

Sodar, So Purakh and Sohila

ਸੋ ਦਰੁ ਰਾਗੁ ਆਸਾ ਮਹਲਾ 1
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

The Door, Rag Aassa, Mehl first, Guru Nanak

**Before the beginning God in its compressed state eternal rest
Realized by knowledge sifted through discerning intellect.**

“The Door” is the title of this verse. “The Door” is the literal translation of the Punjabi word “so dur”. It means the place where someone resides. The verse is about the place where God resides.

“Rag Aassa” is the name of the musical mode or pattern in Indian classical music. This is the direction to sing this verse in this musical mode.

“Mehl first” means it has been composed by Guru Nanak.

Then follows the abridged version of the opening statement popularly known as “Mool Manter” (the quintessence of teachings of Guru Granth Sahib) By placing this abridged version at the start, Guru has given us a direction to interpret this verse keeping in mind the gist of the “Mool Manter”. This is akin to the abstract that we find at the start of any research paper these days. It says that the entity of God can only be known by application of intellect in a rational, discerning and discriminating way. This is totally different from the traditional concept of achieving unity with God by way or meditation or worship.

ਸੋ ਦਰੁ ਤੇਰਾ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥
ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ ਵਾਵਣਹਾਰੇ ॥
ਕੇਤੇ ਤੇਰੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ਕੇਤੇ ਤੇਰੇ ਗਾਵਣਹਾਰੇ ॥
ਗਾਵਨਿ ਤੁਧਨੋ ਪਵਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥
ਗਾਵਨਿ ਤੁਧਨੋ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਬੀਚਾਰੇ ॥
ਗਾਵਨਿ ਤੁਧਨੋ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਸੋਹਨਿ ਤੇਰੇ ਸਦਾ ਸਵਾਰੇ ॥
ਗਾਵਨਿ ਤੁਧਨੋ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥
ਗਾਵਨਿ ਤੁਧਨੋ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਤੁਧਨੋ ਸਾਧ ਬੀਚਾਰੇ ॥
ਗਾਵਨਿ ਤੁਧਨੋ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਨਿ ਤੁਧਨੋ ਵੀਰ ਕਰਾਰੇ ॥
ਗਾਵਨਿ ਤੁਧਨੋ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸੁਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥
ਗਾਵਨਿ ਤੁਧਨੋ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲੇ ॥
ਗਾਵਨਿ ਤੁਧਨੋ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥
ਗਾਵਨਿ ਤੁਧਨੋ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਨਿ ਤੁਧਨੋ ਖਾਣੀ ਚਾਰੇ ॥
ਗਾਵਨਿ ਤੁਧਨੋ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਤੇਰੇ ਧਾਰੇ ॥
ਸੋਈ ਤੁਧਨੋ ਗਾਵਨਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥
ਹੋਰਿ ਕੇਤੇ ਤੁਧਨੋ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਬੀਚਾਰੇ ॥
ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥
ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥
ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥
ਕਰਿ ਕਰਿ ਦੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਫਿਰਿ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥
ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥ 1 ॥

**What kind of door; What kind of mansion
Wherefrom you mind your creation
Some sing out your place having**

Million symphonies; million musicians
Million musical modes: million singers
Deity of air, deity of water, deity of fire and the deity of death
Chitgupat keeping all the accounts of deeds good and bad
The Brahma, the Shiva and beautiful consorts around
Inder on his throne; lots of angels around
The siddhas in deep meditation and devout saints
The celibates, the warriors brave
The learned Pundit giving discourses on Vedas since times yore.
The charming damsels from heaven, earth and the nether world
The jewels churned out of ocean; sixty-eight pilgrimages
The mighty warriors; four ways of breeding
The planets, their circles, the cosmos sustained
They all sing as per your will in loving devotion
Many more cannot even recall, what can Nanak say

Eternal Lord and his eternal glories, always resides in his creation
The creator is there now; will always be there
Manifest in diverse colours and kinds
Enjoys what he creates; that is his greatness
Creates what he likes; not to any one's order
Nanak surrenders to this King of Kings. (1)

In this stanza, Guru answers an often-asked question. Where is God? Where he lives? Can we see him? Can we meet and talk to him? In the first part, he describes the answers given by various religions and then in the last part he gives his own opinion. People paint a picture of heaven where God resides having the best music, the best songs etc. This picture is often juxtaposed with horrific scenes from hell to entice people for a place in heaven. In some descriptions, we have so many deities serving God in his heaven. So many beautiful and alluring ladies are enchanting with their dance moves. Chitargupat is said to be keeping all accounts of good and bad deeds of mankind on behalf of God. In Hinduism we have god called Inder ruling in this heaven with so many other gods to assist him. We also have scholars engaged in intricate discussions about complex issues. Then we have celibates, the warriors the saints- all said to be attending the court of God. Guru gave this account from what he understood from the available sources of information. He further says that there could be other accounts about which he is not aware of.

In the second part Guru says that all he knows that God who created this cosmos has always been there and will always be there no matter what happens to this creation. He created this cosmos of varied colours and kinds and is residing in his creations. He is not separate from his creations and enjoys what he creates and does not take any order to create. As opposed to other religions, God here is not deemed to be separate from his creation. There is not a single thing in this cosmos, good or bad, which is not a part of God. At the same time, there is not a single thing in this cosmos which can be called God. There is not a single place in this cosmos where god is absent. At the same time, there is not a single place which can be described as residence of God. God is the king of kings. Nanak surrenders to his will. It is a kind of paradox that God is and is not this cosmos. Let us understand it by asking the question where God was when there was no cosmos. Guru has answered this question at the very start that before this expansion God was in its compressed state, what he calls "Ikonkar". Science calls it "Singularity".

ਆਸਾ ਮਹਲਾ 1 ॥

ਸੁਣਿ ਵਡਾ ਆਖੈ ਸਭੁ ਕੋਇ ॥ ਕੇਵਡੁ ਵਡਾ ਡੀਠਾ ਹੋਇ ॥ ਕੀਮਤਿ ਪਾਇ ਨ ਕਹਿਆ ਜਾਇ ॥
 ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ਰਹੇ ਸਮਾਇ ॥ 1 ॥ ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਗਹਿਰ ਗੰਭੀਰਾ ਗੁਣੀ ਗਹੀਰਾ ॥
 ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਕੇਤਾ ਕੇਵਡੁ ਚੀਰਾ ॥ 1 ॥ ਰਹਾਉ ॥ ਸਭਿ ਸੁਰਤੀ ਮਿਲਿ ਸੁਰਤਿ ਕਮਾਈ ॥
 ਸਭ ਕੀਮਤਿ ਮਿਲਿ ਕੀਮਤਿ ਪਾਈ ॥ ਗਿਆਨੀ ਧਿਆਨੀ ਗੁਰ ਗੁਰਹਾਈ ॥
 ਕਹਣੁ ਨ ਜਾਈ ਤੇਰੀ ਤਿਲੁ ਵਡਿਆਈ ॥ 2 ॥ ਸਭਿ ਸਤ ਸਭਿ ਤਪ ਸਭਿ ਚੰਗਿਆਈਆ ॥
 ਸਿਧਾ ਪੁਰਖਾ ਕੀਆ ਵਡਿਆਈਆ ॥ ਤੁਧੁ ਵਿਣੁ ਸਿਧੀ ਕਿਨੈ ਨ ਪਾਈਆ ॥
 ਕਰਮਿ ਮਿਲੈ ਨਾਹੀ ਠਾਕਿ ਰਹਾਈਆ ॥ 3 ॥ ਆਖਣ ਵਾਲਾ ਕਿਆ ਵੇਚਾਰਾ ॥ ਸਿਫਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥
 ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ ॥ ਨਾਨਕ ਸਚੁ ਸਵਾਰਣਹਾਰਾ ॥ 4 ॥ 2 ॥

Rag Aassa, Mehl First, Gur Nanak

Listening about you, they call you great
How great are you, know only those who realize you?
Greatness realized cannot be articulated
Communicator gets engrossed in your greatness. (1)
O Great Lord! You are deep and profound with unfathomable virtues.
No one can know the limits of your expanse. (Pause)
All the intuitives pool together
Their appraisals of your greatness
The erudite experts, the perfect thinkers, the teachers and disciples
Could not measure even an iota of your greatness. (2)
All the truths, austerities and virtues
The greatness achieved by perfect saints
Are not possible without your help
Only your blessings obliterate the impediments. (3)
Helpless are those who try to count
Overflowing treasure of your virtues
The one blessed by you need nothing else
Truth hones them to perfection says Nanak. (4) (2)

Continuing his argument in this stanza Guru says that it is customary to call God great. We know all religions call God great and have devised so many adjectives (for example omniscient, omnipresent, omnipotent etc.) to describe his greatness. But, how big and large and great God is no one knows. In fact, no one can know this. You can know only if you see him. So, no one can make a judgement and tell how big and great God is. Those who realize God get mesmerized with the experience in such a way that it disables them to say anything. Truth is, no one can know the full expanse of the greatness of God. If we add together all the knowledge from various fields it will not be able to describe even an iota of the greatness of God. Many scientists and scholars now agree that more we know about nature the more we realize that there is still lot more to know. In fact, all this knowledge also comes with the help of God. No one can make an Einstein. Even Einstein cannot create an Einstein. Only God can. Only he can bless us with qualities and virtues. People have tried in vain to count these virtues. The fact is that one who has been blessed does not need anything else. Because he becomes rich and ripe inside. Truth chisels him to perfection. Makes him maturity incarnate.

ਆਸਾ ਮਹਲਾ 1 ॥
 ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥ ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥ ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੂਖ ॥
 ਉਤੁ ਭੂਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੂਖ ॥ 1 ॥ ਸੋ ਕਿਉ ਵਿਸਰੈ ਮੇਰੀ ਮਾਇ ॥ ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੈ ਨਾਇ ॥ 1 ॥ ਰਹਾਉ ॥
 ਸਾਚੇ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ ॥ ਆਖਿ ਥਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥ ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣ ਪਾਹਿ ॥
 ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ ॥ 2 ॥ ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ ॥ ਦੇਦਾ ਰਹੈ ਨ ਚੁਕੈ ਭੋਗੁ ॥
 ਗੁਣੁ ਏਹੋ ਹੋਰੁ ਨਾਰੀ ਕੋਇ ॥ ਨਾ ਕੋ ਹੋਆ ਨਾ ਕੋ ਹੋਇ ॥ 3 ॥ ਜੇਵਡੁ ਆਪਿ ਤੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥
 ਜਿਨਿ ਦਿਨੁ ਕਰਿ ਕੈ ਕੀਤੀ ਰਾਤਿ ॥ ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ ॥ ਨਾਨਕ ਨਾਵੈ ਬਾਝੁ ਸਨਾਤਿ ॥ 4 ॥ 3 ॥

Rag Aassa, Gur Nanak

Remembrance is life, forgetting is death
Hard to relate the eternal laws
Acquire a hunger for the love of eternal laws
Satiating this hunger eradicates all miseries in life. (1)
O my mother! Why should I forget, the true God and the eternal laws? (Pause)
Even an iota of greatness of true eternal laws
Impossible to describe, many have failed
Cannot over or understate
If all of us sum it up together. (2)
Does not die, no mourning

**Provides for all, never runs out of stock
 A virtue peculiar, no one else has or will have it. (3)
 Your gift is as great as yourself
 You created the day followed by night
 Forgetting the lord amounts to degrading yourself.
 Ignoramus of the laws sink to lower depths, says Nanak. (4) (3)**

Guru continues his thoughts about the greatness of God from a different angle. In a way if we remember the greatness of God, we become alive otherwise we are kind of dead. Life is not just breathing and pumping out the blood into your arteries. Life is understanding and following the eternal laws operating this cosmos. If you live your life without doing this, you are kind of dead. You are a kind of zombie with no rational understanding. You don't live life; the life lives you. Those who have the thirst for the knowledge of these eternal laws get rid of all the sufferings in their life quenching this thirst. The suffering in life emanates from the ignorance of these laws. For example, once we know and accept that everything in life is being controlled and operated by these laws, we can get rid of our ego which causes lot of suffering in our life. Hence, we should never ignore these true eternal laws. It is not possible to describe the greatness of these laws. Many have tried but failed. If we pool together all the information about these laws, even that won't be enough to make a full story. God does not suffer a loss to mourn about. God provides for all for ages galore and has never asked anything back. Only God can do this no one else got the power or guts to do it. God's gifts are great. Just imagine how great is the creation of day and night which are a gift from God. In fact, those who don't remember God are demeaning and belittling themselves. Those who remain ignorant of these laws are the real low cast people. Compare man with animals and you can see the difference.

ਰਾਗੁ ਗੁਜਰੀ ਮਹਲਾ 4 ॥
 ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤਪੁਰਖਾ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ ॥
 ਹਮ ਕੀਰੇ ਕਿਰਮ ਸਤਿਗੁਰ ਸਰਣਾਈ ਕਰਿ ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ ॥ 1 ॥
 ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੇ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥
 ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ ਰਹਰਾਸਿ ॥ 1 ॥ ਰਹਾਉ ॥
 ਹਰਿ ਜਨ ਕੇ ਵਡ ਭਾਗ ਵਡੇਰੇ ਜਿਨ ਹਰਿ ਹਰਿ ਸਰਧਾ ਹਰਿ ਪਿਆਸ ॥
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਤ੍ਰਿਪਤਾਸਹਿ ਮਿਲਿ ਸੰਗਤਿ ਗੁਣ ਪਰਗਾਸਿ ॥ 2 ॥
 ਜਿਨ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ ਪਾਇਆ ਤੇ ਭਾਗਹੀਣ ਜਮ ਪਾਸਿ ॥
 ਜੇ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ ਪ੍ਰਿਗੁ ਜੀਵੇ ਪ੍ਰਿਗੁ ਜੀਵਾਸਿ ॥ 3 ॥
 ਜਿਨ ਹਰਿ ਜਨ ਸਤਿਗੁਰ ਸੰਗਿਤ ਪਾਈ ਤਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖਾਸਿ ॥
 ਧਨੁ ਧੰਨੁ ਸਤਸੰਗਿਤ ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ ਮਿਲਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਪਰਗਾਸਿ ॥ 4 ॥ 4 ॥

Rag Gujri, Mehl fourth, Guru Ram Das

**O true Guru, O great & obedient servant of God, I humbly request
 Bless this lowly person with understanding of the laws of Lord. (1)
 O my friend and Guru, lit my mind with knowledge of these laws
 Wisdom of Guru be my life support and live by appreciating God. (Pause)
 Lucky or those who have the thirst for the Lord
 And quench their thirst with virtues nourished in the company of the good. (2)
 Unlucky moribund are those who never appreciated the laws of Lord
 Wretched is their life who never came to the company of the good. (3)
 Those who enjoy the company of the good are destined by Lord
 To engender love for the laws and mind lit up with knowledge. (4)**

This stanza is written by Guru Ram Das and is a prayer for the grant of knowledge of the way God operates this cosmos. The prayer is to the knowledgeable who is called Guru or Satguru. In the previous stanza Guru Nanak told us that those who remain ignorant of this knowledge are like animals. In this stanza Guru Ram Das reiterates that thought and beseeches for the upliftment of the lowly person with

this knowledge. Because the appreciation of this knowledge is the wherewithal to support our life. Remember in the previous stanza Guru Nanak also told us that knowledge in fact is the real life without this knowledge are all kind of dead. Those who manage to develop of thirst for this knowledge are the luckiest people in this world. They enjoy the company of good people to quench their thirst. Those who fail to do so are the unlucky lot. They never come to the company of the good people as they don't enjoy it. This is fact of life that very few lucky people have the hunger for knowledge. But this happens as per the Hukam of God or the operation of the laws. No one can force it. No one has control over it. The company of the good people unlocks this knowledge secured by God in your brain.

ਰਾਗੁ ਗੁਜਰੀ ਮਹਲਾ 5 ॥
 ਕਾਹੇ ਰੈ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥
 ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ ॥ 1 ॥
 ਮੇਰੇ ਮਾਧਉ ਜੀ ਸਤਸੰਗਤਿ ਮਿਲੇ ਸੁ ਤਰਿਆ ॥ ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ ॥ 1 ॥ ਰਹਾਉ ॥
 ਜਨਨਿ ਪਿਤਾ ਲੋਕ ਸੁਤ ਬਨਿਤਾ ਕੋਇ ਨ ਕਿਸ ਕੀ ਧਰਿਆ ॥
 ਸਿਰਿ ਸਿਰਿ ਰਿਜਕੁ ਸੰਬਾਹੇ ਠਾਕੁਰੁ ਕਾਹੇ ਮਨ ਭਉ ਕਰਿਆ ॥ 2 ॥
 ਉਡੇ ਉਡਿ ਆਵੈ ਸੈ ਕੋਸਾ ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਛਰਿਆ ॥
 ਤਿਨ ਕਵਣੁ ਖਲਾਵੈ ਕਵਣੁ ਚੁਗਾਵੈ ਮਨ ਮਹਿ ਸਿਮਰਨੁ ਕਰਿਆ ॥ 3 ॥
 ਸਭਿ ਨਿਧਾਨ ਦਸ ਅਸਟ ਸਿਧਾਨ ਠਾਕੁਰ ਕਰ ਤਲ ਧਰਿਆ ॥
 ਜਨ ਨਾਨਕ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਈਐ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਰਿਆ ॥ 4 ॥ 5 ॥

Rag Gujri, Fifth Mehl, Guru Arjan.

Why worry about something God is taking care of?

Life in stones and rocks is provided for. (1)

O Lord of everything, only those blessed with the company of good, get rid of this worry

Guru helps them blossom from dead wood to maturity. (Pause)

No one helps, mom, dad, friends, kids or wife

God provides for all the life. (2)

Think, who trains and provide food to the chicks

When crane leaves them behind to migrate hundred miles away? (3)

All the treasures, all the powers are in control of Lord

Limitless is your expanse, grateful to you all the time, says Nanak. (4)

This is the last stanza of the verse called “So Dar” or That Door and is written by fifth Guru. The most obvious obstacle in the path of knowledge is the worry to make money to get food and other stuff required in life. In this stanza Guru addresses this problem. God has provided for us all in this world so why should we worry when this is being taken care of by God. In fact we need the knowledge to get rid of this worry which we get in the company of the good people. The reality of life is that no one helps you. Everybody, including your close relatives, in this world is selfish. Think about the birds like crane who leaves their chicks behind and travel miles away. Nature takes care of them. Also keep in mind that God owns everything in this world. Be grateful to God for what you get. One thing that is to noted here is that Guru asks us not to worry, he has not advised us to do nothing hoping that God will send groceries to our homes. The idea is to work hard without worrying. That is the attitude you get when you are in the company of good people. If you have a bad company, you just join the mad race to accumulate wealth. That is the worry Guru is talking about.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ 4 ਸੋ ਪੁਰਖੁ
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Rag Aassa, Mehl Fourth, Guru Ramdas.

“That Pervasive Entity”- This is the title of this verse. Followed by the abridged form of Mool Manter.

**Before the beginning God in its compressed state eternal rest
Realized by knowledge sifted through discerning intellect.**

ਸੋ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗਮਾ ਅਗਮ ਅਪਾਰਾ ॥
ਸਭਿ ਧਿਆਵਹਿ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਹਰਿ ਸਚੇ ਸਿਰਜਣਹਾਰਾ ॥
ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ਜੀ ਤੂੰ ਜੀਆ ਕਾ ਦਾਤਾਰਾ ॥ ਹਰਿ ਧਿਆਵਹੁ ਸੰਤਹੁ ਜੀ ਸਭਿ ਦੂਖ ਵਿਸਾਰਣਹਾਰਾ ॥
ਹਰਿ ਆਪੇ ਠਾਕੁਰੁ ਹਰਿ ਆਪੇ ਸੇਵਕੁ ਜੀ ਕਿਆ ਨਾਨਕ ਜੰਤ ਵਿਚਾਰਾ ॥ 1 ॥

ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਜੀ ਹਰਿ ਏਕੋ ਪੁਰਖੁ ਸਮਾਣਾ ॥
ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ ॥
ਤੂੰ ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ ਜੀ ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ ॥
ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਜੀ ਤੇਰੇ ਕਿਆ ਗੁਣ ਆਖਿ ਵਖਾਣਾ ॥
ਜੋ ਸੇਵਹਿ ਜੋ ਸੇਵਹਿ ਤੁਧੁ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਕੁਰਬਾਣਾ ॥ 2 ॥

ਹਰਿ ਧਿਆਵਹਿ ਹਰਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਸੇ ਜਨ ਜੁਗ ਮਹਿ ਸੁਖਵਾਸੀ ॥
ਸੇ ਮੁਕਤੁ ਸੇ ਮੁਕਤੁ ਭਏ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ ਤਿਨ ਤੂਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥
ਜਿਨ ਨਿਰਭਉ ਜਿਨ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਜੀ ਤਿਨ ਕਾ ਭਉ ਸਭੁ ਗਵਾਸੀ ॥
ਜਿਨ ਸੇਵਿਆ ਜਿਨ ਸੇਵਿਆ ਮੇਰਾ ਹਰਿ ਜੀ ਤੇ ਹਰਿ ਹਰਿ ਰੂਪਿ ਸਮਾਸੀ ॥
ਸੇ ਧੰਨੁ ਸੇ ਧੰਨੁ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਬਲਿ ਜਾਸੀ ॥ 3 ॥

ਤੇਰੀ ਭਗਤਿ ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਜੀ ਭਰੇ ਬਿਅੰਤ ਬੇਅੰਤਾ ॥
ਤੇਰੇ ਭਗਤ ਤੇਰੇ ਭਗਤ ਸਲਾਹਨਿ ਤੁਧੁ ਜੀ ਹਰਿ ਅਨਿਕ ਅਨੇਕ ਅਨੰਤਾ ॥
ਤੇਰੀ ਅਨਿਕ ਤੇਰੀ ਅਨਿਕ ਕਰਹਿ ਹਰਿ ਪੂਜਾ ਜੀ ਤਪੁ ਤਾਪਹਿ ਜਪਹਿ ਬੇਅੰਤਾ ॥
ਤੇਰੇ ਅਨੇਕ ਤੇਰੇ ਅਨੇਕ ਪੜਹਿ ਬਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਜੀ ਕਰਿ ਕਿਰਿਆ ਖਟੁ ਕਰਮ ਕਰੰਤਾ ॥
ਸੇ ਭਗਤ ਸੇ ਭਗਤ ਭਲੇ ਜਨ ਨਾਨਕ ਜੀ ਜੋ ਭਾਵਹਿ ਮੇਰੇ ਹਰਿ ਭਗਵੰਤਾ ॥ 4 ॥

ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਜੀ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥
ਤੂੰ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੋ ਜੀ ਤੂੰ ਨਿਹਚਲੁ ਕਰਤਾ ਸੋਈ ॥
ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਸੋਈ ਵਰਤੈ ਜੀ ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਈ ॥
ਤੁਧੁ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ ਉਪਾਈ ਜੀ ਤੁਧੁ ਆਪੇ ਸਿਰਜਿ ਸਭ ਗੋਈ ॥
ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ ਜੋ ਸਭਸੈ ਕਾ ਜਾਣੋਈ ॥ 5 ॥ 1 ॥

**That pervasive Entity is immaculate, unfathomable and immeasurable
O dear Lord, you are the true creator, everyone looks up to you
All belong to you, you feed everyone**

**O my friend, pondering about God helps get over all the sufferings
He himself is master and servant; creatures are helpless. (1)**

**O God, you pervade everywhere, live in everyone
Some are donors, and some beggars in your subtle play
You provide, and you consume; I can see none else
O imperceptible Lord, you are limitless: unable to count your virtues
I bow my head in reverence to those who serve you. (2)**

**Contented are those who serve you in this world
They get rid of the fear of death
Fearless are those who serve the Fearless
Serving the Master they acquire the qualities of the Master
Blessed are those who serve you, I revere them from the core of my heart. (3)**

**Million paths of devotion
Million devotees sing your praises in million ways
Million worship you in different ways, millions do austerities
Million browse religious texts and perform rites and rituals
O Nanak, the one acknowledged by God is the real devotee. (4)**

**O primal pervasive entity, you are matchless creator with infinite expanse
You have been creating for ages and ions
Everything works as per your will and control
You create and destroy this cosmos
Nanak is lyrical about the creator who knows all. (5)**

In these five stanzas Guru describes the qualities of God. In the first stanza he calls god an all-pervasive entity that is unfathomable and immaculate. At every single page of GGS it has been reiterated that it is not possible to know the extent of God's creations in its totality. That is why GGS does not make any sweeping statements about nature or God. Like when this creation happened and how big it is. The advice to the reader is to stand in awe and respect of this creation and creator. The way it is created we don't have any say or choice. Everybody being under the cosmic laws is in a way a kind of worshipping the creations. No one can ignore the cosmic laws. God is taking care of everything and everything belongs to God. Guru advises us to keep this in mind as it will eradicate all the suffering. (Most of our sufferings are the result of ignorance or willful disobedience of cosmic laws). God himself is the ruler and the ruled both. There is nothing, we creatures, can do about it.

In the second stanza Guru tells us that the presence of god is spread and extant both inside and outside of everything. Have a look at his creation, Some, have too much, others are forced to beg to survive. But God operates in both. Their actions in fact stem from the operation of Hukam of god. How? Because people beg for survival and donate to be popular or to satisfy their ego or have a genuine instinct to help the needy. All of these instincts are part of God's Hukam. These instincts are the subtleties of God's Hukam. In fact, there is no one else, other than God, in this cosmos. In a way God is the beggar and God is the donor. And he is limitless beyond any description. Those who serve God by way of understanding his cosmic order or Hukam deserves our utmost respect.

In the third stanza Guru continues his argument about service of God. Those who serve God are in fact the happiest people in the world. If you think you are serving God but still not happy. You need to revisit the way you serve God. Guru further clarifies it in the next lines. The one who serves God is able to get over all his temptations. Does not fear anybody. Can stand and struggle for truth fearlessly. Just as God does not fear any one nor does he has animosity or hostility towards anyone. Serving god means acquiring these qualities. Such a person is worthy of all the respect.

In the fourth stanza Guru explains the love and devotion for God. There are umpteen number of ways one can show devotion and love to God. There are millions who has done this. But people use different ways to do it. Some worship. Others meditate. Some live an austere life, others do a deep study. There are still others who do rituals to please God. But none of these ways are a sure shot success. Success need approval from God. They are the lucky ones who get this approval.

In the fifth stanza Guru reiterates the depth and greatness of God. God has been in here from the beginning, even before the beginning. He is the only one prevailing here from ages galore. Everything else is transient. No one can equal him. Whatever he wishes happens, whatever he does occurs. He creates and then destroys. Creations and destructions are just two sides of the same coin. Guru sings the praises of this God who is privy to all that happens in this world.

ਆਸਾ ਮਹਲਾ 4 ॥

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ ॥ ਜੇ ਤਉ ਭਾਵੈ ਸੋਈ ਥੀਸੀ ਜੇ ਤੂੰ ਦੇਹਿ ਸੋਈ ਹਉ ਪਾਈ ॥ 1 ॥ ਰਹਾਉ ॥
 ਸਭ ਤੇਰੀ ਤੂੰ ਸਭਨੀ ਧਿਆਇਆ ॥ ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਨਿ ਨਾਮ ਰਤਨੁ ਪਾਇਆ ॥
 ਗੁਰਮੁਖਿ ਲਾਧਾ ਮਨਮੁਖਿ ਗਵਾਇਆ ॥ ਤੁਧੁ ਆਪਿ ਵਿਛੋੜਿਆ ਆਪਿ ਮਿਲਾਇਆ ॥ 1 ॥
 ਤੂੰ ਦਰੀਆਉ ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ ॥ ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਹਿ ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਾ ਖੇਲੁ ॥
 ਵਿਜੋਗਿ ਮਿਲਿ ਵਿਛੁੜਿਆ ਸੰਜੋਗੀ ਮੇਲੁ ॥ 2 ॥ ਜਿਸ ਨੇ ਤੂ ਜਾਣਾਇਹਿ ਸੋਈ ਜਨੁ ਜਾਣੈ ॥
 ਹਰਿ ਗੁਣ ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ ॥ ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥
 ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥ 3 ॥ ਤੂ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ ॥
 ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥ ਤੂ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥ 4 ॥ 2 ॥

Rag Aassa, Mehl Fourth, Guru Ramdas

**You are the eternal creator, you are my Lord
 All is within your will, I get what you decide. (Pause)
 You own your creation; All focus on you
 Some are blessed with the jewel of knowledge of your laws
 Gainers follow the Guru, the losers are driven by their minds
 You bring them close, you drive them away. (1)
 You are the river of life, all reside in you
 There is none sans you, all creation is your subtle play
 You transform separation into unity. (2)
 Only the one you wish can know
 Always broach on God's virtues
 Focusing on God results in happiness
 Appreciation of effortless working of your laws. (3)
 You are the creator, nothing happens without you
 There is none else but you
 You take care of your creation
 Those who follow the Guru understand it, says Nanak. (4) (2)**

In this stanza, Guru discusses the greatness of God from another angle. God is the eternal creator who keeps on creating. It is not like that he created something and is now resting somewhere in the cosmos. Whatever God wills happens, meaning all creation is happening as per the set laws. Not only the creation we see outside, even whatever is happening in our personal lives is also determined by the set of laws. God owns this creation, and everybody is looking up to God. Even those who call themselves atheists also look up to or focus on God. They can deny the existence of God described in prevalent religions. But God described in Gurbani as the Hukam or embodiment of laws operating this cosmos is something no one can deny or run away from. Those who understand and obey these laws benefit a lot. They get the treasure of knowledge. Gurbani calls them Gurmukh and those who do not try to understand the laws are slaves of their mind. Such people are called Manmukh. But no one has the control over this. This happens as determined by the laws. God is like a river all life is like a running water in this river.

There is nothing else but God. Creation is God's subtle play. By operation of the laws some get blessed and others miss out. Only those get to know who are blessed to be so. They sing God's praises all the time. This can happen only if the laws are observed resulting in tranquility in life. This is happening all the time. The Gurmukh understand this very well.

ਆਸਾ ਮਹਲਾ 1 ॥

ਤਿਤੁ ਸਰਵਰਤੈ ਭਈਲੇ ਨਿਵਾਸਾ ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ ॥

ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਡੂਬੀਅਲੇ ॥ 1 ॥

ਮਨ ਏਕੁ ਨ ਚੇਤਸਿ ਮੂੜ ਮਨਾ ॥ ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ ॥ 1 ॥ ਰਹਾਉ ॥

ਨਾ ਹਉ ਜਤੀ ਸਤੀ ਨਹੀ ਪੜਿਆ ਮੂਰਖ ਮੁਗਧਾ ਜਨਮੁ ਭਇਆ ॥

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਤਿਨ ਕੀ ਸਰਣਾ ਜਿਨ ਤੂ ਨਾਹੀ ਵੀਸਰਿਆ ॥ 2 ॥ 3 ॥

Rag Aasa, Mehl first, Guru Nanak

That pool you live in has fire in the water

Your feet are stuck in the swamp and I have seen many drown in it. (1)

O Fool, you keep forgetting the one Lord

Spelling a doom for all your virtues. (Pause)

I do not indulge in austerities; me fool am not a scholar

Nanak seeks help of those who keep lord always in their mind. (2) (3)

In this stanza Guru conveys his message with the help of a metaphor. Once we forget the creator and his laws operating this cosmos, this world we live in becomes a pool that has fire in its water and a swamp underneath. There is no escape. We are all stuck in it. And we can see many people drowning in it. Forgetting the creator leads to all sort of problems in life. All the virtues wither away. So, Guru advises us to follow those who keep these laws in mind and avoid any sort of rituals like celibacy, austerities in life.

ਆਸਾ ਮਹਲਾ 5 ॥ ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥ ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥

ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥ ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥ 1 ॥

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥ ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥ 1 ॥ ਰਹਾਉ ॥

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ ॥ ਸੇਵਾ ਸਾਧ ਨ ਜਾਨਿਆ ਹਰਿ ਰਾਇਆ ॥

ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ ॥ ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ ॥ 2 ॥ 4 ॥

Rag Aasa, Fifth Mehl, Guru Arjan

Lucky to have this human body

An opportunity to realize God

Nothing else will work for you

Discuss the laws of God in the company of the good. (1)

Do not waste your life, get down to achieve the purpose of your life. (Pause)

I am not disciplined and religious

I have not served the good and holy

Says Nanak, my deeds are no good, I seek your sanctuary O Lord. (2) (4)

In this final stanza of this verse Guru tells us that having a human body is a blessing as we have the brains that can understand God and his laws operating in this cosmos. In fact, this is the purpose of this human body. How can we understand and follow the laws? For this we should join the company of good people who will help us realize and understand these laws. It is fact knowledge can only be gained in this way. If you don't do it, that is a waste of this life. You don't have to be what they call religious and disciplined. We all make mistakes. But we can still go to God and ask for his blessings provided we start obeying his laws

ਸੋਹਿਲਾ ਰਾਗੁ ਗਉੜੀ ਦੀਪਕੀ ਮਹਲਾ 1 ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Sohila- This is the title of this verse

(Sohila refers to the songs sung during weddings in Punjab. In this verse wedding ceremony has been used as a symbol to put across the message of marriage to God or communion with God. Prior to the day of the wedding women gather at the house of the bride/groom and sing these songs which are mixture both happy and sad feelings. They bless the bride and also massage her hair with oil to make them beautiful. Just as this ceremony helps the bride to get ready for wedding, the verse encourages us to get ready for the union of God)

Rag Gauri Deepki, First Mehl, Guru Nanak

Before the beginning God in its compressed state eternal rest
Realized by knowledge sifted through discerning intellect.

ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੇ ॥ ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ਸਿਵਰਿਹੁ ਸਿਰਜਣਹਾਰੇ ॥ 1 ॥
ਤੁਮ ਗਾਵਹੁ ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ ॥ ਹਉ ਵਾਰੀ ਜਿਤੁ ਸੋਹਿਲੈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥ 1 ॥ ਰਹਾਉ ॥
ਨਿਤ ਨਿਤ ਜੀਅੜੇ ਸਮਾਲੀਅਨਿ ਦੇਖੈਗਾ ਦੇਵਣਹਾਰੁ ॥ ਤੇਰੇ ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ ਤਿਸੁ ਦਾਤੇ ਕਵਣੁ ਸੁਮਾਰੁ ॥ 2 ॥
ਸੰਬਤਿ ਸਾਹਾ ਲਿਖਿਆ ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ ॥ ਦੇਹੁ ਸਜਣ ਅਸੀਸੜੀਆ ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ ॥ 3 ॥
ਘਰਿ ਘਰਿ ਏਹੋ ਪਾਹੁਚਾ ਸਦਤੇ ਨਿਤ ਪਵੰਨਿ ॥ ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ ॥ 4 ॥ 1 ॥

The place where virtues of Lord are discussed and chanted

That is the place to merge and meditate on the Lord. (1)

Sing about my fearless Lord. Love this song that gives happiness forever. (1) Pause

Looks after all every day, day after day, will take care forever

No one can keep a count of what Lord gives. (2)

Time is fixed, better get ready,

Bless me my friends for the union with my Lord. (3)

The invitation goes across to all every day

O Nanak, meditate on the inviter, the day is approaching fast. (4) (1)

In this first stanza of Sohila, Guru uses an allegory of marriage ceremony to convey his message. During a marriage ceremony in Punjab, before the actual day of wedding, ladies get together at the house of the bride and sing soulful songs. They also help the bride to get ready for the wedding by doing her hair etc. Guru says that the place where we sing songs in praise of God is the place where we can wed our lord. Wedding in Indian context also means to surrender to the partner. Wedding with lord means to understand and surrender to his laws. We surrender to the laws that apply on all fearlessly and obedience of these laws makes us happy in our life. God provides for us all and we cannot even keep a count of the favours he has done to us. Time is short, and we need to get ready as quick as possible. Bless me my friends for this wedding and I am sending this invitation across to everyone.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ 1 ॥ ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ ॥ ਗੁਰੁ ਗੁਰੁ ਏਕੋ ਵੇਸ ਅਨੇਕ ॥ 1 ॥
ਬਾਬਾ ਜੈ ਘਰਿ ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ ॥ ਸੇ ਘਰੁ ਰਾਖੁ ਵਡਾਈ ਤੋਇ ॥ 1 ॥ ਰਹਾਉ ॥
ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ ਥਿੜੀ ਵਾਰੀ ਮਾਹੁ ਹੋਆ ॥
ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ ॥ ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥ 2 ॥ 2 ॥

Rag Aasa, Mehl First, Guru Nanak

Six schools, six philosophers and six philosophies

One subject, variations many. (1)
Cherish the school that sings praises of Lord. (1) Pause
Seconds, minutes, periods, days, weeks, months
And multiple seasons emerge from the same Sun
God reveals itself in multiple forms, says Nanak. (2)

In the second stanza Guru reminds us that all kinds of knowledge simply illuminate a different aspect of virtues of God. There are six philosophical schools in India started by six different teachers. These schools are:

- Sankhya- the rationalism school with dualism and atheistic themes
- Yoga - a school similar to Samkhya but accepts personally defined theistic themes
- Nyaya- the realism school emphasizing analytics and logic
- Vaisheshika - the naturalism school with atomistic themes and related to the Nyaya school
- Mimamsa - the ritualism school with Vedic exegesis and philology emphasis
- Vedanta –(also called Uttara Mimamsa), the upanishadic with many sub-schools ranging from dualism to nondualism.

Just as a single sun generates different kinds of seasons on this earth, similarly all these schools of philosophy are trying to understand the same reality from different angles. So, we need to focus on and cherish that reality or truth. Just as seasons are just different aspects of the reality of Sun. Similarly, all these schools of thought are different aspects of the reality or truth of God.

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ 1 ॥
ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ ॥
ਪੂਪੁ ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੇ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੂਲੰਤ ਜੋਤੀ ॥ 1 ॥
ਕੈਸੀ ਆਰਤੀ ਹੋਇ ॥ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥ ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥ 1 ॥ ਰਹਾਉ ॥
ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ ॥
ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ ॥ 2 ॥
ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥ ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥
ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥ 3 ॥
ਹਰਿ ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ ਅਨਦਿਨੋ ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ ॥
ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰੰਗ ਕਉ ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਇ ਵਾਸਾ ॥ 4 ॥ 3 ॥

Rag Dhanasari, Mehl First, Guru Nanak.

Sky is the worship tray
Sun and Moon are lamps and stars studded as peals in orbs
Wind from sandalwood is incense and the entire flora offers flowers. (1)
What a wonderful lamp lit worship! O distress destroyer.
Drums are the unstruck melodies all around. (1) Pause.
Fascinating are your ways
Million eyes, but none yours; million faces but none yours
Million feet but none yours, million senses but none yours. (2)
The light that energizes everybody
Is the light that is lit up everywhere.
Guru helps understand this light
The one that pleases you is lamp lit worship true. (3)
My mind is enticed by service sweet at your feet
Inspiring me for more everyday
Nanak asks for this water to quench his thirst for your knowledge. (4) (3)

There is a history behind this verse. Guru Nanak on the way of his first travel (called Udasi in Punjabi. Guru Nanak undertook four travels in his life during which he visited famous learning centers and religious places) went to Jagannath temple in Odisha state of present India. He saw that people are worshipping this idol God by lighting earthen lamps in a small tray, burning incensed sticks and singing songs in his praise. In Hinduism this is called “Aarti”, a ceremony to sing praises of their idol gods. Gur Nanak advised them that what they are doing is useless and advised them to pay attention to how the entire nature is performing an “Aarti” of God. You just need to have a look outside the temple. The sky is like a tray with sun and moon as lamps lit in it. The sandalwood forest trees are the incensed sticks and air is waving the whisk, Stars are like pearls in the tray of sky and the whole flora provides the fragrance to the entire cosmos in its worship of God. This is the amazing “aarti” of God being done by nature. God cannot be confined to an idol. The entire creation belongs to God, but none of its part can be said to represent his picture. Millions of organs like eyes, ears, feet, noses are his creation, but none of them can be called ore describes as his eyes or ears etc. He lives imperceptibly in all the creations. He is the light and energy of life in this cosmos. One can understand this only through rational thinking blessed by Guru. In fact, whatever God creates is in a way his “aarti”. Because all creations, in a way, sing out God’s praises. Just as a painting sings out the art in the painter, similarly all creation in this cosmos, sings out the praises of God. That is why Nanak begs and seeks the knowledge of the laws by which God operates this cosmos.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ 4 ॥
ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ ॥
ਪੁਰਬਿ ਲਿਖਤ ਲਿਖੇ ਗੁਰੁ ਪਾਇਆ ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ ਮੰਡਾ ਹੇ ॥ 1 ॥
ਕਰਿ ਸਾਧੂ ਅੰਜੁਲੀ ਪੁਨੁ ਵਡਾ ਹੇ ॥ ਕਰਿ ਡੰਡਉਤ ਪੁਨੁ ਵਡਾ ਹੇ ॥ 1 ॥ ਰਹਾਉ ॥
ਸਾਕਤ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਜਾਣਿਆ ਤਿਨ ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ ਹੇ ॥
ਜਿਉ ਜਿਉ ਚਲਹਿ ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਡੰਡਾ ਹੇ ॥ 2 ॥
ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੇ ਦੁਖੁ ਜਨਮ ਮਰਣ ਭਵ ਖੰਡਾ ਹੇ ॥
ਅਭਿਨਾਸੀ ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸਰੁ ਬਹੁ ਸੋਭ ਖੰਡ ਬ੍ਰਹਮੰਡਾ ਹੇ ॥ 3 ॥
ਹਮ ਗਰੀਬ ਮਸਕੀਨ ਪ੍ਰਭ ਤੇਰੇ ਹਰਿ ਰਾਖੁ ਰਾਖੁ ਵਡ ਵਡਾ ਹੇ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੇ ॥ 4 ॥ 4 ॥

Rag Gauri Purbi, Mehl Forth, Guru Ram Das.

**The town is overflowing with lust and anger
Join the company of the Good to overcome this.
The deeds done direct me to Guru who makes my mind entuned to God. (1)
Implore the Good to join their company; bow to and accept their wisdom. (1) Pause
The wicked arrogant is unaware of the sweet of love of God;
Always nurtures the thorn of ego inside.
Suffers its pricking all his life full of fear of death. (2)
The humble servant of God understands the laws and has no fear of death.
Realizes the imperishability and splendor spread throughout the cosmos. (3)
Save this meek servant of yours O God
Nanaks takes shelter of the comforting knowledge of your laws. (4) (4)**

In this stanza Guru gives the reason why people are unable to appreciate God. Entire creation is badly infected by lust and anger which can be cured only in the company of good people. But this will happen only if it is approved and determined by God. How to get approval from God. We need to seek and stay in the company of good people. This company helps you control these emotions with rational thinking or what is called Bibek Budh in Gurbanil. Guru asks us to always greet those people with utmost respect who help us nurture these skills. Those persons who have never controlled these emotions are unaware

of the joy one gets after this control. They remain in thrall of these emotions and suffer for their entire life. They are full of ego as a result of which they experience death every minute of their life. On the other hand, those who understand the laws of cosmos with the help of good people are able to get rid of this fear and death. Because they now understand the whole system. In the last two lines Guru makes a prayer to God to save us by blessing us with the knowledge and understanding of the laws of cosmos.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ 5 ॥
 ਕਰਉ ਬੇਨੰਤੀ ਸੁਣਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ ਕੀ ਬੇਲਾ ॥
 ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ ॥ 1 ॥
 ਅਉਧ ਘਟੈ ਦਿਨਸੁ ਰੈਣਾਰੇ ॥ ਮਨ ਗੁਰ ਮਿਲਿ ਕਾਜ ਸਵਾਰੇ ॥ 1 ॥ ਰਹਾਉ ॥
 ਇਹੁ ਸੰਸਾਰੁ ਬਿਕਾਰੁ ਸੰਸੇ ਮਹਿ ਤਰਿਓ ਬ੍ਰਹਮ ਗਿਆਨੀ ॥
 ਜਿਸਹਿ ਜਗਾਇ ਪੀਆਵੈ ਇਹੁ ਰਸੁ ਅਕਥ ਕਥਾ ਤਿਨਿ ਜਾਨੀ ॥ 2 ॥
 ਜਾ ਕਉ ਆਏ ਸੋਈ ਬਿਹਾਝਹੁ ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ ॥
 ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ ਬਹੁਰਿ ਨ ਹੋਇਗੋ ਫੇਰਾ ॥ 3 ॥
 ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ ॥
 ਨਾਨਕ ਦਾਸੁ ਇਹੈ ਸੁਖੁ ਮਾਗੈ ਮੋ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਪੂਰੇ ॥ 4 ॥ 5 ॥

Rag Gauri Purbi, Mehl Fifth, Guru Arjan.

High time to join and serve the good O my friends

Good for now, better for future. (1)

Time is running out, go to the Guru to achieve your goal. (1) Pause

The world is ambivalent for nothing, wisdom of Guru is the answer

Lucky are those who are awake and taste the essence of this ineffable wisdom. (2)

Achieve the purpose of your life; Guru helps you tune in to God

Discover God inside you harmoniously and get rid of death. (3)

Grant me this wish O Sagacious Seer, the Bestower of fortune

Peace and comfort in the company of Good is all that Nanak seeks. (4) (5)

This is the last stanza of this verse and Guru continues to expand on the thought from the previous stanza. In this stanza Guru stresses upon the urgency of this matter. The human life we got is the most appropriate time to get into the company of good people and make the most of it. This will help us in our present and future times. The time we got is fixed and running out every minute. So, do not delay, do not procrastinate, acquire this knowledge from the good people. This is the purpose and meaning of your life. This world is unnecessarily ambivalent about this good cause. Those who have received this wisdom from Guru are lucky and relieved. But only those approved by God get to taste this bliss and experience the ultimate knowledge. We should not confuse this approval with the approval from authorities in this world which is influenced by many things not even related to the approval request. The approval of God is to ensure that justice is done, and no deserving person is ignored, and no undeserving person is favored for nothing. Guru repeatedly advises us to get down to the task of achieving the purpose of our life by and discover how God is operating in your life. Once you get this knowledge you will get rid of any fear of death. In the last two lines Guru again prays to God to bless us so that we have only this purpose in our life and achieve it with the help of good people.