈ ਜੀਵਿਆ ਲੋੜੈ ਸਭੁ ਕੋਇ ॥
 ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ਹੁਕਮੈ ਬੁਝੈ ਸੋਇ ॥
 ਨਾਨਕ ਐਸੀ ਮਰਨੀ ਜੋ ਮਰੈ ਤਾ ਸਦ ਜੀਵਣੁ ਹੋਇ ॥੨॥

*Kiaa Jaanaa Kiv Marahage Kaisaa Maranaa Hoi ||
 Je Kar Saahib Manahu Na Veesrai Taa Sahilaa Maranaa Hoi ||
 Marana Te Jagat Darai Jeeviaa Lorai Sabh Koi ||
 Gur Parasaadee Jeevat Marai Hukamai Boojhai Soi ||
 Nanak Aisee Maranee Jo Marai Taa Sad Jeevan Hoi ||2||*
 (SGGS, p. 555)

Raag Sarang is the 26th Raag of Sri Guru Granth Sahib. There are four Shabads of the ninth Guru included herein on pages 1231 and 1232 of the holy Granth. The first two Shabads are reproduced hereunder followed by the word meanings.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਰਾਗੁ ਸਾਰੰਗ ਮਹਲਾ ੯॥
 ਹਰਿ ਬਿਨੁ ਤੇਰੇ ਕੇ ਨ ਸਹਾਈ ॥
 ਕਾਂ ਕੀ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬਨਿਤਾ ਕੇ ਕਾਹੂ ਕੇ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥
 ਧਨੁ ਧਰਨੀ ਅਰੁ ਸੰਪਤਿ ਸਗਰੀ ਜੋ ਮਾਨਿਓ ਅਪਨਾਈ ॥
 ਤਨ ਛੂਟੈ ਕਛੁ ਸੰਗਿ ਨ ਚਾਲੈ ਕਹਾ ਤਾਹਿ ਲਪਟਾਈ ॥੧॥

ਦੀਨ ਦਇਆਲ ਸਦਾ ਦੁਖ ਭੰਜਨ ਤਾ ਸਿਉ ਰੁਚਿ ਨ ਬਢਾਈ ॥
ਨਾਨਕ ਕਹਤ ਜਗਤ ਸਭ ਮਿਥਿਆ ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ ॥੨॥੧॥ (SGGS, p. 1231)

Ik Onkaar Satgur Parsaad ||
Raag Sarang Mahala 9 ||
Har Bin Tero Ko Na Sahaatee ||
Kaa Kee Maat Pitaa Sut Banitaa Ko Kaahoo Ko Bhaatee ||1|| Rahaau ||
Dhan Dharanee Ar Sampat Sagree Jo Maanio Apanaatee ||
Tan Chhootai Kachh Sang Na Chaalai Kahaa Taahe Lapataatee ||1||
Deen Diaal Sadaa Dukh Bhanjan Taa Siau Ruch Na Baddaatee ||
Nanak Kehat Jagat Sabh Mithiaa Jiau Supnaa Rainaatee ||2||1||
(SGGS, p. 1231)

ਸਾਰੰਗ ਮਹਲਾ ੯॥
ਕਹਾ ਮਨ ਬਿਖਿਆ ਸਿਉ ਲਪਟਾਰੀ ॥
ਯਾ ਜਗ ਮਹਿ ਕੋਉ ਰਹਨੁ ਨ ਪਾਵੈ ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਗੀ ॥੧॥ ਰਹਾਉ ॥
ਕਾਂ ਕੋ ਤਨੁ ਧਨੁ ਸੰਪਤਿ ਕਾਂ ਕੀ ਕਾ ਸਿਉ ਨੇਹੁ ਲਗਾਗੀ ॥
ਜੋ ਦੀਸੈ ਸੋ ਸਗਲ ਬਿਨਾਸੈ ਜਿਉ ਬਾਦਰ ਕੀ ਛਾਹੀ ॥੧॥
ਤਜਿ ਅਭਿਮਾਨੁ ਸਰਣਿ ਸੰਤਨ ਗੁਹੁ ਮੁਕਤਿ ਹੋਹਿ ਛਿਨ ਮਾਗੀ ॥
ਜਨ ਨਾਨਕ ਭਗਵੰਤ ਭਜਨ ਬਿਨੁ ਸੁਖੁ ਸੁਪਨੈ ਭੀ ਨਾਗੀ ॥੨॥੨॥ (SGGS, p. 1231)

Sarang Mahala 9 ||
Kahaa Man Bikhiaa Siau Laptaahee ||
Yaa Jag Meh Kouoo Rahan Na Paavaiik AavehI kJaahee ||1|| Rahaau ||
Kaa Ko Tan Dhan Sampat Kaa Kee Kaa Siau Neh Lagaatee ||
Jo Deesai So Sagal Binaasai Jiau Baadar Kee Chhaatee ||1||
Taj Abhimaan Saran Santan Gahu Mukat Hoh Chhin Maahee ||
Jan Nanak Bhagavant Bhajan Bin Sukh Supanai Bhee Naahee ||2||2||
(SGGS, p. 1231)

Word Meanings :

Banita – Wife; *Dharni* – Land; *Supna Renaaee* – Dream of the Night; *Badar Kee Chaaee* – The shade of a cloud.

The theme of these two Shabads like the earlier one relate to the transitory nature of the worldly relations and possessions as against the permanence of God's name. The Rahaou of the first shabad shows that even relations like father, mother, son and wife are not actually ours. What Guru Ji wants to emphasize is that all these persons come to our life for a short period and then they cease to exist. Same is the position of wealth, land and properties

whom we proudly consider as ours. These too do not go with us for a long time. So Guru Ji asks the question in the first stanza that when everything has to be left when the body dies, why we are clinging to them. In the last stanza, the message conveyed is that this world should be treated merely as a night dream. So instead of increasing love with them, we should increase our love for God who is merciful to the meek and destroyer of all kinds of pains and sufferings.

In the second Shabad also, the same theme has been dealt with by using another metaphor for worldly possessions and explaining that we should not cultivate any love for them. This metaphor is that of the shade of a cloud, which appears for a few moments and then vanishes. Further, in this Shabad, instead of mentioning the worldly possessions, the love of which makes us commit a number of sins, Guru Ji questions in Rahao as why we are clinging with the sinful life. The second line of the Rahao makes a mention of the way of the world in which every moment somebody is coming and another one departing. The interrogative style of Guru Ji continues in the first stanza where he says who is the owner of the body, the wealth and the property with whom we have cultivated love. When all these things cannot remain with us for long, how can we call them ours? That is why he uses the metaphor of the shade of a cloud for them. In the concluding stanza, he advises us that we should abandon our ego and take the protection of the saintly people, meaning thereby that we should associate with them so that we are emancipated in no time. He closes the Shabad with the assertion that without Lord's meditation one cannot have peace even in the dream.

The next two Shabads of this Raag also revolve around a similar theme. These shabads are as follow.

ਸਾਰੰਗ ਮਹਲਾ ੯ ॥

ਕਹਾ ਨਰ ਅਪਨੋ ਜਨਮੁ ਗਵਾਵੈ ॥

ਮਾਇਆ ਮਦਿ ਬਿਖਿਆ ਰਸਿ ਰਚਿਓ ਰਾਮ ਸਰਨਿ ਨਹੀ ਆਵੈ ॥੧॥ ਰਹਾਉ ॥

ਇਹੁ ਸੰਸਾਰੁ ਸਗਲ ਹੈ ਸੁਪਨੇ ਦੇਖਿ ਕਹਾ ਲੋਭਾਵੈ ॥

ਜੇ ਉਪਜੈ ਸੇ ਸਗਲ ਬਿਨਾਸੈ ਰਹਨੁ ਨ ਕੋਊ ਪਾਵੈ ॥੧॥

ਮਿਥਿਆ ਤਨੁ ਸਾਚੇ ਕਰਿ ਮਾਨਿਓ ਇਹ ਬਿਧਿ ਆਪੁ ਬੰਧਾਵੈ ॥

ਜਨ ਨਾਨਕ ਸੋਊ ਜਨੁ ਮੁਕਤਾ ਰਾਮ ਭਜਨ ਚਿਤੁ ਲਾਵੈ ॥੨॥੩॥ (SGGS, p. 1231)

*Sarang Mahala 9 ||
 Kahaa Nar Apano Janam Gavaavai ||
 Maiaa Madh Bikhiaa Ras Rachio Raam Saran Nahee Aavai ||1|| Rahaau ||
 Eih Sansaar Sagal Hai Supano Dekh Kahaa Lobhaavai ||
 Jo Upajai So Sagal Binaasai Rahan Na Kouoo Paavai ||1||
 Mithiaa Tan Saacho Kar Maanio Eh Bidh Aap Bandhaavai ||
 Jan Nanak Souoo Jan Muktaa Raam Bhajan Chit Laavai ||2||3||
 (SGGS, p. 1231)*

ਸਾਰੰਗ ਮਹਲਾ ੯ ॥
 ਮਨ ਕਰਿ ਕਬਹੂ ਨ ਹਰਿ ਗੁਨ ਗਾਇਓ ॥
 ਬਿਖਿਆਸਕਤ ਰਹਿਓ ਨਿਸਿ ਬਾਸੁਰ ਕੀਨੋ ਅਪਨੋ ਭਾਇਓ ॥੧॥ ਰਹਾਉ ॥
 ਗੁਰ ਉਪਦੇਸੁ ਸੁਨਿਓ ਨਹਿ ਕਾਨਨਿ ਪਰ ਦਾਰਾ ਲਪਟਾਇਓ ॥
 ਪਰ ਨਿੰਦਾ ਕਾਰਨਿ ਬਹੁ ਧਾਵਤ ਸਮਝਿਓ ਨਹ ਸਮਝਾਇਓ ॥੧॥
 ਕਹਾ ਕਹਉ ਮੈ ਅਪੁਨੀ ਕਰਨੀ ਜਿਹ ਬਿਧਿ ਜਨਮੁ ਗਵਾਇਓ ॥
 ਕਹਿ ਨਾਨਕ ਸਭ ਅਉਗਨ ਮੋ ਮਹਿ ਰਾਖਿ ਲੇਹੁ ਸਰਨਾਇਓ ੨ ॥੪॥੩॥੧੩॥੧੩੯॥੪॥੧੫੯॥
 (SGGS, p. 1231-32)

*Sarang Mahala 9 ||
 Man Kar Kabahoo Na Har Gun Gaaio ||
 Bikhiaasakat Rahio Nis Baasur Keeno Apano Bhaaio ||1|| Rahaau ||
 Gur Upades Sunio Neh Kaanan Par Daaraa Lapataaio ||
 Par Nindaa Kaaran Bahu Dhaavat Samajhio Neh Samajhaaio ||1||
 Kahaa Kahau Mai Apunee Karanee Jeh BidhJanam Gavaaio ||
 Keh Nanak Sabh Aaugan Mo Meh Raakh Leh Saranaaio ||2||4||3||13||
 139||4||159|| (SGGS, p. 1231-32)*

Word Meanings :

Jo Upjai – Whatever is created; *Sagal Binaasai* – Everything perishes; *Bandhaavai* – Bound; *Par Daara* – Another woman; *Par Ninda* – Slandering others; *Augun* – Demerits.

The third shabad also reiterates that God's name should never be forgotten as it alone can protect us. The Rahao in this Shabad indicates our engrossment in the pride of riches and pleasure of sins. It is worth noting that despite the fact that most of the shabads of the ninth Guru deal with the same theme, but our cause for being away from God is shown in different manners. Sometimes, it is attachment with our relations or material possessions (*moh*), and sometime it is physical gratification. Again, it may be the feeling

of pride or arrogance or ego which is called *haumai* in Gurbani and sometimes it is just sadistic pleasure which we derive from committing sins. The first stanza of this Shabad again reminds us that whatever may be form of our distance from God, we should always remember that this world is like a dream and as the dream has to go away very shortly, similarly, whatever is created will have to perish after sometime. The second stanza points out our misconception regarding all these worldly things by treating them as true. That has made us bound to them and the only way to redeem ourselves is to meditate on the name of the Lord. This name is the only emancipator.

The next Shabad refers to another cause which does not permit us to be united with God. This relates to our pretention to show that we are singing God's praises and love Him. Guru Ji says that because of this pretention, the mortal is unable to sing the praise of the Lord with heartfelt devotion. Why it is so, because, our mind is focussed upon those sinful thoughts and actions which give us pleasure. So, instead of hearing Guru's instructions, our attention goes to other women or slandering against others. We do not bother about as what our Guru Ji says on these aspects. Guru Ji says that with such kind of deeds, the mortal only wastes his life. In the last line Guru ji prays that inspite of all these short comings God should protect him as he has come under His protection. Although, Guru Ji in his utmost humility attributes all such evil deeds to him, his prayer is meant for all those mortals who are involved in all kinds of sinful activities and take pleasure there from.

Guru Ji's Shabads in the last Raga of Sri Guru Granth Sahib

The last Raag in which the Shabads of the ninth Guru appear is Raag Jaijavanti. In fact, in this Raag, the only compositions are that of the ninth Guru and none else. It is considered as Hindustani classical Raga, and is not mentioned in the Raagmala. The four hymns included herein were added by Guru Gobind Singh Ji in 1704 AD. This is the last Raga of Sri Guru Granth Sahib. Like his earlier Shabads, in these Shabads also Guru Ji expresses both happy and sad feelings caused by the satisfaction of meeting and separation from God respectively. These Shabads appear on 1352-1353 of Sri Guru Granth Sahib. The Shabads in original along with transliteration appear as under.

ਰਾਗੁ ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯॥

ਰਾਮੁ ਸਿਮਰਿ ਰਾਮੁ ਸਿਮਰਿ ਇਹੈ ਤੇਰੈ ਕਾਜਿ ਹੈ ॥

ਮਾਇਆ ਕੇ ਸੰਗੁ ਤਿਆਗੁ ਪ੍ਰਭ ਜੂ ਕੀ ਸਰਨਿ ਲਾਗੁ ॥

ਜਗਤ ਸੁਖ ਮਾਨੁ ਮਿਥਿਆ ਝੂਠੇ ਸਭ ਸਾਜੁ ਹੈ ॥੧॥ ਰਹਾਉ ॥

ਸੁਪਨੇ ਜਿਉ ਧਨੁ ਪਛਾਨੁ ਕਾਹੇ ਪਰਿ ਕਰਤ ਮਾਨੁ ॥

ਬਾਬੂ ਕੀ ਭੀਤਿ ਜੈਸੇ ਬਸੁਧਾ ਕੇ ਰਾਜੁ ਹੈ ॥੧॥

ਨਾਨਕੁ ਜਨੁ ਕਹਤੁ ਬਾਤ ਬਿਨਸਿ ਜੈਹੈ ਤੇਰੇ ਗਾਤੁ ॥

ਛਿਨੁ ਛਿਨੁ ਕਰਿ ਗਇਓ ਕਾਲੁ ਤੈਸੇ ਜਾਤੁ ਆਜੁ ਹੈ ॥੨॥੧॥ (SGGS, p. 1352)

Raag Jaijavanti Mahala 9 ||

Raam Simar Raam Simar Ihai Terai Kaaj Hai ||

Maiaa Ko Sang Tiaag PrabhJoo Kee Saran Laag ||

Jagat Sukh Maan Mithiaa Jhootho Sabh Saaj Hai ||1|| Rahaau ||

Supane Jiau Dhan Pachhaan Kaahe Par Karat Maan ||

Baaroo Kee Bheet Jaise Basudhaa Ko Raaj Hai ||1||

Nanak Jan Kahat Baat Binas Jaihai Tero Gaat ||

Chhin Chhin Kar Gio Kaal Taise Jaat Aaj Hai ||2||1|| (SGGS, p. 1352)

ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯॥

ਰਾਮੁ ਭਜੁ ਰਾਮੁ ਭਜੁ ਜਨਮੁ ਸਿਰਾਤੁ ਹੈ ॥

ਕਹਉ ਕਹਾ ਬਾਰ ਬਾਰ ਸਮਝਤ ਨਹ ਕਿਉ ਗਵਾਰ ॥

ਬਿਨਸਤ ਨਹ ਲਗੈ ਬਾਰ ਓਰੇ ਸਮ ਗਾਤੁ ਹੈ ॥੧॥ ਰਹਾਉ ॥

ਸਗਲ ਭਰਮ ਡਾਰਿ ਦੇਹਿ ਗੋਬਿੰਦ ਕੇ ਨਾਮੁ ਲੇਹਿ ॥

ਅੰਤਿ ਬਾਰ ਸੰਗਿ ਤੇਰੈ ਇਹੈ ਏਕੁ ਜਾਤੁ ਹੈ ॥੧॥
 ਬਿਖਿਆ ਬਿਖੁ ਜਿਉ ਬਿਸਾਰਿ ਪ੍ਰਭ ਕੋ ਜਸੁ ਹੀਏ ਧਾਰਿ ॥
 ਨਾਨਕ ਜਨ ਕਹਿ ਪੁਕਾਰਿ ਅਉਸਰੁ ਬਿਹਾਤੁ ਹੈ ॥੨॥੨॥ (SGGS, p. 1352)

Jaijavanti Mahala 9 ||
Raam Bhaj Raam Bhaj Janam Siraat Hai ||
Kahau Kahaa Baar Baar Samajhat Neh Kiau Gavaar ||
Binsat Neh Lagai Baar Ore Sam Gaat Hai ||1|| *Rahaau* ||
Sagal Bharam Daar Deh Gobind Ko Naam Leh ||
Ant Baar Sang Terai Ihai Ek Jaat Hai ||1||
Bikhiaa Bikh Jiau Bisaar Prabh Kau Jas Heeei Dhaar ||
Nanak Jan Keh Pukaar Aausar Bihaat Hai ||2||2|| (SGGS, p. 1352)

ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥
 ਰੇ ਮਨ ਕਉਨ ਗਤਿ ਹੋਇ ਹੈ ਤੇਰੀ ॥
 ਇਹ ਜਗ ਮਹਿ ਰਾਮ ਨਾਮੁ ਸੇ ਤਉ ਨਹੀ ਸੁਨਿਓ ਕਾਨਿ ॥
 ਬਿਖਿਅਨ ਸਿਉ ਅਤਿ ਲੁਭਾਨਿ ਮਤਿ ਨਾਹਿਨ ਫੇਰੀ ॥੧॥ ਰਹਾਉ ॥
 ਮਾਨਸ ਕੋ ਜਨਮੁ ਲੀਨੁ ਸਿਮਰਨੁ ਨਹ ਨਿਮਖ ਕੀਨੁ ॥
 ਦਾਰਾ ਸੁਖ ਭਇਓ ਦੀਨੁ ਪਗਹੁ ਪਰੀ ਬੇਰੀ ॥੧॥
 ਨਾਨਕ ਜਨ ਕਹਿ ਪੁਕਾਰਿ ਸੁਪਨੈ ਜਿਉ ਜਗ ਪਸਾਰੁ ॥
 ਸਿਮਰਤ ਨਹ ਕਿਉ ਮੁਰਾਰਿ ਮਾਇਆ ਜਾ ਕੀ ਚੇਰੀ ॥੨॥੩॥ (SGGS, p. 1352)

Jaijavanti Mahala 9 ||
Re Man Kaun Gat Hoi Hai Teree ||
Eeh Jag Meh Raam Naam So Tau Nahee Sunio Kaan ||
Bikhian Siau At Lubhaan Mat Naahin Feree ||1|| *Rahaau* ||
Maanas Ko Janam Leen Simran Neh Nimakh Keen ||
Daaraa Sukh Bhaio Deen Paghu Paree Beree ||1||
Nanak Jan Keh Pukaar Supanai Jiau Jag Pasaar ||
Simarat Neh Kiau Muraar Maiaa Jaa Kee Cheree ||2||3||
 (SGGS, p. 1352)

ਜੈਜਾਵੰਤੀ ਮਹਲਾ ੯ ॥
 ਬੀਤ ਜੈਹੈ ਬੀਤ ਜੈਹੈ ਜਨਮੁ ਅਕਾਜੁ ਰੇ ॥
 ਨਿਸਿ ਦਿਨੁ ਸੁਨਿ ਕੈ ਪੁਰਾਨ ਸਮਝਤ ਨਹ ਰੇ ਅਜਾਨ ॥
 ਕਾਲੁ ਤਉ ਪਹੁਚਿਓ ਆਨਿ ਕਹਾ ਜੈਹੈ ਭਾਜਿ ਰੇ ॥੧॥ ਰਹਾਉ ॥
 ਅਸਥਿਰੁ ਜੋ ਮਾਨਿਓ ਦੇਹ ਸੇ ਤਉ ਤੇਰਉ ਹੋਇ ਹੈ ਖੇਹ ॥
 ਕਿਉ ਨ ਹਰਿ ਕੋ ਨਾਮੁ ਲੇਹਿ ਮੂਰਖ ਨਿਲਾਜ ਰੇ ॥੧॥
 ਰਾਮ ਭਗਤਿ ਹੀਏ ਆਨਿ ਛਾਡਿ ਦੇ ਤੈ ਮਨ ਕੋ ਮਾਨੁ ॥
 ਨਾਨਕ ਜਨ ਇਹ ਬਖਾਨਿ ਜਗ ਮਹਿ ਬਿਰਾਜੁ ਰੇ ॥੨॥੪॥ (SGGS, p. 1352-53)

Jaijavanti Mahala 9||
Beet Jaihai Beet Jaihai Janam Akaaj Re ||
Nis Din Sun Kai Puraan Samajhat Neh Re Ajaan ||
Kaal Tau Pahoochio Aan Kahaa Jaihai Bhaaj Re ||1|| Rahaau ||
Asathir Jo Maanio Deh So Tau Terau Hoi Hai Kheh ||
Kiau Na Har Ko Naam Leh Moorakh Nilaaj Re ||1||
Raam Bhagat Heeei Aan Chhaadd De Tai Man Ko Maan ||
Nanak Jan Eh Bakhaan Jag Meh Biraaj Re ||2||4|| (SGGS, p. 1352-53)

Word Meanings :

Kaaj – Useful; *Baaru Ki Bheet* – The wall made of sand; *Basudha Ko Raaj* – The Kingdom of entire world; *Siraat* – Passing; *Gawaar* – Block head; *Lubhaan* – Attracted; *Nimakh* – A moment; *Kheh* – Dust; *Nilaaj* – Shameless; *Bakhaan* – Ideal living.

As these Shabads constitute a complete Raag, the same start with full *Mool Mantar* invocation starting with *Ik Onkar* and ending with *Gurparsaad*. This invocation sums up the attributes of God and appears 33 times in the whole compilation. It explains that there is only one God, His name alone is true. He is the creator, without fear, without enmity and self illumined. He is immortal, beyond any birth and can be obtained by Guru's grace.

The first two Shabads of this Raag open in the same manner, that is, with emphasis on contemplation of Lord's name, which alone is useful for leading a happy and blissful life. Whereas in the first Shabad, the Rahao tells us to abandon our love for the worldly possessions and pleasures which are only false, in the second Shabad, we have been rebuked by the Guru that we fail to understand this truth. The Rahao in both the Shabads teaches us that we should concentrate on Lord's name rather than the false things of life. The first stanza in the first Shabad compares the entire wealth on which we take pride with a dream and the empire which we create with this wealth with the wall of sand. So, in the second stanza of this Shabad Guru Ji makes us understand that as the body is to pass away ultimately, we must heed to what our Guru is saying. The last line of the Shabad beautifully shows the moment of time as yesterdays turning into todays and todays again passing away at a rapid speed. It means that the circle of

time is fastly moving, so the realization of truth as repeatedly told by Guru Sahib must come to us.

The Rahao of the second Shabad is of three lines. Although, the idea contained is repetition, it has been presented in a different way with a different comparison of the human body with hail. Guru Ji says that as hail vanishes away in no time, the same is true of body which may wither away anytime. In the second line of the Rahao Guru Ji rebukes us by saying that it is foolish on our part not to understand the warning which has been given time and again. That is why, we have been directed again to meditate on Lord before the period of our life flies away. In the first stanza, we are reminded that if there are any doubts in this regard, the same should be given up as it is only the name of God which has to console us at the last moment. As it has been mentioned above that the idea is repetitive, Guru Ji also mentions this fact that despite this reminder time and again, we are still in illusion and continue to waste our life without the only useful act of remembrance of God. This kind of warning has been again given in the last stanza that if we do not accept the truth, we are just missing the opportunity of getting rid of our sinful life which is just like poison. In other words we are preferring poison to the nectar of singing Lord's praises. This kind of state has been beautifully described by Bhatt Kirat Ji when he says

ਹਮ ਅਵਗੁਣਿ ਭਰੇ ਏਕੁ ਗੁਣੁ ਨਾਹੀ ਅੰਮ੍ਰਿਤੁ ਛਾਡਿ ਬਿਖੈ ਬਿਖੁ ਖਾਈ ॥
ਮਾਯਾ ਮੋਹ ਭਰਮ ਪੈ ਭੂਲੇ ਸੁਤ ਦਾਰਾ ਸਿਉ ਪ੍ਰੀਤਿ ਲਗਾਈ ॥
ਇਕੁ ਉਤਮ ਪੰਥੁ ਸੁਨਿਓ ਗੁਰ ਸੰਗਤਿ ਤਿਹ ਮਿਲਤ ਜਮ ਤ੍ਰਾਸ ਮਿਟਾਈ ॥
ਇਕ ਅਰਦਾਸਿ ਭਾਟ ਕੀਰਤਿ ਕੀ ਗੁਰ ਰਾਮਦਾਸ ਰਾਖਹੁ ਸਰਣਾਈ ॥੪॥੫੮॥

*Ham Avagun Bhare Ek Gun Naahee Amrit Chhaad Bikhai Bikh Khaaee||
Maayaa Moh Bharam Pai Bhoole Sut Daaraa Sio Preet Lagaaee ||
Ik Utam Panth Sunio Gur Sangat Teh Milant Jam Traas Mitaaee ||
Ik Ardaas Bhaat Keerat Kee Gur Raamdaas Raakhaho Saranaaee ||4||58||
(SGGS, p. 1406)*

Guru Ji starts the next Shabad by mentioning this kind of state only. He says in the Rahao, that the condition of the mind has become so miserable that one does not even listen to Lord's name with his ears. How can one listen when one's attention is

towards sins? When our mind is focused upon the sins, God's glory is not audible to us. In the first para following Rahao, Guru Ji reminds us that what for we have obtained the human life. Is it for sexual pleasure only? In the second line of this stanza, there is specific mention of sexual pleasure, which has made us slave to the woman. This is just like fettering our feet to move on the right path of remembrance of God. Guru Ji proclaims in the last stanza that the vast expanse of the world is like a dream and in our ego we remain attached to it. God is the enemy of ego and mammon is merely a slave of Him. He again asks us as why we do not meditate on such a God. The last Shabad of this Raag as well as of the holy compilation before different groups of Salokas only shows as how Guru Ji is concerned about us. It seems as he is reminding us in each and every Shabad that our life is passing away and we are not understanding its real purpose and allowing it to pass it in vain. Here also in the Rahao verses, he is giving us the same reminder that it is high time to understand this fact as the arrival of death is very close. In the second line of Rahao he even mentions this that many people even after hearing the *Puranas* night and days have failed to understand this truth. What he wants to convey is that even after reading scriptures, the truth is not revealed to many persons. In the first stanza, he repeats that the body which we generally treat as permanent has merely to become dust in the end. The word *Moorakh* had been used by him earlier, meaning thereby that we act foolishly when we do not understand. In this Shabad he attaches another adjective with *moorakh* that is '*Nilaaq*' meaning thereby shameless. In fact, we are really shameless as we do not listen to our Guru who has been repeatedly trying to convince us that God's devotion in our mind will only help us to swim across the ocean of this difficult life. Otherwise our mind's ego will only spoil it and we will be just spending our time uselessly without appreciating the real purpose of life and working for achieving the same.

Salok Mahala 9 – The Epilogue of Sri Guru Granth Sahib

The 57 Saloks of the 9th Guru shall be dealt with by taking 8 Saloks in a group. The first group of 8 saloks as appearing on page 1426 is given here under in original along with transliteration followed by word meanings.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
 ਸਲੋਕ ਮਹਲਾ ੯ ॥
 ਗੁਨ ਗੋਬਿੰਦ ਗਾਇਓ ਨਹੀ ਜਨਮੁ ਅਕਾਰਥ ਕੀਨੁ ॥
 ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਜਿਹ ਬਿਧਿ ਜਲ ਕਉ ਮੀਨੁ ॥੧॥
 ਬਿਖਿਅਨ ਸਿਉ ਕਾਹੇ ਰਚਿਓ ਨਿਮਖ ਨ ਹੋਹਿ ਉਦਾਸੁ ॥
 ਕਹੁ ਨਾਨਕ ਭਜੁ ਹਰਿ ਮਨਾ ਪਰੈ ਨ ਜਮ ਕੀ ਫਾਸ ॥੨॥
 ਤਰਨਾਪੋ ਇਉ ਹੀ ਗਇਓ ਲੀਓ ਜਰਾ ਤਨੁ ਜੀਤਿ ॥
 ਕਹੁ ਨਾਨਕ ਭਜੁ ਹਰਿ ਮਨਾ ਅਉਧ ਜਾਤੁ ਹੈ ਬੀਤਿ ॥੩॥
 ਬਿਰਧਿ ਭਇਓ ਸੂਝੈ ਨਹੀ ਕਾਲੁ ਪਹੂਚਿਓ ਆਨਿ ॥
 ਕਹੁ ਨਾਨਕ ਨਰ ਬਾਵਰੇ ਕਿਉ ਨ ਭਜੈ ਭਗਵਾਨੁ ॥੪॥
 ਧਨੁ ਦਾਰਾ ਸੰਪਤਿ ਸਗਲ ਜਿਨਿ ਅਪੁਨੀ ਕਰਿ ਮਾਨਿ ॥
 ਇਨ ਮੈ ਕਛੁ ਸੰਗੀ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਜਾਨਿ ॥੫॥
 ਪਤਿਤ ਉਪਾਰਨ ਭੈ ਹਰਨ ਹਰਿ ਅਨਾਥ ਕੇ ਨਾਥ ॥
 ਕਹੁ ਨਾਨਕ ਤਿਹ ਜਾਨੀਐ ਸਦਾ ਬਸਤੁ ਤੁਮ ਸਾਥਿ ॥੬॥
 ਤਨੁ ਧਨੁ ਜਿਹ ਤੋ ਕਉ ਦੀਓ ਤਾਂ ਸਿਉ ਨੇਹੁ ਨ ਕੀਨ ॥
 ਕਹੁ ਨਾਨਕ ਨਰ ਬਾਵਰੇ ਅਬ ਕਿਉ ਡੋਲਤ ਦੀਨ ॥੭॥
 ਤਨੁ ਧਨੁ ਸੰਪੈ ਸੁਖ ਦੀਓ ਅਰੁ ਜਿਹ ਨੀਕੇ ਧਾਮ ॥
 ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸਿਮਰਤ ਕਾਹਿ ਨ ਰਾਮੁ ॥੮॥ (SGGS, p. 1426)

Ik Onkaar Satgur Parsaad ||

Salok Mahala 9 ||

Gun Gobind Gaaio Nahee Janam Akaarath Keen ||
Kahu Nanak Har Bhaj Manaa Jeh Bidh Jal Kau Meen ||1||
Bikhian Siau Kaahe Rachio Nimakh Na Hohe Udaas ||
Kahu Nanak Bhaj Har Manaa Parai Na Jam Kee Faas ||2||
Tarnaapo Euo Hee Gaiio Leo Jaraa Tan Jeet ||
Kahu Nanak Bhaj Har Manaa Aoudh Jaat Hai Beet ||3||
Biradh Bhaio Soojhai Nahee Kaal Pahoochio Aan ||
Kahu Nanak Nar Baavre Kiau Na Bhajai Bhagavaan ||4||
Dhan Daaraa Sampat Sagal Jin Apunee Kar Maan ||

*Ein Mai Kachh Sangee Nahee Nanak Saachee Jaan ||5||
 Patit Udhaaran Bhai Haran Har Anaath Ke Naath ||
 Kahu Nanak Teh Jaaneeaaai Sadaa Basat Tum Saath ||6||
 Tan Dhan Jeh To Kau Deeo Taan Siau Neho Na Keen ||
 Kahu Nanak Nar Baavre Ab Kiau Dolat Deen ||7||
 Tan Dhan Sampai Sukh Deeo Ar Jeh Neeke Dhaam ||
 Kahu Nanak Sun Re Manaa Simrat Kaahe Na Raam ||8||
 (SGGS, p. 1426)*

Word Meanings :

Akaarath Keen – Wasting the life, Bhaj -Meditate, Bidhi – Way, Bikhian – Sins, Jam Ki Phaas – Death’s noose, Tarnapo – Youth, Aoudh – Life, Biradh – Old, Kaal Pahunchio Aan – Death has come, Nar Baawre – Crazy person, Dara – Wife, Sanghi – Companion, Patit Udhaaran – Savior of sinners, Bhai Haran – Destroyer of fear, Anaath Ko Naath – protector of the unprotected, Neho – Love,

In these 8 Saloks starting with the invocation of ‘*IK Onkar Satgur Parsaad*’, meaning there by that only one God is there who can be obtained by the grace of the true Guru, Guru Ji tells that God’s love is supreme. In the first Salok it has been stated that life will just be wasted in vain if we do not sing the praises of the lord. In the second line of the first Salok Guru Ji says that meditation on Lord’s name should reflect the love which a fish has for the water. In other words as a fish cannot live without water, so a devotee cannot think of living without such a love. This example of love between fish and water has been used at several places in Gurbani.

The second Salok warns us of our getting engrossed in the deadly sins and not repenting for the same. Guru Ji says that with such an engagement with such sins like greed, lust, wrath and pride, one is only inviting death’s noose. If we get ourselves free from such sins then that noose will not trouble us. It may be made clear that physical death is must for everyone, but a pious person free from sins has no fear of such physical death as his spiritual self never dies. In the next Salok, Guru Ji reminds that Youth has already passed away in vain and the old age has overcome the body. He instructs us to meditate on God’s name before the whole life fritters away. The 4th Salok also carries this very advice expressed

in a slightly different way. It says that the crazy person has not realized that as he has got old, death has neared him. So, why not remember God and save himself from the fear of old age and death. Guru Ji says in the 5th Salok that wealth, wife and all other properties which are loved by us are not our true companions. He advises us to realize this truth and continues to say in the next Salok that God alone, who is the saviour of sinners, destroyer of the fears and the protector of the unprotected, is our true support. Further, as mentioned in the next Salok, it is God again, who has blessed us with human body and all other things. In the form of a rebuke, Guru Ji adds that if we have been forgetting him as a crazy person, why now we should wobble like a helpless person. This thought is repeated in the next Salok, when it is said that God who has blessed us with body, wealth, property, happiness and beautiful mansions. Thus, Guru Ji concludes the 8th Salok by addressing his mind that why it is not contemplating Lord.

The next 8 Saloks appear on page 1426 of Sri Guru Granth Sahib as under

ਸਭ ਸੁਖ ਦਾਤਾ ਰਾਮੁ ਹੈ ਦੂਸਰ ਨਾਹਿਨ ਕੋਇ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਤਿਹ ਸਿਮਰਤ ਗਤਿ ਹੋਇ॥੯॥
ਜਿਹ ਸਿਮਰਤ ਗਤਿ ਪਾਈਐ ਤਿਹ ਭਜੁ ਰੇ ਤੈ ਮੀਤ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਅਉਧ ਘਟਤ ਹੈ ਨੀਤ ॥੧੦॥
ਪਾਂਚ ਤਤ ਕੇ ਤਨੁ ਰਚਿਓ ਜਾਨਹੁ ਚਤੁਰ ਸੁਜਾਨ ॥
ਜਿਹ ਤੇ ਉਪਜਿਓ ਨਾਨਕਾ ਲੀਨ ਤਾਹਿ ਮੈ ਮਾਨੁ ॥੧੧॥
ਘਟ ਘਟ ਮੈ ਹਰਿ ਜੂ ਬਸੈ ਸੰਤਨ ਕਹਿਓ ਪੁਕਾਰਿ ॥
ਕਹੁ ਨਾਨਕ ਤਿਹ ਭਜੁ ਮਨਾ ਭਉ ਨਿਧਿ ਉਤਰਹਿ ਪਾਰਿ ॥੧੨॥
ਸੁਖੁ ਦੁਖੁ ਜਿਹ ਪਰਸੈ ਨਹੀ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸੋ ਮੂਰਤਿ ਭਗਵਾਨ ॥੧੩॥
ਉਸਤਤਿ ਨਿੰਦਿਆ ਨਾਹਿ ਜਿਹਿ ਕੰਚਨ ਲੋਹ ਸਮਾਨਿ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ ॥੧੪॥
ਹਰਖੁ ਸੋਗੁ ਜਾ ਕੈ ਨਹੀ ਬੈਰੀ ਮੀਤ ਸਮਾਨਿ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ ॥੧੫॥
ਭੈ ਕਾਹੂ ਕਉ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ ॥੧੬॥ (SGGS, p. 1426-27)

*Sabh Sukh Daataa Raam Hai Doosar Naahin Koi ||
Kahu Nanak Sun Re Manaa Teh Simarat Gat Hoi ||9||*

*Jeh Simarat Gat Paaeeai Teh Bhaj Re Tai Meet ||
 Kahu Nanak Sun Re Manaa Aaudh Ghatat Hai Neet ||10||
 Paanch Tat Ko Tan Rachio Jaanahu Chatur Sujaan ||
 Jeh Te Upajio Nanakaa Leen Taahe Mai Maan ||11||
 Ghat Ghat Mai Har Joo Basai Santan Kahio Pukaar ||
 Kahu Nanak Teh Bhaj Manaa Bhau Nidh Utareh Paar ||12||
 Sukh Dukh Jeh Parasai Nahee Lobh Moh Abhimaan ||
 Kahu Nanak Sun Re Manaa So Moorat Bhagavaan ||13||
 Ustat Nindiaa Naahe Jeh Kanchan Loh Samaan ||
 Kahu Nanak Sun Re Manaa Mukat Taahe Tai Jaan ||14||
 Harakh Sog Jaa Kai Nahee Bairee Meet Samaan ||
 Kahu Nanak Sun Re Manaa Mukat Taahe Tai Jaan ||15||
 Bhai Kaahoo Kau Det Neh Neh Bhai Maanat Aan ||
 Kahu Nanak Sun Re Manaa Giaanee Taahe Bakhaan ||16||
 (SGGS, p. 1426-27)*

Word Meanings:

Doosar – Another, Simrat – Meditate, Panch Tat – Five elements which our body is made, Ghat Ghat Mai – In all hearts, BhaoNidh – Terrible ocean, Kanchan Loh Samaan – Gold and Iron alike, Bairee Meet Samaan – Foes and friends alike.

The Ninth couplet of Guru Ji refers to the fact that there is no one else who can compete God as a giver of comforts. It means that whatever is received by us, even if it is by dint of hard work, it comes only from the Lord. So, the couplet says as addressed to the mind that our salvation can be obtained only by meditating on His name. Continuing this very thought, Guru Ji repeats in the couplet by making an address to all of us as friends that if we get emancipated only by this way, then why not remember Him. He reminds us that our age is diminishing every moment, so we should start contemplating lest our life wastes away. In the next couplet we are reminded that we should not rely upon our cleverness and wisdom as we are made up of five elements only. We must remember that all these elements have ultimately to blend with Him from whom the same have sprung. In short, Guru Ji is reminding us of God, the merger with whom is our goal and for that purpose we have always to remember Him. Further, as He says in the 12th couplet that venerable lord abides in all of us. So, all the saints have been awakening us by proclaiming that

we must contemplate on His name. Guru ji adds by addressing to his mind (soul) that without contemplation, we are unable to cross the terrible world ocean. He clarifies in the next couplet that who so ever remains unaffected by pain and pleasure, avarice, worldly love and self conceit becomes the very image of the Lord. That person as per, the next Salok remains above praise and criticism. For him, Gold and Iron are alike. He is, therefore really liberated. Next Salok also repeats that this liberated person is not affected by pleasure or pain and for him friends and foes are alike. He is also not scared of anyone, nor does he frighten anyone, because, as stated in the 16th Salok, He has that spiritual knowledge which makes a person God like. Before concluding discussion on these Saloks, it may be stated that in every Salok, the mind addressed is the mind of all of us. It means we have to address all these things to our mind to find out as whether we full fill the criteria as repeatedly stated by Guru Ji. Liberation in our religion is different from the concept in this regard as per other religions. This criteria of remaining same, unmoved in all situations had already been prescribed in Gurbani by Guru Arjan Dev Ji in Sukhmani Sahib while describing the characteristics of a '*Jiwan Mukh*' as quoted above in Chapter-5.

The next 8 Saloks from the collection of Saloks Mahala 9 are as under

ਜਿਹਿ ਬਿਖਿਆ ਸਗਲੀ ਤਜੀ ਲੀਓ ਭੇਖ ਬੈਰਾਗ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਨਰ ਮਾਥੈ ਭਾਗੁ ॥੧੭॥
ਜਿਹਿ ਮਾਇਆ ਮਮਤਾ ਤਜੀ ਸਭ ਤੇ ਭਇਓ ਉਦਾਸੁ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮ ਨਿਵਾਸੁ ॥੧੮॥
ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਉਮੈ ਤਜੀ ਕਰਤਾ ਰਾਮੁ ਪਛਾਨਿ ॥
ਕਹੁ ਨਾਨਕ ਵਹੁ ਮੁਕਤਿ ਨਰੁ ਇਹ ਮਨ ਸਾਚੀ ਮਾਨੁ ॥੧੯॥
ਭੈ ਨਾਸਨ ਦੁਰਮਤਿ ਹਰਨ ਕਲਿ ਮੈ ਹਰਿ ਕੋ ਨਾਮੁ ॥
ਨਿਸਿ ਦਿਨੁ ਜੋ ਨਾਨਕ ਭਜੈ ਸਫਲ ਹੋਹਿ ਤਿਹ ਕਾਮ ॥੨੦॥
ਜਿਹਬਾ ਗੁਨ ਗੋਬਿੰਦ ਭਜਹੁ ਕਰਨ ਸੁਨਹੁ ਹਰਿ ਨਾਮੁ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਪਰਹਿ ਨ ਜਮ ਕੈ ਧਾਮ ॥੨੧॥
ਜੋ ਪ੍ਰਾਨੀ ਮਮਤਾ ਤਜੈ ਲੋਭ ਮੋਹ ਅਹੰਕਾਰ ॥
ਕਹੁ ਨਾਨਕ ਆਪਨ ਤਰੈ ਅਉਰਨ ਲੇਤ ਉਧਾਰ ॥੨੨॥
ਜਿਉ ਸੁਖਨਾ ਅਰੁ ਪੇਖਨਾ ਐਸੇ ਜਗ ਕਉ ਜਾਨਿ ॥

ਇਨ ਮੈ ਕਛੁ ਸਾਚੇ ਨਹੀ ਨਾਨਕ ਬਿਨੁ ਭਗਵਾਨ ॥੨੩॥
 ਨਿਸਿ ਦਿਨੁ ਮਾਇਆ ਕਾਰਨੇ ਪ੍ਰਾਨੀ ਡੋਲਤ ਨੀਤ ॥
 ਕੋਟਨ ਮੈ ਨਾਨਕ ਕੋਊ ਨਾਰਾਇਨੁ ਜਿਹ ਚੀਤਿ ॥੨੪॥ (SGGS, p. 1427)

*Jeh Bikhiaa Sagalee Tajee Leo Bhekh Bairaag ॥
 Kahu Nanak Sun Re ManaaTeh Nar Maathai Bhaag ॥17॥
 Jeh Maiaa Mamtaa Tajee Sabh Te Bhaio Udaas ॥
 Kahu Nanak Sun Re Manaa Teh Ghat Braham Nivaas ॥18॥
 Jeh Praanee Haumai Tajee Kartaa Raam Pachhaan ॥
 Kahu Nanak Vahu Mukat Nar Ieh Man Saachee Maan ॥19॥
 Bhai Naasan Durmat Haran Kal Mai Har Ko Naam ॥
 Nis Din Jo Nanak Bhajai Safal Hohe Teh Kaam ॥20॥
 Jihabaa Gun Gobind Bhajahu Karan Sunahu Har Naam ॥
 Kahu Nanak Sun Re Manaa Pareh Na Jam Kai Dhaam ॥21॥
 Jo Praanee Mamtaa Tajai Lobh Moh Ahankaar ॥
 Kahu Nanak Aapan Tarai Aauran Let Udhaar ॥22॥
 Jiau Supanaa Ar Pekhanaa Aaise Jag Kau Jaan ॥
 In Mai Kachh Saacho Nahee Nanak Bin Bhagavaan ॥23॥
 Nis Din Maaiaa Kaarane Praanee Dolat Neet ॥
 Kotan Mai Nanak Kouoo Naarain Jeh Cheet ॥24॥ (SGGS, p. 1427)*

Words Meanings :

Bikhiaa – Sins, *Sagli Taji* – Fully abandoned, *Bhekh* – Garb, *Bairaag* – Detachment, *Maathe Bhaag* – Destiny writ brow, *Haumai* – Ego, *Jihba* – Tongue, *Auran* – Others, *Pekhaa* – Show, *Dolat Neet* – Ever Wondering.

In all these Saloks, the idea of giving up various weaknesses of human nature prevails. If a person abandons all such things which divert his attention from God, he will feel the presence of God within himself as well as others. Starting from the 17th Salok, Guru Ji says that abandoning all the sins is an attitude of detachment from them. If it is adopted, good destiny itself gets writ on our brow. It means that when we are busy in committing sins, we are bound to suffer. We then feel that our destiny is not good. However, it is in our hands to improve our lot by abandoning all the sins. We know that these sins are committed because of our excessive fascination for various colors of *Maya* like *Kaam*, *Krodh*, *Lobh*, *Moh* and *Ahankar*. When we excises a control over our mind and detach ourselves from these crazy attachments,

Guru Ji rightly says in the 18th Salok, we feel that the Lord has come to abide within our mind. The consequential effect of all such attachments is the creation of *Haumai* within us. If we get rid of this *Haumai*, Guru Ji tells all of us the truth that we shall be emancipated accordingly. The 20th couplet again reminds us that if we remember that God who is the destroyer of dread and the vanisher of evil feelings, we shall succeed in everything we do. All our tasks will get accomplished. How can we remember Him, has been stated in the 21st Salok, wherein, Guru Ji says we should sing the praises of the Lord with our tongue and hear his name with our ears. By doing so we shall be relieved from the fear of death. The next couplet clarifies that such a person, who renounces all such like *Maya* shades as mentioned above, will get liberation for not only for himself but also for others. This concept of liberating oneself and others has also been mentioned time and again in Gurbani. In the very epilogue of Japji Sahib, Guru Nanak Dev Ji says

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥
ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥

Jinee Naam Dhiaaiaa Gae Masakat Ghaal ||
Nanak Te Mukh Ujale Ketei Chhutee Naal ||1|| (SGGS, p. 8)

In the 23rd Salok Guru Ji instructs us that we should treat this world like a dream or a show. It means that the dream goes away as soon as we are awake. The world also looks like a dream to a spiritually awakened person. There is a story, generally associated with Raja Janak (father of Sita Ji). Raja Janak had once seen a dream in which he had been begging from the people for appeasement of his appetite, but whatever he collected, the same was taken away by the wild animals. In the morning, he enquired about the implication of such a dream, but no one could answer satisfactorily except Ashtachakkar. Ashtachakkar was a wise, learned saint. He explained to the king that when we see a dream we are asleep, but as soon as we wake up, the dream goes away. The same is the position of this life and the world we live in. Till we are ignorant we treat this world as true, but when we are awakened, spiritually enlightened we realize that this world and life being lived is also like a dream. There is nothing true except

the creator who has created everything and who dwells within all of us. When Guru Ji says that God is the only truth, it means that everything in this world may change or be destroyed at any time, but the creator will always remain, He is the eternal truth.

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

Aaad Sach Jugaad Sach || Hai Bhee Sach Nanak Hosee Bhee Sach || I ||
(SGGS, p. 1)

The next Salok mentions that everybody is wandering day and night for the sake of wealth. There is a rare person, an awakened soul who enshrines Lord within his mind.

The next 8 Saloks starting from 25 to 32 appear on page 1427 as under.

ਜੈਸੇ ਜਲ ਤੇ ਬੁਦਬੁਦਾ ਉਪਜੈ ਬਿਨਸੈ ਨੀਤ ॥
ਜਗ ਰਚਨਾ ਤੈਸੇ ਰਚੀ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਮੀਤ ॥੨੫॥
ਪ੍ਰਾਨੀ ਕਛੂ ਨ ਚੇਤਈ ਮਦਿ ਮਾਇਆ ਕੈ ਅੰਧੁ ॥
ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਪਰਤ ਤਾਹਿ ਜਮ ਫੰਧ ॥੨੬॥
ਜਉ ਸੁਖ ਕਉ ਚਾਹੈ ਸਦਾ ਸਰਨਿ ਰਾਮ ਕੀ ਲੇਹ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਦੁਰਲਭ ਮਾਨੁਖ ਦੇਹ ॥੨੭॥
ਮਾਇਆ ਕਾਰਨਿ ਧਾਵਹੀ ਮੂਰਖ ਲੋਗ ਅਜਾਨ ॥
ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਨ ॥੨੮॥
ਜੋ ਪ੍ਰਾਨੀ ਨਿਸਿ ਦਿਨੁ ਭਜੈ ਰੂਪ ਰਾਮ ਤਿਹ ਜਾਨੁ ॥
ਹਰਿ ਜਨ ਹਰਿ ਅੰਤਰੁ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਮਾਨੁ ॥੨੯॥
ਮਨੁ ਮਾਇਆ ਮੈ ਫਧਿ ਰਹਿਓ ਬਿਸਰਿਓ ਗੋਬਿੰਦ ਨਾਮੁ ॥
ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਜੀਵਨ ਕਉਨੇ ਕਾਮ ॥੩੦॥
ਪ੍ਰਾਨੀ ਰਾਮੁ ਨ ਚੇਤਈ ਮਦਿ ਮਾਇਆ ਕੈ ਅੰਧੁ ॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ ਪਰਤ ਤਾਹਿ ਜਮ ਫੰਧ ॥੩੧॥
ਸੁਖ ਮੈ ਬਹੁ ਸੰਗੀ ਭਏ ਦੁਖ ਮੈ ਸੰਗਿ ਨ ਕੋਇ ॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਅੰਤਿ ਸਹਾਈ ਹੋਇ ॥੩੨॥ (SGGS, p. 1427-28)

Jaise Jal Te Budbudaa Upajai Binasai Neet ||
Jag Rachanaa Taise Rachee Kahu Nanak Sun Meet ||25||
Praanee Kachhoo Na Chetiee Madh Maiaa Kai Andh ||
Kahu Nanak Bin Har Bhajan Parat Taahe Jam Fandh ||26||
Jau Sukh Kau Chaahai Sadaa Saran Raam Kee Leh ||
Kahu Nanak Sun Re Manaa Durlabh Maanukh Dheh ||27||
Maiaa Kaaran Dhaavahee Moorakh Log Ajaan ||

*Kahu Nanak Bin Har Bhajan Birathaa Janam Siraan ||28||
 Jo Praanee Nis Dhin Bhajai Roop Raam Teh Jaan ||
 Har Jan Har Antar Nahee Nanak Saachee Maan ||29||
 Man Maaiiaa Mai Fadh Rahio Bisario Gobind Naam ||
 Kahu Nanak Bin Har Bhajan Jeevan Kaune Kaam ||30||
 Praanee Raam Na Chetiee Madh Maiaa Kai Andh ||
 Kahu Nanak Har Bhajan Bin Parat Taahe Jam Fandh ||31||
 Sukh Mai Bahu Sangee Bhae Dukh Mai Sang Na Koi ||
 Kahu Nanak Har Bhaj Manaa Ant Sahaabee Hoi ||32||
 (SGGS, p. 1427-28)*

Word Meanings :

*Budbuda – Bubble, Chetai – Cherish, Jam Phand – Death’s noose,
 Saran – Refuge, Durlabh – Highly valuable, Dhaavahi – Foolish,
 Siraan – Pass away, Fadh – entangled, Parat – Fall,*

As discussed in a preceding Salok that world is just like a dream, here in the 25th Salok, the same has been compared with a bubble. Like a dream a bubble has also a very short life. It appears and disappears on water. Guru Ji says that this creation of the world is just like a bubble. He explains to us that the world is not going to be permanent. However, God is forever and his act of creation and destruction is ever going. So, if we are enchanted by this world and start believing that this will remain forever and we will be enjoying our possessions permanently, then this will be because of the darkness of our ignorance. Guru Ji says in the next couplet that such a person is blinded by the glare of the worldly possessions with which the mortal becomes too much enamoured that he does not remember the creator Lord even for a while. This forgetfulness on his part does not let him meditate and death’s noose goes on gripping him in its fold. The 27th Salok clearly states that the human life being a rare attainment, the human body a rare possession, one must take the refuge of the Lord to ensure eternal peace. This thought continues in the next Salok, wherein an ignorant person running after riches has been called foolish because of his ignorance about the truth that the life is passing away in vain. It is only Lord’s meditation which can make it useful. The persons who meditate on the lord night and day become embodiment of God. Guru Ji says in the next Salok that there remains no difference between God and such a devotee. He

exhorts us that we must understand the said truth. The life of the person entangled in *Maya* and forgetful of Lord's name has been described as of no use in the 30th Salok. The 31st Salok repeats the idea as given in the 26th Salok that a person blind to the reality is so much enchanted by the wealth that he forgets Lord and falls in the trap of death's noose. The 32nd Salok again brings to our thinking, the reality of selfishness as prevailing in this world. When a person is prosperous, he will be surrounded by friends, but as soon as some troubles come in his life there remains no friend. In other words Guru Ji says in the 32nd Salok that most of our friends are fair weather friends. However, we know that a real friend is that who stands by us in adverse circumstances. If all are selfish friends, then who can be trusted to help us in adversity. Guru Ji clarifies in the 32nd Salok that if we ponder over God's name, He will always be our succorer. This truth is so evident in life that nobody can deny it. We have so many examples to prove this from history and mythology. For example Panchali had five husbands and large number of well-wishers, but when she fell into trouble she had only to rely upon God for saving her honour.

The 8 Saloks following the 32nd Salok appear as under followed by word meanings

ਜਨਮ ਜਨਮ ਭਰਮਤ ਫਿਰਿਓ ਮਿਟਿਓ ਨ ਜਮ ਕੇ ਤ੍ਰਾਸੁ ॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਨਿਰਭੈ ਪਾਵਹਿ ਬਾਸੁ ॥੩੩॥
ਜਤਨ ਬਹੁਤੁ ਮੈ ਕਰਿ ਰਹਿਓ ਮਿਟਿਓ ਨ ਮਨ ਕੇ ਮਾਨੁ ॥
ਦੁਰਮਤਿ ਸਿਉ ਨਾਨਕ ਫਪਿਓ ਰਾਖਿ ਲੇਹੁ ਭਗਵਾਨ ॥੩੪॥
ਬਾਲ ਜੁਆਨੀ ਅਰੁ ਬਿਰਧਿ ਫੁਨਿ ਤੀਨਿ ਅਵਸਥਾ ਜਾਨਿ ॥
ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ ਸਭ ਹੀ ਮਾਨੁ ॥੩੫॥
ਕਰਣੇ ਹੁਤੇ ਸੁ ਨਾ ਕੀਓ ਪਰਿਓ ਲੋਭ ਕੈ ਫੰਧ ॥
ਨਾਨਕ ਸਮਿਓ ਰਮਿ ਗਇਓ ਅਬ ਕਿਉ ਰੋਵਤ ਅੰਧ ॥੩੬॥
ਮਨੁ ਮਾਇਆ ਮੈ ਰਮਿ ਰਹਿਓ ਨਿਕਸਤ ਨਾਹਿਨ ਮੀਤ ॥
ਨਾਨਕ ਮੂਰਤਿ ਚਿਤ੍ਰੁ ਜਿਉ ਛਾਡਿਤ ਨਾਹਿਨ ਭੀਤਿ ॥੩੭॥
ਨਰ ਚਾਹਤ ਕਛੁ ਅਉਰਿ ਅਉਰੈ ਕੀ ਅਉਰੈ ਭਈ ॥
ਚਿਤਵਤ ਰਹਿਓ ਨਗਉਰ ਨਾਨਕ ਫਾਸੀ ਗਲਿ ਪਰੀ ॥੩੮॥
ਜਤਨ ਬਹੁਤ ਸੁਖ ਕੇ ਕੀਏ ਦੁਖ ਕੇ ਕੀਓ ਨ ਕੋਇ ॥
ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਹਰਿ ਭਾਵੈ ਸੇ ਹੋਇ ॥੩੯॥
ਜਗਤੁ ਭਿਖਾਰੀ ਫਿਰਤੁ ਹੈ ਸਭ ਕੇ ਦਾਤਾ ਰਾਮੁ ॥
ਕਹੁ ਨਾਨਕ ਮਨ ਸਿਮਰੁ ਤਿਹ ਪੂਰਨ ਹੋਵਹਿ ਕਾਮ ॥੪੦॥ (SGGS, p. 1428)

*Janam Janam Bharamat Firio Mitio Naa Jam Ko Traas ||
 Kahu Nanak Har Bhaj Manaa Nirabhai Paaveh Baas ||33||
 Jatan Bahut Mai Kar Rahio Mitio Na Man Ko Maan ||
 Durmat Siau Nanak Fadhio Raakh Lehu Bhagavaan ||34||
 Baal Juaanee Ar Biradh Fun Teen Avasathaa Jaan ||
 Kahu Nanak Har Bhajan Bin BIRTHAA Sabh HeeMaan ||35||
 Karno Huto Su Naa Keeo Pario Lobh Kai Fandh ||
 Nanak Samio Ram Gaio Ab Kiau Rovat Andh ||36||
 Man Maaiiaa Mai Ram Rahio Nikasat Naahin Meet ||
 Nanak Moorat Chitr Jiau Chhaadit Naahin Bheet ||37||
 Nar Chaahat Kachh Aaur Aaurai Kee Aaurai Bhaae ||
 Chitavat Rahio Thhagaur Nanak Faasee Gal Paree ||38||
 Jatan Bahut Sukh Ke Kee'e Dukh Ko Keeo Na Koi ||
 Kahu Nanak Sun Re Manaa Har Bhaavai So Hoi ||39||
 Jagat Bhikhaaree Firat Hai Sabh Ko Daataa Raam ||
 Kahu Nanak Man Simar Teh Pooran Hoveh Kaam ||40|| (SGGS, p. 1428)*

Word Meanings:

Bharmat– Wandering, *Karnohuto* – Should have done, *Nar Chaahat* – Man desires, *Thhagaur* – Deceiving, *Jagat Bhikhaari* – The beggar world.

In the 33rd Salok, man is stated to be wandering from birth to birth, but, his fear of death does not leave him. This fear of death can be removed only when the fearless Lord abides in our heart. It does not mean that God is not within us, but our ignorance has made us forget Him. So, Guru Ji is advising us to ponder over that Lord and make him dwell within our heart. The next Salok reveals that the mortals always try to make efforts in such a way that God makes them fearless, but we do not succeed. Guru Ji tells that why do these efforts make us weary without success. It is because of our ego in our mind that does not allow God's name to make a place within our heart. Gurbani has a very clear principle that where ego is, God's name cannot live there. Further, as Guru Ji says in the second line of the 34th couplet this ego makes us engrossed in evil intentions. Thus, he prays to illustrious God to save him from such evil mindedness. By making such a prayer, we invoke God's grace, without which the whole life goes waste.

The next two Saloks explain how the three stages of life, childhood, youth and old age go in vain without Lord's meditation. So the 36th

Salok says that what we should have done, we omitted to do and remained entangled in the net of covetousness. When the precious time is gone, says Guru Ji, there is no point in wailing. Guru Ji uses the word 'Andh', which means a blind man. Gurubani does not call a person a blind because of the absence of his vision, but because of our ignorance about the eternal truth and making our life useful.

In the next Salok Guru Ji tells us that as a picture printed on the wall does not leave it, so is our love for wealth. Once our mind gets absorbed in this love, it cannot escape from it. In other words, the love for wealth make the mind more and more absorbed as it goes on increasing. The next Salok continues the thought that as the greedy mind goes on making plans for accumulating more and more it forgets that his planning may be dashed to ground when God desires. The second line of the Salok explains as how something different happens against his desire. There is an idea of deceiving someone but before it happens the planer is himself trapped. We have seen in life that many a times such a person is caught by law and has to suffer for his planned act of deceiving someone. Similarly, he may be trapped by death, meaning thereby that he dies before execution of his crooked plan. That is why Guru Ji says that a halter is put around his neck. In the next Salok Guru Ji teaches us that instead of doing all such things, he should remember that only that will happen which is the will of God. The ignorant person is willing to obtain peace and happiness but does not prepare himself for facing pain and suffering. God is the giver of everything and we are all begging from him our comforts and pleasures. In the 40th Salok Guru Ji says that if we want our heart's desire to be fulfilled then we should dwell upon the holy name.

ਝੂਠੈ ਮਾਨੁ ਕਹਾ ਕਰੈ ਜਗੁ ਸੁਖਨੇ ਜਿਉ ਜਾਨੁ ॥
 ਇਨ ਮੈ ਕਛੁ ਤੇਰੇ ਨਹੀ ਨਾਨਕ ਕਹਿਓ ਬਖਾਨਿ ॥੪੧॥
 ਗਰਬੁ ਕਰਤੁ ਹੈ ਦੇਹ ਕੇ ਬਿਨਸੈ ਛਿਨ ਮੈ ਮੀਤ ॥
 ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਰਿ ਜਸੁ ਕਹਿਓ ਨਾਨਕ ਤਿਹਿ ਜਗੁ ਜੀਤਿ ॥੪੨॥
 ਜਿਹ ਘਟਿ ਸਿਮਰਨੁ ਰਾਮ ਕੇ ਸੋ ਨਰੁ ਮੁਕਤਾ ਜਾਨੁ ॥
 ਤਿਹਿ ਨਰ ਹਰਿ ਅੰਤਰੁ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਮਾਨੁ ॥੪੩॥
 ਏਕ ਭਗਤਿ ਭਗਵਾਨ ਜਿਹ ਪ੍ਰਾਨੀ ਕੈ ਨਾਹਿ ਮਨਿ ॥
 ਜੈਸੇ ਸੂਕਰ ਸੁਆਨ ਨਾਨਕ ਮਾਨੋ ਤਾਹਿ ਤਨੁ ॥੪੪॥

ਸੁਆਮੀ ਕੇ ਗ੍ਰਿਹੁ ਜਿਉ ਸਦਾ ਸੁਆਨ ਤਜਤ ਨਹੀ ਨਿਤ ॥
 ਨਾਨਕ ਇਹ ਬਿਧਿ ਹਰਿ ਭਜਉ ਇਕ ਮਨਿ ਹੁਇ ਇਕ ਚਿਤਿ ॥੪੫॥
 ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੁ ॥
 ਨਾਨਕ ਨਿਹਫਲ ਜਾਤ ਤਿਹੁ ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ ॥੪੬॥
 ਸਿਰੁ ਕੰਪਿਓ ਪਗ ਡਗਮਗੇ ਨੈਨ ਜੋਤਿ ਤੇ ਹੀਨ ॥
 ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਭਈ ਤਉ ਨ ਹਰਿ ਰਸਿ ਲੀਨ ॥੪੭॥
 ਨਿਜ ਕਰਿ ਦੇਖਿਓ ਜਗਤੁ ਮੈ ਕੇ ਕਾਹੂ ਕੇ ਨਾਹਿ ॥
 ਨਾਨਕ ਬਿਰੁ ਹਰਿ ਭਗਤਿ ਹੈ ਤਿਹੁ ਰਾਖੋ ਮਨ ਮਾਹਿ ॥੪੮॥ (SGGS, p. 1428-29)

Jhoothai Maan Kahaa Karai Jag Supane Jiau Jaan ||
Ein Mai Kachh Tero Nahee Nanak Kahio Bakhaan ||41||
Garab Karat Hai Deh Ko Binasai Chhin Mai Meet ||
Jeh Praanee Har Jas Kahio Nanak Teh Jag Jeet ||42||
Jeh Ghat Simaran Raam Ko So Nar Mukataa Jaan ||
Teh Nar Har Antar Nahee Nanak Saachee Maan ||43||
Ek Bhagat Bhagvaan Jeh Praanee Kai Naahe Man ||
Jaise Sookar Suaan Nanak Maano Taahe Tan ||44||
Suaamee Ko Girahu Jiau Sadaa Suaan Tajat Nahee Nit ||
Nanak Eh Bidh Har Bhajau Ik Man Hoe Ik Chit ||45||
Teerath Barat Ar Daan Kar Man Mai Dharai Gumaan ||
Nanak Nihaphal Jaat Teh Jiau Kunchar Isanaan ||46||
Sir Kampio Pag Dagmage Nain Jot Te Heen ||
Kahu Nanak Eh Bidh Bhaee Tau Na Har Ras Leen ||47||
Nij Kar Dekhio Jagat Mai Ko Kaahoo Ko Naahe ||
Nanak Thir Har Bhagat Hai Teh Raakho Man Maahe ||48||
 (SGGS, P. 1428-29)

The next group of 8 Saloks starts with the 41st Salok. In this Salok we are told that we should not have pride of anything as the whole world is just like a dream. The first salok of this group instills in our mind that there is nothing which is ours and this truth must be accepted. The next Salok adds that if we are proud of our body, it is of no avail as it can perish in a moment. On the other hand, if the person leaves this kind of pride and engages himself in Lord's praises, he can conquer the whole world. The 43rd Salok talks of even a higher spiritual stage whereby such a devotee gets liberated and becomes God like. Guru Ji says that there remain no difference between such a devotee and God. But, the proud person who does not remember God, forgets that his body is not to be a thing to be proud of, rather it is like that of a hog and dog.

The next Salok tells us that a dog is even better because of his love and loyalty for its master, which such a person is lacking for his master, the Lord. The dog never abandons the home of his masters. Similarly, we should be loyal and sincere in our devotion towards God. He should be remembered with a focused mind. The next Salok clarifies that this kind of devotion means our love for the supreme expressed single mindedly and single heartedly. No other method is helpful for developing such a love. These methods include going on pilgrimages, fasting and giving alms. All these things increase our pride. The same are just like the bath by an elephant. We all know that when an elephant takes bath after that he throws sand and dirt on his body. So, as his bath goes in vain, similarly all such acts are just useless as compared to meditation with devotion and dedication. The last Salok of this group reveals another truth that this kind of devotion and dedication should not be delayed till advanced age when our head starts sacking and feet stagger. This kind of condition makes our eyes lusterless. What Guru ji wants to convey is that this old age may not leave energy in us and our body may not be able to help our mind to focus upon God. In the 48th Salok he utters that in this world, there is no sincere friend. This kind of divine utterance that only the devotion towards God is permanent and everything else is just transitory is spread all over the divine pages of the holy compilation.

The last group consisting of the 9 Salokas is reproduced here under in original along with transliteration followed by word meanings.

ਜਗ ਰਚਨਾ ਸਭ ਝੂਠ ਹੈ ਜਾਨਿ ਲੇਹੁ ਰੇ ਮੀਤ ॥
ਕਹਿ ਨਾਨਕ ਥਿਰੁ ਨਾ ਰਹੈ ਜਿਉ ਬਾਲੂ ਕੀ ਭੀਤਿ ॥੪੯॥
ਰਾਮੁ ਗਇਓ ਰਾਵਨੁ ਗਇਓ ਜਾ ਕਉ ਬਹੁ ਪਰਵਾਰੁ ॥
ਕਹੁ ਨਾਨਕ ਥਿਰੁ ਕਛੁ ਨਹੀ ਸੁਪਨੇ ਜਿਉ ਸੰਸਾਰੁ ॥੫੦॥
ਚਿੰਤਾ ਤਾ ਕੀ ਕੀਜੀਐ ਜੋ ਅਨਹੋਨੀ ਹੋਇ ॥
ਇਹੁ ਮਾਰਗੁ ਸੰਸਾਰ ਕੇ ਨਾਨਕ ਥਿਰੁ ਨਹੀ ਕੋਇ ॥੫੧॥
ਜੋ ਉਪਜਿਓ ਸੋ ਬਿਨਸਿ ਹੈ ਪਰੇ ਆਜੁ ਕੈ ਕਾਲਿ ॥
ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੇ ਛਾਡਿ ਸਗਲ ਜੰਜਾਲ ॥੫੨॥

ਦੋਹਰਾ ॥
ਬਲੁ ਛੁਟਕਿਓ ਬੰਧਨ ਪਰੇ ਕਛੁ ਨ ਹੋਤ ਉਪਾਇ ॥
ਕਹੁ ਨਾਨਕ ਅਬ ਓਟ ਹਰਿ ਗਜ ਜਿਉ ਹੋਹੁ ਸਹਾਇ ॥੫੩॥

ਬਲੁ ਹੋਆ ਬੰਧਨ ਛੁਟੇ ਸਭੁ ਕਿਛੁ ਹੋਤ ਉਪਾਇ ॥
 ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਤੁਮਰੈ ਹਾਥ ਮੈ ਤੁਮ ਹੀ ਹੋਤ ਸਹਾਇ ॥੫੪॥
 ਸੰਗ ਸਖਾ ਸਭਿ ਤਜਿ ਗਏ ਕੋਊ ਨ ਨਿਬਹਿਓ ਸਾਥਿ ॥
 ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਖਤਿ ਮੈ ਟੇਕ ਏਕ ਰਘੁਨਾਥ ॥੫੫॥
 ਨਾਮੁ ਰਹਿਓ ਸਾਧੂ ਰਹਿਓ ਰਹਿਓ ਗੁਰੁ ਗੋਬਿੰਦੁ ॥
 ਕਹੁ ਨਾਨਕ ਇਹ ਜਗਤ ਮੈ ਕਿਨ ਜਪਿਓ ਗੁਰ ਮੰਤੁ ॥੫੬॥
 ਰਾਮ ਨਾਮੁ ਉਚ ਮੈ ਗਹਿਓ ਜਾ ਕੈ ਸਮ ਨਹੀ ਕੋਇ ॥
 ਜਿਹ ਸਿਮਰਤ ਸੰਕਟ ਮਿਟੈ ਦਰਸੁ ਤੁਹਾਰੇ ਹੋਇ ॥੫੭॥ (SGGS, p. 1429)

Jag Rachanaa Sabh Jhooth Hai Jaan Lehu Re Meet ||
Keh Nanak Thir Naa Rahai Jiau Baaloo Kee Bheet ||49||
Raam Gaeo Raavan Gaeo Jaa Kau Bahu Parvaar ||
Kahu Nanak Thir Kachh Nahee Supane Jiau Sansaar ||50||
Chintaa Taa Kee Keejeeai Jo Anhonee Hoe ||
Eh Maarag Sansaar Ko Nanak Thir Nahee Koe ||51||
Jo Upajio So Binas Hai Paro Aaj Kai Kaal ||
Nanak Har Gun Gae Le Chhaadd Sagal Janjaal ||52|| Dhoharaa ||
Bal Chhutakio Bandhan Pare Kachhoo Na Hot Upaae ||
Kahu Nanak Ab Ot Har Gaj Jiau Hoh Sahaae ||53||
Bal Hoaa Bandhan Chhute Sabh Kichh Hot Upaae ||
Nanak Sabh Kichh Tumrai Haath Mai Tum Hee Hot Sahaae ||54||
Sang Sakhaa Sabh Taj Gae Kouoo Na Nibahio Saath ||
Kahu Nanak Eh Bipat Mai Tek Ek Raghunaath ||55||
Naam Rahio Saadhoo Rahio Rahio Gur Gobind ||
Kahu Nanak Eh Jagat Mai Kin Japio Gur Mant ||56||
Raam Naam Ur Mai Gahio Jaa Kai Sam Nahee Koe ||
Jeh Simarat Sankat Mitai Daras Tuhaaro Hoe ||57||1|| (SGGS, p. 1429)

Word Meanings:

Baalu Ki Bheet – The wall of sand, *Anhonee* – Unexpected, *Janjaal* – Entanglements, *Chhutkeo* – Finished, *Bandhan* – Traps, *Upaai* – Effort, *Gaj* – Elephant, *Bipat* – Calamity, *Gur Mant* – Guru's words, *Sam* – comparable.

In the first Saloka of this group, the whole structure of the world is compared with a wall of sand, which may collapse anytime. This truth as repeatedly stated by Guru Ji in his Shabads and salokas has been reiterated in this salok. The next salok gives example of Ram and Ravan to show that death spares no one, a pious person like Ram or a learned person having a big family like Ravan had to

leave this world. It is so because the world lasts for a short time like a dream. It means that whosoever comes in this world lives here and goes away just like a dream which comes and withers within twinkling of an eye. However, as Guru Ji puts it in the 51st Saloka that this is the way of the world that nothing remains permanent. So, death being certain is not to be feared. There should not be any worry for a thing which has to happen, that is it is not *anhonee*. Guru Ji therefore advises us that as everything born has to perish today or tomorrow, it is worth that we should spend our time in singing Lord's praises by setting aside all worldly entanglements.

The next Salokas numbered 53 and 54 appear under head *dohra*, which is also a form of Saloka. In the first dohra, a question has been raised as what should now be done when strength of a person is finished and there remains no alternative, but, to seek the protection of the Lord who can save anyone as he had saved the elephant whose foot was trapped in jaws of a crocodile. Some scholars are of the view that the reply to this kind of anxiety finding expression in the next saloka was composed by the Tenth Guru. It is also stated that the first saloka reflects the agony being faced by the ninth Guru just before execution. Without falling into any controversial discussion, it is better to understand that whatever Guru Ji says, he expresses the feelings of any mortal in that situation. So, the first dohra describes the state of mind of any mortal, who feels exhausted and who is unable to make further efforts to get rid of same. In the next Saloka Guru Ji wants to convey if God can come to rescue of an elephant, he can protect anyone who remembers him from the core of his heart. The next Saloka invigorates such a person to regain his confidence and power to consider various options for getting the relief. Everything is in the hands of God and when God is there to help, the situation is itself handled.

It is quite evident as per the 55th Saloka that in such a situation when all associates and friends leave a person in the lurch, the support of the Lord is always there to help the sufferer in that state of calamity. The 55th Salok enlightens us that Lord, His name and saints always remain, although the rare people reflect upon Guru's words in this world. There is no comparison with Lord's name. Guru Ji concludes the Salokas with the 57th Salok by saying that

he has made his mind to remain attached to the name of the Lord which has no comparison and the remembrance of whom ends all troubles by making him blessed with the enlightened vision of Guru's words.

Guru Ji's Salokas as discussed above in themselves constitute the epilogue of Sri Guru Granth Sahib Ji, which means that the same present in themselves essence of all the teachings contained in Sri Guru Granth Sahib. We come to know that God is the central point in Sikh religion and the main object of human life, which has been obtained after so many births, is to obtain the nearness of God. This nearness is achieved by joining the company of holy persons and adopting the virtues in life. The sinful passions like *kaam*, *krodh*, *lobh*, *moh*, *ahankar* and their resultant feelings like jealousy, envy, slandering, hatred, and vindictiveness must be given up. This is possible only by meditating on the name of Lord. The singing of and hearing of praises of the Lord is the only way to express love for Him and elicit his gracious glance. The other methods like bathing at pilgrimage centres, or giving alms or troubling of body by different methods including fasting are of no avail, because the same create the feelings of pride or *haumai* as called in Gurbani. This *haumai* is a great stumbling block on our way to get the union with the divine. The right path of love, devotion and service to mankind is revealed to us only by our Guru. So, let us all follow our Guru, the Gurbani, in the right earnest and live our lives accordingly.

While explaining the Guru's words, I might have committed many mistakes, because, Gurbani being an ocean of jewels, it is not possible many times to understand the exact meaning and intent what Guru Sahiban wanted to convey. Whatever we say is what is understood by our small wisdom and ability with which we have been blessed. So, for any error and omission, I may kindly be excused. I hope that the readers will at least be benefited in the sense that they will feel motivated to delve into this ocean (Maansarovar) and find out for themselves as many precious jewels as they can. Waheguru Ji may bless all of us to use such explored jewels to make our life better.

Waheguru Ji Ka Khalsa. Waheguru Ji Ki Fateh.

A Versatile Gursikh Par Excellence

S Surinder Jit Singh Pall, retired Chief Commissioner of income tax, is a well known social activist, preacher of Sikh values, motivational speaker and writer. He has written more than ten books in Punjabi and English on Sikh theology, ethics and history. His early books, namely, 'Masters and Word Divine' and 'Living of a Gursikh' (both in English and Punjabi) present flood of information on the lives and works of the great Gurus and the teachings and tenets as per which sikhs are supposed to live their lives,. respectively, His very popular books include , 'The Story of Valiant Sikhs', which highlights the Sikh achievements in different spheres right from the times of Guru Nanak Dev Ji up to the present times, 'Bhai Gurdas, the first Sikh Scholar' and 'Beloved Forces of the Guru'. Whereas the book on Bhai Gurdas was an attempt to write about various aspects of his life in question answers form in English for the first time, the book , 'Beloved Forces of the Guru' was the first book in English on Nihangs. His book ' Eh Bidh Jog Kamao' was awarded by Bhasha Vibhag Government of Punjab as the best information book of the year 2004. A Punjabi film 'Mitti da Bawa' was based upon his novel 'Dharam Rai Jab Lekha Mange'.

He has also written some books on other subjects. His book 'Bharat da amdan kar Kanoon' was the first book on Income tax law in any Indian language other than Hindi . His book on Management titled as 'Success Through Spirituality' reveals as how by adopting a spiritual way of living, one can be a successful manager and a leader. His innovative projects books on '500 Sikh Role Models' From different walks of life and 'Some prominent Gurdwaras and Sikh organizations of the world' have been highly appreciated all over the world.

On the occasion of 550th birth anniversary of Sri Guru Nanak Dev ji, he highlighted the accepted truth by writing 'Knowing Guru Nanak Through Japuji Sahib'.

The present work is a tribute to the ninth guru Sri Guru Tegh Bahadur ji In this year of the 400th birth anniversary of the great Guru. In this work he has attempted to explain his compositions in simple English with a view to take them to all those people who understand English only. His emphasis is to show that his compositions are not didactic or pessimistic, but a revelation of truth born out of Guru ji's rich philosophic experience.

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