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# **RAAGMALA**

**A SPIRITUAL COMPOSITION**

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**KAMALPREET SINGH PARDESHI**



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A SPIRITUAL COMPOSITION  
*by*  
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*Dedication*

*Sant Giani Hari Singh Ji Randhawaee Wafae*

*and*

*The Late Bhai Nachatter Singh Ji*

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## Foreword

The Satigurū has blessed the devotees by giving to them the Rāgmālā. It is a profoundly mystical composition replete with subtle teachings about *bhakti* practice. Great wisdom is contained in these words uttered by the Satigurū. *Rāg* is a Sanskrit term possessing two meanings. One is the act of colouring or dyeing something with a particular quality. The other is love, passion, and affection. Both meanings have been combined by the Satigurū for *rāg* becomes the means by which to colour the devotee with supreme love. Thus we find within the compositions of Srī Gurū Granth Sāhib a stipulated *rāg*, not only as an indication of the series of musical notes (*svara*) with which to recite the *shabad*, but also as an indication of the ‘colour’ with which to dye the seeker’s passionate heart.

The path of *bhakti* embraces, rather than rejects, the pursuit of pleasure. It effortlessly draws the devotee away from mundane pleasures, orienting him toward the abode of supreme bliss – Parmātmā. Directing love toward the divine through devotional singing is called *kīrtan*, one of the nine types of *sarguna upāsana*<sup>1</sup>. Srī Gurū Mahārāj explains how *kīrtan* prompts supreme devotion;

**ਭਗਤ ਜਨਾ ਕਉ ਸਦਾ ਅਨੰਦੁ ਹੈ ਹਰਿ ਕੀਰਤਨੁ ਗਾਇ ਬਿਗਸਾਵੈ ॥**

*The bhagats ever remain in bliss prompted by the singing of kīrtan devoted to Hari*

*(Srī Gurū Arjan Dev Jī Rāg Āsā, p. 373)*

The particular *rāg* or musical measure in which Srī Gurū Mahārāj has composed a poetic verse is intended to invoke the *ras* of the *shabad*. The *ras* is the aesthetic quality contained within a work of art relished by the enjoyer. The *ras* connects with the individual’s devotional temperament (*sthāi bhāv*), prompting the most profound form of devotion. If we interpret *rāg* simply as a musical measure, we deny the integral role it

1. This is meditative practice oriented on the form of the Lord endowed with attributes.

plays in the type of *bhakti* proscribed by Srī Gurū Mahārāj. The relationship between *ananya bhakti* and *rāg* is evocatively described by Srī Gurū Gobind Singh Jī in the tales of Krishna Bhagvān;

**ਸੁਰੀ ਅਰੁ ਆਸੁਰੀ ਅਉ ਪੰਨਗੀ ਜੇ ਹੁਤੀ ਤਹਾ ਧੁਨਿ ਕੇ ਸੁਨਤ ਪੈ ਨ ਰਹੀ ਸੁਧਿ ਜਾਸੁ ਰੀ ॥  
ਕਹੈ ਇਉ ਦਾਸਰੀ ਸੁ ਐਸੀ ਬਾਜੀ ਬਾਸੁਰੀ ਸੁ ਮੇਰੇ ਜਾਨੇ ਯਾ ਮੈ ਸਭ ਰਾਗ ਕੋ ਨਿਵਾਸੁ ਰੀ ॥**

*Hearing that music the female deities, female demons and female serpents all became unconscious of themselves*

*They cried out 'O friend! Here this flute is being played as though all rāgs reside at this place'*

*(Srī Dasam Granth Sāhib, Krishnāvṭār, verse 332)*

The Rāgmālā cannot be considered a mere compendium of musical measures. It is a meditation upon the essence of *bhakti* itself. One who possesses an enlightened intellect will recognise the value of the spiritual teachings contained within this composition.

This accomplished translation and commentary is the first published work of Bhāī Kamalpreet Singh Jī. He presents to us the traditional *pad arth*, *uthānkā* and *antrīv arth* making this the first comprehensive presentation of the Rāgmālā in the English language. Not only has he drawn together some of the most learned and authoritative commentators on the Rāgmālā, he has also accurately rendered the composition into English. The 'deeper meanings' presented here are traditional in the sense that they correspond with earlier exegetical schools, particularly the Nirmala tradition. For example, the *uthānkā* described here is also found in the celebrated *Sākhī Pramān Granth* of Pandit Ātmā Singh Jī from Derā Thākura, while a similar approach to the *antrīv arth* of Rāgmālā is found in the work of Pandit Īshar Singh Jī Kāshīvāle.

Undoubtedly this beautiful translation will inspire many others to enrich their understanding of Gurmat.

*Servant of the society of Saints*

**Tīrath Singh Nirmalā**

## Preface

This small book is about a small prayer known as the 'Raagmala'. This can be found on the final two pages of the Sri Guru Granth Sahib Ji. Over the past century this prayer has become the issue of a major dispute between fractions of the Sikh community. There are those who believe this to be a scripture written under the guidance of the Guru's (spiritual masters) of the Sikhs and there are also those who believe this to be written by a Sufi saint.

I have written this book from my personal viewpoint on this issue. I accept every page of the Sri Guru Granth Sahib Ji as the authentic works under the guidance of the Guru's. I regard not believing in the Raagmala as a work of the Guru as finding a fault in the spiritual master. It is like stating that Sri Guru Gobind Singh Ji is the perfect and complete spiritual master however he had a crooked nose. I deem the individual who is a sceptic over the small composition of the Raagmala as an individual who finds fault within their spiritual master. One who does not have complete faith in the spiritual master cannot gain peace and become liberated.

In this small book you will find the commentary of the 'Sri Raagmala' with both the basic and spiritual meanings.

I hope this book will assist those who cast a doubt over this scripture and help them understand that this is the authentic work of the Guru and no other.

I should also make all of the readers aware that this book is merely a translation of a number of commentaries which I have edited. I do not have the level of spirituality to create such works. Before I start to write this book and before you begin to read it I would like to thank those knowledgeable individuals who have created works that assisted me in this translation. I would like to pay my respects and thanks to the following people, Sant Giani Sundar Singh Ji Bhindrawalae, Sant Giani

Gurbachan Singh Ji Bhindrawalae, Sant Giani Amir Singh Ji Sato Gali Walae, Sant Giani Kirpal Singh Ji Sato Gali Walae, Sant Giani Pooran Singh Ji Delhi Walae, Giani Thakur Singh Ji Patiala Walae, Sant Giani Hari Singh Ji Randhawae Walae, Bhai Harjinder Singh Ji Damdami Taksal and Sant Jagjeet Singh Ji Harkhowalae. These are the individuals who have provided great works and sermons on this great scripture and its value towards the Sikh faith.

Above all I would like to thank the Almighty Lord and the Guru's of the Sikh faith who have blessed me with the opportunity to learn in accordance to their will.

I wish to pay my personal respects to Sant Giani Hari Singh Ji Randhawae Walae who have given me the support to complete this project in order for those who do not have a complete grasp of the written Gurmukhi language to understand the deep and moving composition of the Guru. A number of other individuals have assisted me in this task namely Sant Tirath Singh Nirmala who has blessed this book with a beautiful foreword. Sant Sher Singh Ji Nirmala has providing some constructive feedback prior to the release of the book and Bhai Daljeet Singh Ji Nirmala has also supported this task from the start to completion.

Last but not least I wish to thank DTF books for their assistance in publishing this small book so the general public who have an interest in this field of Gurbani can gain the foundation of faith for the Sri Raagmala as I did through the numerous books I researched and read.

If any faults are found within this book then please accept my apologies as these are not the fault of these great beings that I have listed but of the translator. For this reason all of the faults found within this book lay with me.

*Servant of the Guru*

**Kamalpreet Singh Pardeshi**

## Introduction to Raagmala

There are many doubts that people have about the Sri Raagmala which hopefully his small section will answer:

- 1) *In the Sri Guru Granth Sahib Ji the first musical measure (Raag) is 'Sri Raag' whilst in the Raagmala it states that the first musical measure is 'Bhairou'". Does this not cause duality?*

There are six different types of Raagmala. Out of them two are used in the Sri Guru Granth Sahib Ji. One of the Raagmala's is used by the school of thought that regards Hanuman as their deity and the other is for the schools of thought who regard Shiva as their deity. In the Raagmala used by the school of faith that regard Hanuman as their deity state that the first musical measure is Bhairou whilst the order that follow Shiva state their first musical measure is Sri Raag. Guru Arjan Dev Ji wrote the order of the measures in the Sri Guru Granth Sahib Ji beginning with Sri Raag in accordance to the Shiva school of thought and began the Raagmala with Bhairou in accordance to the Hanuman school of thought. This way Sri Guru Arjan Dev Ji showed unity and to both schools of thought and not regard one greater then the other.

Another reason why Bhairou is the first musical measure in the Raagmala is due to it being the first musical measure sung at the ambrosial hour.

- 2) *Why isn't Raagmala written within the seal (ਮੁੰਦਾਵਣੀ) of Sri Guru Granth Sahib Ji?*

This is true that the Raagmala comes in the Sri Guru Granth Sahib Ji after the Mundavani. However another composition which is the Salok Mahalla 5 ਤੇਰਾ ਕੀਤਾ ਜਾਤੋ ਨਾਹੀ

ਮੈਨੋ ਜੋਗੁ ਕੀਤੋਈ ॥<sup>1</sup> is this stanza not to be considered as an authentic scriptural composition by the Guru? Many people state that this stanza is actually part of the Mundavani but if this were the case then it would have a numeral of 2 after the stanza to show that it is the second stanza of the same prayer and not separate from it. As you can see from the end of this stanza it actually has a numeral of 1 at the end showing it is a separate hymn from the Mundavani. ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਤਾਂ ਜੀਵਾਂ ਤਨੁ ਮਨੁ ਥੀਵੈ ਹਰਿਆ ॥੧॥<sup>2</sup>

If this stanza is considered authentic then why isn't the Raagmala? If the Raagmala is not considered authentic, neither should the stanza after the Mundavani be considered as authentic.

On page 645 of the Sri Guru Granth Sahib Ji in the composition called 'Sorath Kee Vaar' you can also find the Mundavani as follows ਏਹ ਮੁਦਾਵਣੀ ਕਿਉ ਵਿਚਹੁ ਕਢੀਐ ਸਦਾ ਰਖੀਐ ਉਰਿ ਧਾਰਿ ॥ ਏਹ ਮੁਦਾਵਣੀ ਸਤਿਗੁਰੂ ਪਾਈ ਗੁਰਸਿਖਾ ਲਧੀ ਭਾਲਿ ॥<sup>3</sup> Does this mean that this also represents a seal and nothing should be written after this?

3) *Due to the name of 'Nanak' not appearing in the Raagmala how can this be considered an authentic composition?*

In the Sri Guru Granth Sahib Ji there are many stanza's where the name of 'Nanak' does not appear in the writings of

1. Page 1429 Sri Guru Granth Sahib Ji – Salok Mahalla 5. “O Lord, you have done so much for me yet I have never understood it. You have assisted me in every single way and made me feel deserving.”
2. Page 1429 Sri Guru Granth Sahib Ji – Salok Mahalla 5. “The fifth Nanak, Sri Guru Arjan Dev Ji state, O Lord only due to me receiving the divine name of God that I am still living.”
3. Page 645 Sri Guru Granth Sahib Ji. Salok Mahalla 3 of Sorath Kee Vaar. “This teaching given to you by the spiritual master is a metaphorical seal. The devotee has attained this by searching and locating it. The third Nanak, Sri Guru Amardas Ji states whichever individual is made to understand and comprehend by the Lord will solely be the one to understand that the devotee obtains the Lord through their dedication and devotion to the Lord.”

the Guru's. The first of these can be found in 12 of the 38 stanzas of the Sri Jap Ji Sahib which are given below:

**Pauri (Stanza) 06**

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਏ ਕਿ ਨਾਇ ਕਰੀ ॥  
ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥  
ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥  
ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥  
ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥<sup>4</sup>

*“It is fruitful to bathe at places of pilgrimage if it leads to one attaining the Lord. If one cannot meet God in this way it is fruitless to bathe at these pilgrimage sites. All of the creation that I can see in front of me I can see people receiving and losing material rewards due to their actions. Those people who have accepted the teachings of their spiritual master into their mind will receive the riches of precious jewels. The spiritual master has made me realise one thing and that is that the Lord is the father of all beings and due to this may I never forget him.”*

**Pauri 12**

ਮੰਨੈ ਕੀ ਗਤਿ ਕਰੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਰੇ ਪਿਛੇ ਪਛੁਤਾਇ ॥  
ਕਾਰਾਇ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ ਮੰਨੈ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥  
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥<sup>5</sup>

*“The spiritual state of the individual who has accepted the name of God can not be contemplated. If one is to guess or state the spiritual state of the individual then later they will repent and regret trying to contemplate it. One cannot use a pen and paper to write a record of the spiritual state of the individual who accepts the command of the Lord. Such is the name of the Lord that if one attains faith in the name then they will be able experience this spiritual state of mind.”*

**Pauri 13**

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥  
ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥ ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥  
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥<sup>6</sup>

4. Page 2 Sri Guru Granth Sahib Ji. Jap Ji Sahib.

5. Page 3 Sri Guru Granth Sahib Ji. Jap Ji Sahib.

6. Page 3 Sri Guru Granth Sahib Ji. Jap Ji Sahib.

*“The individual who has accepted the name of God gains a superior intellect. The individual who has accepted the name of God gains the knowledge of all the other realms. The individual who has accepted the name of God does not ever suffer pain. The individual who has accepted the name of God does not have to go with the angels of death when they die. Such is the name of the Lord that if one attains faith in the name then they will be able experience this spiritual state of mind.”*

**Pauri 14**

**ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥ ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥  
ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥ ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥  
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੪॥<sup>7</sup>**

*“The individual who has accepted the name of God does not ever have their path impeded. The individual who has accepted the name of God will gain honour and fame in this world and the next. The individual who has accepted the name of God will not need worry about wearing distinctive guises which have no spiritual power to attain the Lord. The individual who has accepted the name of God builds a friendly relationship with Dharmraj who is the righteous king that judges the soul following death. Such is the name of the Lord that if one attains faith in the name then they will be able experience this spiritual state of mind.”*

**Pauri 16**

**ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥ ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥  
ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥ ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥  
ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥ ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥  
ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੁਤੁ ॥ ਸੰਤੋਖੁ ਬਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥  
ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥ ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥  
ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥  
ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥ ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥  
ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥ ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥  
ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥ ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੋਣੁ ਕੂੜੁ ॥  
ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥**

7. Page 3 Sri Guru Granth Sahib Ji. Jap Ji Sahib.

**ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥  
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥<sup>8</sup>**

*“Those who have meditated on the name of God become acknowledged and accepted. Those who have meditated on the name of God will gain respect and honour in the court of the righteous king. Those who have meditated on the name of God gain respect within heaven from the king of the demi gods Vishnu. Those who have meditated on the name of God focus on their single spiritual master. If someone tries to explain or describe the actions of the Lord they will not be able to do so. The metaphorical bull known as piety is the son of mercy. It is contentment that holds the planet in its position. If a being understands this then they will gain the form of the Lord which is the only truth. There is an incredible amount of weight and burden above the bull. There are other planets above it and further then that planet are plenty more. What is actually holding all of these planets in their fixed positions. God has created the numerous species, the different beings, the different colours and various names. All of these had their destinies inscribed by the ever flowing pen of the Lord. Nobody knows what has been written. No one knows how much has been written. How much power does the Lord have and how much praise can one use to describe the beautiful form of the Lord. Who knows the extent of the gifts and virtues created by God. God created the expanse of the universe from the uttering of one word. This one word created hundreds and thousands of rivers which began to flow. How can the creative force of the Lord be described as a single hair of the Lord cannot be fully expounded? Whatever pleases you is the only good done as you are the eternal truth and formless deity.”*

#### **Pauri 17**

**ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥ ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥  
ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥ ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਿ ਉਦਾਸ ॥  
ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥ ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥  
ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥ ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥  
ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥**

8. Page 3 Sri Guru Granth Sahib Ji. Jap Ji Sahib.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੭॥<sup>9</sup>

*“Countless people meditate on the Lord and countless people love the Lord. Countless people worship the Lord and countless people undergo austerities. Countless people say the prayers of the scriptures and the Vedas. Countless people practice the art of Yoga and remain detached from the material world. Countless are the devotees of the Lord who contemplate on the knowledge and virtues of the Lord. Countless are the pure and charitable. Countless are the saint soldiers who can eradicate the ego of an individual with their words. Countless are the silent sages who contemplate whilst silently attached to the Lord with their mind. . How can the creative force of the Lord be described as a single hair of the Lord cannot be fully expounded? Whatever pleases you is the only good done as you are the eternal truth and formless deity.”*

#### Pauri 19

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥

ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥ ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥

ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥ ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥

ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥ ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥

ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥ ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥

ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਥਾਉ ॥

ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੮॥<sup>10</sup>

*“Countless are the names and the places of the Lord. God is far from the mind, body and words of individuals. It is a burden to call these individuals countless as that is too little a number. From the letters one gains the name of God and praise. From the letters one gains knowledge, the lyrics of the hymns and is able sing about the virtues of the Lord. From the letters come the written and spoken words. From the letters comes the writ on the head of a being. The one Lord who has written these destinies does not one have on his own. We receive everything that God alone wishes. Creation manifested from the uttering of the name of God. There is not a single place in the universe*

9. Page 3 Sri Guru Granth Sahib Ji. Jap Ji Sahib.

10. Page 4 Sri Guru Granth Sahib Ji. Jap Ji Sahib.

where your name does not exist or resonate. How can the creative force of the Lord be described as a single hair of the Lord cannot be fully expounded? Whatever pleases you is the only good done as you are the eternal truth and formless deity.”

### Pauri 23

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥  
 ਨਦੀਆ ਅਤੇ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥  
 ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥  
 ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥<sup>11</sup>

“Many praise the Lord who alone is worthy of praise yet they do not fully comprehend him. The rivers and the streams flow into the ocean yet they do comprehend it. The ministers and kings with their wealth, elephants are not even equal to the status of a small ant who does not forget the name of God.”

### Pauri 28

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੁਤਿ ॥  
 ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥  
 ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥  
 ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥  
 ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੮॥<sup>12</sup>

“Make contentment your earrings, make your characterisation from the abstinence of committing bad deeds, make your focus or attention your begging bowl and make the meditation of God the applying of ashes to your body. Let the constant thought of death become your outer coat and let your faith in the Lord become your walking stick. Let the Aiye Panthis (society of yogis) become your brotherhood and through this if you are to defeat your mind then you will defeat the world. I bow to you O Lord, I bow to you. You are the primal one, you have no distinct colour, no offspring and undying. Within the four ages you remain the constant.”

### Pauri 29

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥  
 ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥

11. Page 5 Sri Guru Granth Sahib Ji. Jap Ji Sahib.

12. Page 6 Sri Guru Granth Sahib Ji. Jap Ji Sahib.

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੯॥<sup>13</sup>

*“Spiritual wisdom is the food which is kept in the storehouse of piety. The resonating sound vibrates within the heart of each being. God alone is the greatest being (Nath) and the rest of creation is attached to him. The flavour and taste of wealth and miraculous powers are not to my enjoyment. Union and separation with the Lord all come in accordance to his will. I bow to you O Lord, I bow to you. You are the primal one, you have no distinct colour; no offspring and undying. Within the four ages you remain the constant.”*

### Pauri 30

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥

ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੦॥<sup>14</sup>

*“When the creative force of Maya merged with the Lord then the birth of creation began. At that moment three deities were born. One was the creator; one was the sustainer and the other was the destroyer. However the Lord wishes, the deities work in his commend and in his accordance. God watches all including the deities but they do not notice or see him. How wonderful is this? I bow to you O Lord, I bow to you. You are the primal one, you have no distinct colour; no offspring and undying. Within the four ages you remain the constant.”*

### Pauri 36

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥

ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥

ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥

13. Page 6 Sri Guru Granth Sahib Ji. Jap Ji Sahib.

14. Page 7 Sri Guru Granth Sahib Ji. Jap Ji Sahib.

ਤਾ ਕੀਆ ਗਲਾ ਕਬੀਆ ਨਾ ਜਾਹਿ ॥  
 ਜੇ ਕੋ ਕਰੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥  
 ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥  
 ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥੩੬॥<sup>5</sup>

*“In the spiritual realm the wisdom reigns supreme within the heart of the individual. In this realm one hears the vibrations<sup>16</sup> which give three types of bliss. In the worshipping realm the words of the saints are used to cleanse the mind of the devotee. At this place the devotee becomes fashioned into a beautiful piece of jewellery. The words of the saints which are about the name of the Lord can not be put into context. If one tries to put this description into context then they will later regret it. In this realm the consciousness, mind, intellect and ego are shaped. This is where the space for meditation and the places for spiritual perfection are shaped.”*

All of the above stanzas appear in the Sri Jap Ji Sahib and do not have the name of Nanak in any of them. There are also other compositions in the Sri Guru Granth Sahib which do not bear the name of their writer within the composition itself. The same can be found in the stanza's 125 to 130 in the Saloks of Bhagat Farid Ji as shown below:

**Pauri 125 - 130**

ਸਰਵਰ ਪੰਖੀ ਹੇਕੜੋ ਫਾਹੀਵਾਲ ਪਚਾਸ ॥  
 ਇਹੁ ਤਨੁ ਲਹਰੀ ਗਛੁ ਥਿਆ ਸਚੇ ਤੇਰੀ ਆਸ ॥੧੨੫॥  
 ਕਵਣੁ ਸੁ ਅਖਰੁ ਕਵਣੁ ਗੁਣੁ ਕਵਣੁ ਸੁ ਮਣੀਆ ਮੰਤੁ ॥  
 ਕਵਣੁ ਸੁ ਵੇਸੋ ਹਉ ਕਰੀ ਜਿਤੁ ਵਸਿ ਆਵੈ ਕੰਤੁ ॥੧੨੬॥  
 ਨਿਵਣੁ ਸੁ ਅਖਰੁ ਖਵਣੁ ਗੁਣੁ ਜਿਹਬਾ ਮਣੀਆ ਮੰਤੁ ॥  
 ਏ ਤ੍ਰੈ ਭੈਣੇ ਵੇਸ ਕਰਿ ਤਾਂ ਵਸਿ ਆਵੀ ਕੰਤੁ ॥੧੨੭॥  
 ਮਤਿ ਹੋਦੀ ਹੋਇ ਇਆਣਾ ॥  
 ਤਾਣ ਹੋਦੇ ਹੋਇ ਨਿਤਾਣਾ ॥  
 ਅਣਹੋਦੇ ਆਪੁ ਵੰਡਾਏ ॥  
 ਕੋ ਐਸਾ ਭਗਤੁ ਸਦਾਏ ॥੧੨੮॥

15. Page 8 Sri Guru Granth Sahib Ji. Jap Ji Sahib.

16. The three types of vibration are *Sarvanand* (to get bliss from listening), *Darshanand* (to get bliss from a glimpse) and *Bhoganand* (to get bliss from sexual pleasure)

ਇਕੁ ਫਿਕਾ ਨ ਗਾਲਾਇ ਸਭਨਾ ਮੈ ਸਚਾ ਧਣੀ ॥  
 ਹਿਆਉ ਨ ਕੈਹੀ ਠਾਹਿ ਮਾਣਕ ਸਭ ਅਮੋਲਵੇ ॥੧੨੯॥  
 ਸਭਨਾ ਮਨ ਮਾਣਿਕ ਠਾਹਣੁ ਮੁਲਿ ਮਚਾਂਗਵਾ ॥  
 ਜੇ ਤਉ ਪਿਰੀਆ ਦੀ ਸਿਕ ਹਿਆਉ ਨ ਠਾਹੇ ਕਹੀ ਦਾ ॥੧੩੦॥<sup>17</sup>

*“The world is similar to a lake and the individual is like a bird at the lake. Surrounding the lake are fifty different traps. The body is caught within the waves of negative and positive conflicting thoughts. In order to prevent drowning in these waves O Lord only you can protect the individual. What letter should I read? What virtues should I adopt? What is the greatest name of God that I should meditate upon? What clothing should I wear for my husband, God so that he will come to my residence? One should adopt the virtue of humility with which one should bow to everyone. This should be the great name of the Lord that one should read. Then adopt the virtue of sweet speech with which you should meditate on the name of the Lord. O sister adopt these three virtues in the form of robes. If you do this then the Lord who is your husband will come into your residence. If one has wisdom they should remain innocent without ego. If one is physically powerful they should not allow their ego to elude them. You may have no material objects but when you do receive some then you should always share them. It is very rare to find an individual with these qualities. If one wishes for happiness and peace then they should place their faith in the Lord but at the same time they should not utter a harsh word to another. By uttering harsh words it breaks the individual’s heart. One should prevent all possibilities of doing this as the heart of a being is similar to a precious jewel. The minds of people are also like precious jewels and again to harm the mind of an individual is also bad. If you have a wish to meet the Lord then don’t break another person’s heart.”*

Again this can be seen in the Salok Vaaran Te Vidhek of Sri Guru Arjan Dev Ji in the Sri Guru Granth Sahib Ji which are shown as follow:

17. Page 1384 Sri Guru Granth Sahib Ji. Salok Bhagat Farid Ji.

**Salok 01**

**ਰਤੇ ਸੇਈ ਜਿ ਮੁਖੁ ਨ ਮੋੜੈਨ੍ ਜਿਨ੍ਹੀ ਸਿਵਾਤਾ ਸਾਈ ॥  
ਝੜਿ ਝੜਿ ਪਵਦੇ ਕਚੇ ਬਿਰਹੀ ਜਿਨ੍ਹਾ ਕਾਰਿ ਨ ਆਈ ॥੧॥<sup>18</sup>**

*“The people who are fixated to the Lord are those who never turn their face from him and have recognised him. The false or incomplete devotees see the material objects and run towards them. From this they gain no spiritual reward.”*

**Salok 04**

**ਜਾਂ ਮੂੰ ਇਕੁ ਤ ਲਖ ਤਉ ਜਿਤੀ ਪਿਨਣੇ ਦਰਿ ਕਿਤੜੇ ॥  
ਬਾਮਣੁ ਬਿਰਥਾ ਗਇਓ ਜਨੰਮੁ ਜਿਨਿ ਕੀਤੋ ਸੋ ਵਿਸਰੇ ॥੪॥<sup>19</sup>**

*“When I beg for something I do so from the one Lord. When you beg you can go to a hundred thousand different doors. O Brahman you go the door of hundreds and thousands of people to gain food. You have wasted your life away without gaining any reward. God was the one that brought you into this world but you have forgotten him”*

**Salok 12**

**ਸੁਤੜੇ ਸੁਖੀ ਸਵੈਨ੍ ਜੋ ਰਤੇ ਸਹ ਆਪਣੇ ॥  
ਪ੍ਰੇਮੁ ਵਿਛੋਗਾ ਧਣੀ ਸਉ ਅਠੇ ਪਹਰ ਲਵੈਨ੍ ॥੧੨॥<sup>20</sup>**

*“Those people who have served their master with love will sleep peacefully. The individual who is in love with their master and has become separated cries in anguish twenty four hours of the day.”*

**Salok 17**

**ਤਿਹਟੜੇ ਬਾਜਾਰ ਸਉਦਾ ਕਰਨਿ ਵਣਜਾਰਿਆ ॥  
ਸਚੁ ਵਖਰੁ ਜਿਨੀ ਲਦਿਆ ਸੇ ਸਚੜੇ ਪਾਸਾਰ ॥੧੭॥<sup>21</sup>**

*“The three domains are the markets in which the individual acts as a merchant trading in the material objects which are positive and negative actions. The God willing devotees who had brought the true material objects are the true virtues of the universe.”*

18. Page 1425 Sri Guru Granth Sahib Ji. Salok Vaaran Te Vidhek Mahalla 5.

19. Page 1425 Sri Guru Granth Sahib Ji. Salok Vaaran Te Vidhek Mahalla 5.

20. Page 1425 Sri Guru Granth Sahib Ji. Salok Vaaran Te Vidhek Mahalla 5.

21. Page 1426 Sri Guru Granth Sahib Ji. Salok Vaaran Te Vidhek Mahalla 5.

## Salok 21 - 22

ਖੰਭ ਵਿਕਾਂਦੜੇ ਜੇ ਲਹਾਂ ਘਿੰਨਾ ਸਾਵੀ ਤੋਲਿ ॥  
 ਤੰਨਿ ਜੜਾਂਈ ਆਪਣੈ ਲਹਾਂ ਸੁ ਸਜਣੁ ਟੋਲਿ ॥੨੧॥  
 ਸਜਣੁ ਸਚਾ ਪਾਤਿਸਾਹੁ ਸਿਰਿ ਸਾਹਾਂ ਏ ਸਾਹੁ ॥  
 ਜਿਸੁ ਪਾਸਿ ਬਹਿਠਿਆ ਸੋਹੀਐ ਸਭਨਾਂ ਦਾ ਵੇਸਾਹੁ ॥੨੨॥<sup>22</sup>

*“The people who attain the Lord are like the wings of dispassion. If I was to see the wings I would sell every material object in order to purchase them. I would attach them to my abstract body in order to find the Lord. In the three domains the individual’s true friend is God. God is the king of kings. By sitting next to the Lord the individual becomes exalted and remains faithful.”*

All of the above show numerous examples where the name of the creator of the sacred scripture is not within the composition like the Sri Raagmala. If the Sri Raagmala is not considered to be authentic due to it lacking the author’s name within the composition then on the basis are the above examples of sacred compositions given considered authentic?

- 4) *The Sri Raagmala does not have a Rahao (moment of rest) within the composition. Due to the composition lacking this word we do not consider it to be an authentic composition.*

In the Sri Guru Granth Sahib Ji there are many scriptural compositions such as the Sri Jap Ji Sahib, Anand Sahib, Ramkali Sadd and Dakhnee Onkar which do not have a Rahao. These compositions are considered authentic then why shouldn’t the Sri Raagmala be considered authentic?

- 5) *The Sri Raagmala does not have a ‘Mahalla’ as the title of the prayer. Due to this we do not consider it an authentic composition.*

The Jap Ji Sahib which is the first prayer within the Sri Guru Granth Sahib Ji also does not have a ‘Mahalla’ in the title

22. Page 1426 Sri Guru Granth Sahib Ji. Salok Vaaran Te Vidhek Mahalla 5.

phase but this is still considered as an authentic composition so why shouldn't the Sri Raagmala?

- 6) *We do not believe in the Sri Raagmala as it can not be found in any historical references. We believe this is due to the Sri Raagmala being added to the Sri Guru Granth Sahib Ji later on in history.*

The Sri Raagmala has a number of historical references in the Sri Gurbilas Patshahi 6 about when Sri Guru Arjan Dev Ji wrote the Sri Raagmala into the compilation of the Aad Guru Granth Sahib Ji at Ramsar. The Quotes from the Gurbilas Patshahi 6 are given below:

**ਵਾਰ ਵਧੀਕ ਸਲੋਕ ਲਿਖ ਮੁੰਦਾਵਣੀ ਔਰ ਲਿਖਾਇ ।  
ਤਤਕਰਾ ਲਿਖ ਸਭ ਗ੍ਰੰਥ ਕਾ ਭੋਗ ਗ੍ਰੰਥ ਜੀ ਪਾਇ ॥੩੮੬॥**

*“The Vaaran Te Vidhek stanzas were written after which the Mundavani was written. A table of contents was also written after which the closing ceremony of the Granth was commenced.”*

**ਚੌਪਈ ॥**

**ਤਬ ਲੋ ਰਾਗ ਸਭੀ ਇਕਠਾਏ । ਗੁਰੁ ਅਰਜਨ ਕੇ ਸਨਮੁਖ ਆਏ ।  
ਕ੍ਰਿਪਾਸਿੰਧ ਉਸਤਤ ਕਰੀ । ਭਾਂਤ ਭਾਂਤ ਮਨ ਆਨੰਦ ਭਰੀ ।  
ਉਸਤਤ ਕਰ ਗੁਰੁ ਪਗ ਲਪਟਾਏ । ਦਯਾ ਸਿੰਧ ਪੁਛਿਓ ਮਨ ਲਾਏ ।  
ਨਿਜ ਆਵਨ ਕਾ ਕਾਰਨ ਕਹੋ । ਤਿਨੈ ਕਹਾ ਤੁਮ ਸਭ ਕਿਛ ਲਹੋ ।  
ਹਮ ਜਗ ਮੈ ਅਤਿ ਹੀ ਦੁਖ ਪਾਏ । ਆਏ ਤਕਿ ਤੁਮਰੀ ਸਰਨਾਇ ।  
ਇਹ ਬਿਧ ਹਮ ਜਗੁ ਮਹਿ ਅਤ ਹੀ ਦੁਖ ਪਾਵਹਿ ।  
ਪੁੜੀ ਸਾਥ ਪਿਤਾ ਨਰ ਗਾਵਹਿ ।**

**ਔਰ ਸਨੁਖਾ ਸਾਥ ਸਸੁਰਾਰੇ । ਪੂਤ ਮਾਤ ਕਰਹਹਿ ਇਕ ਠਾਰੇ ।**

**ਸਮਝ ਨ ਪ੍ਰਤ ਸਮਾ ਮਧਿਆਨਾ । ਵਿਪਰਜੇ ਗਾਵਹਿ ਧਾਰ ਗੁਮਾਨਾ ॥੩੮੭॥**

*“Quatrain : Then all of the musical melodies came together. They all came into the presence of Sri Guru Arjan Dev Ji. They all started to praise how graceful the spiritual master was to them. Their minds all became engrossed with bliss. They began to praise the spiritual master. They stated they had come to the merciful spiritual master as they had a request on their mind. Guru Arjan Dev Ji asked them to state what was troubling them. One of the melodies began to speak and stated that they were in pain whilst on the earth. For this reason they*

*had come into the shelter of the spiritual master. We are troubled by the people of the earth as they do not understand the conduct of classical melodies and music. Sometimes people will mix a daughter melody along with the father. Sometimes they will mix the melodies of the brother and sister together. On other occasions they mix the melodies of mother and son together. People do not understand the timings of the melodies. They do not sing in accordance to the teachings of their teachers and are destroying this art."*

**ਦੋਹਰਾ ॥**

**ਤਾਂਤੇ ਜਤਨ ਕਉ ਅਸ ਕਰੋ ਹੇ ਪ੍ਰਭ ਦੀਨਾ ਨਾਥ ।**

**ਭਿੰਨ ਭਿੰਨ ਸਭ ਕੋ ਲਿਖੋ ਹਮ ਸਭ ਕਰਹੁੰ ਸਨਾਥ ॥੩੮੮॥**

**ਰਾਗਨਿ ਕੀ ਬਿਨਤੀ ਸੁਨੀ ਹੁਰ ਅਰਜਨ ਸੁਖ ਖਾਨ ।**

**ਰਾਗ ਮਾਲ ਤਬ ਹੀ ਲਿਖੀ ਭੋਗ ਤਾਂਹਿ ਪਰ ਠਾਨ ॥੩੮੯॥**

*"Couplet : Please find some method or way to assist us O great devotee of the Lord. Find some way to write in all of our names so that we may be saved. Guru Arjan Dev Ji heard the request of the melodies and thought of a way to please them. Guru Arjan Dev Ji wrote the Raagmala and stated that it should be read on the closing ceremony of the Granth."*

**ਚੌਪਈ ॥**

**ਕਹੇ ਰਾਗ ਖਟ ਤੀਹ ਸੰਗ ਨਾਰੀ । ਅਸਟਿ ਅਸਟਿ ਸੁਤ ਕਹੇ ਉਚਾਰੀ ।**

**ਅਠਤਾਲੀ ਸੁਤ ਸਭ ਕੇ ਭਏ । ਅਤਿ ਅਨੰਦ ਮਨਿ ਰਾਗਨਿ ਲਏ**

**ਸ੍ਰੀ ਹੁਰ ਭੋਗ ਰਿਖ ਜੀ ਪਾਯੋ । ਭਾਂਤਿ ਭਾਂਤਿ ਪਰਸ਼ਾਦਿ ਕਰਾਯੋ**

**ਕੜਾਹ ਪ੍ਰਸ਼ਾਦਿ ਸੁ ਭਯੋ ਬਿਅੰਤਾ । ਆਗਯਾ ਕਰੀ ਹੁਰੁ ਭਗਵੰਤਾ ।**

**ਹੁਮ ਹੁਮਾਇ ਸੰਗਤ ਸਭ ਆਈ । ਰਾਮਸਰੈ ਮਨ ਆਨੰਦ ਪਾਈ ।**

*"Quatrain : Guru Arjan Dev Ji stated there are six male musical melodies with all of them are a total of thirty female musical measures. The male musical melodies all have eight sons each. Altogether there are forty eight sons. At the end of these details being written down the musical melodies achieved a state of bliss. Sri Guru Arjan Dev Ji then completed the closing ceremony of the Granth. Large amounts of sweet pudding was made and distributed. The Guru gave the order for it to be distributed. Lots of the congregation from the surrounding areas attended. At the location of Ramsar all of the people attained a spiritual state of bliss."*

*(Gurbilas Patshahi 6, Adhiyai 4)*

The above shows that at the time of this Granth being created the Raagmala was read before the Bhog ceremony of the Aad Granth Sahib Ji. It also goes on to state that Sri Guru Hargobind Ji arranged a recitation of the Aad Granth Sahib at the Akaal Takhat Sahib and on the thirteenth day Baba Buddha Ji read to the Raagmala before the completion of the scriptural reading. This can also be found in the Gurbilas Patshahi 6 as quoted below:

**ਚੌਪਈ ॥**

**ਸਾਹਿਬ ਬੁਢੇ ਐਸ ਉਚਾਰਾ। ਜਗਤ ਗੀਤਿ ਗੁਰੁ ਕਰਉ ਸੁਧਾਰਾ।  
ਹਰਿ ਗੁਬਿੰਦ ਗੁਰੁ ਗੀਤ ਕਰਾਈ। ਗੁਰ ਗਿੰਥਿ ਕਾ ਪਾਠ ਧਰਾਈ ॥੫॥  
ਚੌਕੀ ਸਬਦ ਰਬਾਬੀ ਗਾਵਹਿੰ। ਪ੍ਰਚਾਵਣੀ ਕਰਨ ਬਹੁਤ ਨਰ ਆਵਹਿੰ।  
ਗੌਦਵਾਲ ਖਡੂਰ ਤੇ ਆਏ। ਬਹੁ ਡਲੇ ਤੇ ਹੁਇ ਇਕਠਾਏ ॥੬॥**

*“Quatrain : Baba Buddha Ji recited the prayer in this way. They completed the ceremony in order to cleanse the earth. Guru Hargobind Ji ordered the ceremonial reading of the prayer. The reading of the prayers from the Guru Granth Sahib was commenced. In the square of the congregation the musicians sang the hymns of the Guru. Due to the amusement and attraction of the music many people came. People had come from places such as Gobindwal and Khadoor. There were many people who had gathered together.”*

**ਦੋਹਰਾ ॥**

**ਮੁਕਾਨ ਹੇਤ ਸਭ ਹੀ ਅਏ ਜਗਤ ਗੀਤਿ ਜੋ ਆਹਿ।  
ਸੁਧਾ ਸਰੋਵਰ ਤਬ ਅਏ ਸਭ ਹੀ ਪੁਨ ਰੁਦਨਾਇ ॥੭॥**

*“Couplet : All of the people came into the congregation to see the ceremony. All of the people sat around the water tank known as Sudhasur<sup>23</sup> and gained merit from the listening of the prayer.”*

**ਚੌਪਈ ॥**

**ਮੋਹਰੀ ਅਦਿਕ ਜੋ ਨਰ ਅਇ। ਹਰਿ ਗੋਬਿੰਦ ਤਹਿ ਗਿਆਨ ਸੁਨਾਏ।  
ਮੁਕਾਨ ਤ੍ਰਿਆ ਜੇਤੀ ਥੀ ਆਈ। ਮਾਤ ਗੰਗ ਤਿੰਹ ਗਯਾਨ ਸੁਨਾਈ ॥੮॥  
ਗੁਰੁ ਗਿੰਥਿ ਕੀ ਕੋਠੀ ਮਾਗੀਂ। ਸਾਹਿਬ ਭੁੱਢਾ ਪਾਠ ਸੁਨਾਗੀਂ।**

23. The Amritsar tank of water surrounding the Harimandir Sahib has had many different names. In the age of Treta it was called Ramsar, in the age of Dwapur it was called Sudhasur and in the age of Kaljug it is called Ramdas Sarovar.

**ਸ੍ਰੀ ਗੁਰੂ ਕੀਰਤਨ ਸੁਨੈ ਅਪਾਰਾ। ਜਗਤ ਰੀਤਿ ਸਭ ਕਰਤ ਸੁਧਾਰਾ ॥੯॥**

*“Quatrain : Mohri and his wife came to the recital. Sri Guru Hargobind Ji was sharing his words of wisdom. All of them came to the house of the Guru. Mata Ganga Ji was also listening to the words of wisdom. The small house where the Guru Granth Sahib Ji resided, Baba Buddha Ji was reciting the prayers from the Granth to the public. Sri Guru Hargobind Ji was listening to the hymns being sung. This ceremony was cleaning the world.”*

**ਦੋਹਰਾ ॥**

**ਇਹ ਬਿਧ ਬਾਰਹਿ ਦਿਵਸ ਤਬ ਭੇ ਭਿਤੀਤ ਸੁਖ ਸੰਗਿ।  
ਸੰਗ੍ਰਾਂਦ ਹਾੜ ਭੁਧ ਤੇਹਰਵਾਂ ਆਯੋ ਬਹੁਤ ਉਮੰਗਿ ॥੧੦॥**

*“Couplet : In this way this continued for the length of twelve days giving everybody a feeling of inner peace. Wednesday was the thirteenth day of the month of Haar when a large amount of people came.”*

**ਚੌਪਈ ॥**

**ਗੁਰੂ ਗ੍ਰਿਥ ਕੀ ਕੋਠੀ ਆਗੇ। ਲਗੋ ਦਿਵਾਨ ਅਧਿਕ ਰਸ ਪਾਗੇ।  
ਅੰਮ੍ਰਿਤਸਰ ਕੇ ਪੈਂਚ ਸਭ ਆਏ। ਭਯੋ ਸਮਾਜ ਸਭੀ ਇਕਠਾਏ ॥੧੧॥  
ਕਰਤ ਗੁਰਦਾਸ ਚਵਰ ਕਰ ਧਾਰ। ਸਾਹਿਬ ਬੁਢਾ ਪਾਠ ਉਚਾਰਾ।  
ਆਗੇ ਚੌਕੀ ਧਰਿਓ ਕੜਾਹ। ਗਾਵਤ ਰਾਗੀ ਸਬਦਿ ਉਮਾਹ ॥੧੨॥**

*“Quatrain : Guru Granth Sahib Ji was taken out of the small house where it resided. The spiritual congregation commenced and everybody was taking in the sweet nectar of the occasion. The congregation came to the city of Amritsar. All of the people gathered in one place. Bhai Gurdas was waving the whisk above the Sri Guru Granth Sahib while Baba Buddha Ji continued the recital of the prayers. In the square ahead was the sweet pudding. This is where the musicians were singing the hymns.”*

**ਦੋਹਰਾ ॥**

**ਲੈ ਆਗਯਾ ਸਭ ਕੀ ਤਬੈ ਬੁਢੇ ਪਾਯੋ ਭੋਗ।  
ਰਾਗ ਮਾਲ ਪੜ ਪ੍ਰੇਮ ਸਿਉਂ ਗ੍ਰਿਥ ਗੁਰੂ ਜੀ ਜੋਗ ॥੧੩॥**

*“Couplet : Then the order was given to Baba Buddha Ji to prepare for the closing of the scriptural readings to be performed. The Raagmala was read with such love from the*

*Guru Granth that all the people present gained bliss from hearing it."*

**ਚੌਪਈ ॥**

**ਪੁਨਹੁ ਰੁਮਾਲ ਗ੍ਰਿਥ ਪਰ ਪਾਯੋ। ਸਭ ਸੰਗਤ ਨੇ ਸੀਸ ਝੁਕਾਯੋ।**

**ਜਗੀ ਪੁਸ਼ਾਕ ਅਮੋਲਕ ਚੀਨੀ। ਸਾਹਿਬ ਭੁਢੇ ਕਉ ਗੁਰ ਦੀਨੀ ॥੧੪॥**

*"Quatrain : Then a ceremonial covering was placed on the Granth. The congregation bowed in respects to the Granth. Above the Granth was a beautiful canopy. Baba Buddha was then presented a gift from Guru Hargobind Ji."*

*(Gurbilas Patshahi 6, Adhiyai 8)*

**ਦੋਹਰਾ ॥**

**ਗੁਰੁ ਗ੍ਰਿਥ ਕਲਜੁਗ ਭਯੋ ਸ੍ਰੀ ਗੁਰੁ ਰੂਪ ਮਹਾਨ।**

**ਦਸ ਪਾਤਿਸ਼ਾਹੀਆਂ ਰੂਪ ਇਹ ਗੁਰੁ ਗ੍ਰਿਥ ਜੀ ਜਾਨ ॥੪੧੨॥**

**ਗੁਰੁ ਦਰਸ ਜਿਹ ਦੇਖਨਾਂ ਸ੍ਰੀ ਗ੍ਰਿਥ ਦਰਸਾਇ।**

**ਬਾਤ ਕਰਨਿ ਗੁਰ ਸਿਉ ਚਹੈ ਪੜੈ ਗ੍ਰਿਥ ਮਨ ਲਾਇ ॥**

*"Couplet : The Sri Guru Granth Sahib Ji will be the greatest form of a spiritual master in the Dark age. One should understand the form of the previous ten Gurus to be embodied within the Sri Guru Granth. If someone wants to see the form of the previous ten Gurus then they should take a glimpse of the Guru Granth. If one wants to talk to the previous ten Gurus then they should read the Granth with a focused mind."*

**ਚੌਪਈ ॥**

**ਆਗਿਆ ਔਰ ਸੁਨੋ ਲਾਇ। ਸਭ ਹੀ ਮਨ ਧਾਰੋ ਸੁਖ ਪਾਇ ॥**

**ਪਾਛੇ ਚਲੀ ਰੀਤ ਇਹ ਆਈ। ਮਿਰਤਕ ਪਾਛੇ ਐਸ ਕਰਾਈ।**

**ਗਰੜ ਪੁਰਾਨ ਪਢਾਵਤ ਕੋਊ। ਔਰ ਪੁਰਾਨ ਪੜਨ ਮਤ ਲੋਊ।**

**ਬੇਦ ਪੁਰਾਨ ਅਬ ਸਭ ਮਥ ਲੀਨੇ। ਸਭ ਕਾ ਸਾਰ ਗ੍ਰਿਥ ਜੀ ਕੀਨੇ।**

**ਮ੍ਰਿਤ ਪਾਛੇ ਇਹ ਰੀਤ ਸੁ ਕਰੇ। ਗੁਰੁ ਗ੍ਰਿਥ ਕਾ ਪਾਠ ਸੁ ਧਰੇ।**

**ਪਾਵੇ ਭੋਗ ਰਾਗ ਮਾਲਾ ਪੜ। ਛਿਨ ਮਹਿ ਪਾਪ ਜਾਹਿ ਤਾਂਕੇ ਸੜ।**

**ਕੜਾਹ ਪ੍ਰਸਾਦਿ ਤਿਹ ਨਮਿਤ ਕਰਾਵੈ। ਨਰਕ ਦੁਆਰ ਕੋ ਸੋ ਨਹਿ ਜਾਵੈ।**

**ਪਾਛੇ ਮ੍ਰਿਤਕ ਐਸ ਬਿਧ ਕਰੋ। ਜੀਵਤ ਜਤਨ ਐਸ ਬਿਧ ਧਰੋ ॥੪੧੪॥**

*"Quatrain : What is being said now should be heard. If all people are to follow this then they will gain a peaceful mind. This is the tradition of the past which has continued to this present day. The Garur Puran was does not need to be known. You do not need to read the other Purans. Do not place your*

*faith on the Vedas and Purans. Take the refuge of the Sri Guru Granth. If you are a friend follow this tradition. Listen to the prayers of the Guru Granth. When you are closing the ceremonial reading of the Granth you should read the Raagmala. If one does this then all of their sins will be eradicated. The sweet pudding should then be served. If this is done then no one will be condemned to hell. All my friends should follow this tradition and if they don't they should strive to do so."*

**ਦੋਹਰਾ ॥**

**ਧਾਰ ਪ੍ਰੇਮ ਗੁਰ ਗ੍ਰੰਥ ਕਾ ਪਾਠ ਕਰੇ ਮਨ ਲਾਇ ॥**

**ਰਾਗ ਮਾਲ ਪੜ ਪ੍ਰੇਮ ਸਿਉਂ ਭੋਗ ਜਪਜੀ ਤੇ ਪਾਇ ॥੪੧੫॥**

**ਕੜਾਹ ਕਰਾਵੈ ਹਰਖ ਸਿਉਂ ਕੋਟਿ ਜਗ ਫਲ ਚੀਨ ॥**

**ਸਭ ਸੰਗਤ ਸੁਨ ਬੈਨ ਗੁਰਿ ਚਿੱਤ ਮਹਿ ਧਰਿ ਲੀਨ ॥੪੧੬॥**

**ਜੋ ਇਛਾ ਕੋਊ ਕਰੈ ਸੋ ਸਭ ਪੂਰਨ ਹੋਇ ॥**

**ਸ੍ਰੀ ਮੁਖ ਤੇ ਐਸੇ ਕਹਾ ਜਾਨ ਲੇਹੁ ਸਭ ਕੋਇ ॥੪੧੭॥**

*"Couplet : One should adopt the love for the prayers in the Guru Granth when they listen they should focus with their mind. The Raagmala should be read with love to complete the reading of the Granth after which the Jap Ji Sahib should be recited. All of the people in the congregation should be given a portion of the sweet pudding. All of the congregation should sit and consciously pay attention to the Guru. Whatever a person wishes will then be completed. This is what the Guru stated so I want all to understand this."*

*(Gurbilas Patshahi 6, Adhiyai 4)*

From the above we can see that there are historical references' to the Sri Raagmala being read and incorporated as part of the Gurbani from the historical accounts of Sri Guru Hargobind Ji's life. Within the above reference you find the line ਪਾਵੈ ਭੋਗ ਰਾਗ ਮਾਲਾ ਪੜ । ਛਿਨ ਮਹਿ ਪਾਪ ਜਾਹਿ ਤਾਂਕੇ ਸੜ । This translates to, "When completing the closing ceremony of Sri Guru Granth Sahib you should read the Raagmala. By doing this then the sins that a person has attached to them will be eradicated."

The Sri Gurbilas Patshahi 6 is said to have been dictated by Shaheed (Martyr) Bhai Mani Singh Ji and written by his student Bhai Bhagat Singh.

- 7) *Why does the numeral 1 reoccur within the Sri Raagmala? Due to this we do not consider this as an authentic composition.*

Again this is common and can be found in a number of other hymns and compositions in the Sri Guru Granth Sahib Ji where the same numeral appears again and again. Examples of this are given below:

**ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥ ਵਣਜਾਰਾ ॥**

**ੴ ਸਤਿ ਨਾਮੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥**

*“This is a prayer in the musical measure of Sri Raag which has been composed by the fourth Guru, Sri Guru Ramdas Ji. This is written in response to a trader. God is one and the illuminator of all. God is exempt from death, the complete truth and well known. God is the form of supreme truth, consciousness and bliss.”*

**ਹਰਿ ਹਰਿ ਉਤਮੁ ਨਾਮੁ ਹੈ ਜਿਨਿ ਸਿਰਿਆ ਸਭੁ ਕੋਇ ਜੀਉ ॥**

**ਹਰਿ ਜੀਅ ਸਭੇ ਪ੍ਰਤਿਪਾਲਦਾ ਘਟਿ ਘਟਿ ਰਮਈਆ ਸੋਇ ॥**

**ਸੋ ਹਰਿ ਸਦਾ ਧਿਆਈਐ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥**

**ਜੋ ਮੋਹਿ ਮਾਇਆ ਚਿਤੁ ਲਾਇਦੇ ਸੇ ਛੋਡਿ ਚਲੇ ਦੁਖੁ ਰੋਇ ॥**

**ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਅੰਤਿ ਸਖਾਈ ਹੋਇ ॥੧॥**

*“Out of all the spiritual practices to reach the Lord the greatest of these is the meditation and repetition of the name of God. God is the one who has created all. God is the one who sustains and nourishes all. God is also omnipresent and all pervasive. One should constantly remember the Lord as there is no other than the Lord who looks after the individual being. The individual who places his thoughts in material gains, at the moment of death he leaves all he has collected here on earth. This individual will be led away by the angels of death suffering in agonising pain. Guru Ramdas Ji state that those who have focused on the true name of God then in their final moments God will assist them.1.”*

**ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥**

**ਹਰਿ ਗੁਰ ਸਰਣਾਈ ਪਾਈਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ**

**ਵਡਭਾਗਿ ਪਰਾਪਤਿ ਹੋਇ ॥੧॥ਰਹਾਉ॥**

*“I have no one else other than the Lord. O trader my friend,*

*by coming into the shelter of the Lord one will gain the divine name. However one only gains a spiritual master through immense fortune.1.Pause”*

**ਸੰਤ ਜਨਾ ਵਿਣੁ ਭਾਈਆ ਹਰਿ ਕਿਨੈ ਨ ਪਾਇਆ ਨਾਉ ॥  
ਵਿਚਿ ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਜਿਉ ਵੇਸੁਆ ਪੁਤੁ ਨਿਨਾਉ ॥  
ਪਿਤਾ ਜਾਤਿ ਤਾ ਹੋਈਐ ਗੁਰੁ ਤੁਠਾ ਕਰੇ ਪਸਾਉ ॥  
ਵਡਭਾਗੀ ਗੁਰੁ ਪਾਇਆ ਹਰਿ ਅਹਿਨਿਸਿ ਲਗਾ ਭਾਉ ॥  
ਜਨ ਨਾਨਕਿ ਬ੍ਰਹਮੁ ਪਛਾਣਿਆ ਹਰਿ ਕੀਰਤਿ ਕਰਮ ਕਮਾਉ ॥੨॥**

*“O brother other than the saints no one else has adopted the name of the Lord. The people who are engrossed in their ego commit bad deeds. As they do not know the Lord they do not gain praise of glory. In the same way the son of a prostitute does not know his fathers name and due to this does not gain praise in the world. The father of the world is the Lord who has a form which is given out by the spiritual master in the shape of the name of God. Sri Guru Ramdas Ji state that those people who have recognised the Lord have done so by earning it through committing positive actions.2.”*

**ਮਨਿ ਹਰਿ ਹਰਿ ਲਗਾ ਚਾਉ ॥  
ਗੁਰਿ ਪੂਰੈ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਮਿਲਿਆ ਹਰਿ ਪ੍ਰਭ ਨਾਉ ॥੧॥ਰਹਾਉ॥**  
*“In my mind I have the thirst to repeat the name of God continuously. The complete spiritual master has made me determined to meditate on the name of God. Due to the constant recital I have attained the Lord.1.Pause.”*

**ਜਬ ਲਗੁ ਜੋਬਨਿ ਸਾਸੁ ਹੈ ਤਬ ਲਗੁ ਨਾਮੁ ਧਿਆਇ ॥  
ਚਲਦਿਆ ਨਾਲਿ ਹਰਿ ਚਲਸੀ ਹਰਿ ਅੰਤੈ ਲਏ ਛਡਾਇ ॥  
ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜਿਨ ਹਰਿ ਮਨਿ ਵੁਠਾ ਆਇ ॥  
ਜਿਨੀ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਅੰਤਿ ਗਏ ਪਛੁਤਾਇ ॥  
ਗੁਰਿ ਮਸਤਕਿ ਹਰਿ ਪ੍ਰਭਿ ਲਿਖਿਆ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ॥੩॥**  
*“While I am in the prime of youth I have a vital life force. Until this life force comes to an end I will continue to focus on the name of the Lord. When you leave this earth the name of God will go with you. Due to the name of God the angels of death will allow you on your way. I praise those and am a sacrifice to those who have come to this earth and repeated the name of God. Those people who have not consciously meditated on*

*the name of God will regret it when their life comes to an end. Guru Ramdas Ji state that the God has written on the foreheads of the people who commit good and positive acts that they will meditate on the name of God.3.”*

**ਮਨ ਹਰਿ ਹਰਿ ਪ੍ਰੀਤਿ ਲਗਾਇ ॥**

**ਵਡਭਾਗੀ ਗੁਰੁ ਪਾਇਆ ਗੁਰ ਸਬਦੀ ਪਾਰਿ ਲਘਾਇ ॥੧॥ਰਹਾਉ॥**

*“Within my mind the love for the name of Gods name exists. The spiritual discourse given by the spiritual master has assisted in helping me cross this worldly ocean.1.Pause.”*

**ਹਰਿ ਆਪੇ ਆਪੁ ਉਪਾਇਦਾ ਹਰਿ ਆਪੇ ਦੇਵੈ ਲੇਇ ॥**

**ਹਰਿ ਆਪੇ ਭਰਮਿ ਭੁਲਾਇਦਾ ਹਰਿ ਆਪੇ ਹੀ ਮਤਿ ਦੇਇ ॥**

**ਗੁਰਮੁਖਾ ਮਨਿ ਪਰਗਾਸੁ ਹੈ ਸੇ ਵਿਰਲੇ ਕੇਈ ਕੇਇ ॥**

**ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜਿਨ ਹਰਿ ਪਾਇਆ ਗੁਰਮਤੇ ॥**

**ਜਨ ਨਾਨਕਿ ਕਮਲੁ ਪਰਗਾਸਿਆ ਮਨਿ ਹਰਿ ਹਰਿ ਵੁਠੜਾ ਹੇ ॥੩॥**

*“God created the expanse of the universe from himself. God is the one who alone gives gifts to the people and he alone takes them away. God alone puts all the people in a state of doubt and he alone is the one who gives all the teachings to eradicate this. I am a sacrifice to those who have taken the teachings from the spiritual master and obtained the Lord. Guru Ramdas Ji is stating that those people who have the name of the Lord continuously flowing in their mind have a heart similar to blooming lotus blossom.4.”*

**ਮਨਿ ਹਰਿ ਹਰਿ ਜਪਨੁ ਕਰੇ ॥**

**ਹਰਿ ਗੁਰ ਸਰਣਾਈ ਭਜਿ ਪਉ ਜਿੰਦੁ ਸਭ ਕਿਲਵਿਖ ਦੁਖ ਪਰਹਰੇ ॥੧॥ਰਹਾਉ॥**

*“I too am trying to repeatedly say the name of God within my mind. O brother, go into the shelter of the spiritual master as he is the form of God. If you are to do this then all of your sins and pain will be eradicated.1.Pause.”*

**ਘਟਿ ਘਟਿ ਰਮਈਆ ਮਨਿ ਵਸੈ ਕਿਉ ਪਾਈਐ ਕਿਤੁ ਭਤਿ ॥**

**ਗੁਰੁ ਪੂਰਾ ਸਤਿਗੁਰੁ ਭੇਟੀਐ ਹਰਿ ਆਇ ਵਸੈ ਮਨਿ ਚਿਤਿ ॥**

**ਮੈ ਧਰ ਨਾਮੁ ਅਧਾਰੁ ਹੈ ਹਰਿ ਨਾਮੇ ਤੇ ਗਤਿ ਮਤਿ ॥**

**ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਵਿਸਾਹੁ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਜਤਿ ਪਤਿ ॥**

**ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਰੰਗਿ ਰਤੜਾ ਹਰਿ ਰੰਗਿ ਰਤਿ ॥੫॥**

*“God is residing in the bodies of all the beings in creation. How does one attain or find him? One can attain the Lord by*

*singing his praises. By meeting the true spiritual master one can gain the Lord within their conscious. The name of God is the support to my body along with the holy word. I have adopted the name of God as my support. I have purchased the name of God and adopted it. Through the name of God my social status has been hidden. Sri Guru Ramdas Ji state I have adopted the name of God and due to this my mind has become marked with the name.5.”*

**ਹਰਿ ਧਿਆਵਹੁ ਹਰਿ ਪ੍ਰਭੁ ਸਤਿ ॥**

**ਗੁਰ ਬਚਨੀ ਹਰਿ ਪ੍ਰਭੁ ਜਾਣਿਆ ਸਭ ਹਰਿ ਪ੍ਰਭੁ ਤੇ ਉਤਪਤਿ ॥੧॥ਰਹਾਉ॥**

*“The Lord who is in all three domains and each person should have faith on the Lord when focusing on him. Those who have listened to the spiritual discourses of the true spiritual master have understood the Lord. It was from the Lord that the expanse of the universe was created.1.Pause.”*

**ਜਿਨ ਕਉ ਪੁਰਬਿ ਲਿਖਿਆ ਸੇ ਆਇ ਮਿਲੇ ਗੁਰ ਪਾਸਿ ॥**

**ਸੇਵਕ ਭਾਇ ਵਣਜਾਰਿਆ ਮਿੜਾ ਗੁਰੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪ੍ਰਗਾਸਿ ॥**

**ਧਨੁ ਧਨੁ ਵਣਜੁ ਵਾਪਾਰੀਆ ਜਿਨ ਵਖਰੁ ਲਦਿਅੜਾ ਹਰਿ ਰਾਸਿ ॥**

**ਗੁਰਮੁਖਾ ਦਰਿ ਮੁਖ ਉਜਲੇ ਸੇ ਆਇ ਮਿਲੇ ਹਰਿ ਪਾਸਿ ॥**

**ਜਨ ਨਾਨਕ ਗੁਰੁ ਤਿਨ ਪਾਇਆ ਜਿਨਾ ਆਪਿ ਤੁਠਾ ਗੁਣਤਾਸਿ ॥੬॥**

*“Whoever has the writ from previous births from good deeds they will meet a spiritual master and come into the true congregation? O trader, you are my brother. The disciple of the spiritual master learns to recite the name of the Lord. The name of good is the blessed trade and through this the disciple becomes blessed. The faces of the disciple who is orientated around the spiritual master glows bright in this world. In the next world the individual will be granted a place with God. Sri Guru Ramdas Ji states that those people who have gained the divine name of God from their spiritual master will gain all the good virtues as they please the Lord.6.”*

**ਹਰਿ ਧਿਆਵਹੁ ਸਾਸਿ ਗਿਰਾਸਿ ॥**

**ਮਨਿ ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਨਾ ਗੁਰਮੁਖਾ ਹਰਿ ਨਾਮੁ ਜਿਨਾ ਰਹਰਾਸਿ ॥੧॥ਰਹਾਉ॥੧॥**

*“While you are breathing or eating your food you should focus on the name of the Lord. These people who do this have a great love for the Lord as they possess the wealth that is the name of God.1.Pause.”*

*(Page 81 – 82, Sri Guru Granth Sahib Ji)*

**ਮਾਝ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੧ ॥**

*“This prayer is composed in the musical measure of Maajh written by the fifth Guru, Sri Guru Arjan Dev Ji. This is in quatrains and sung in the first house (measure)”*

**ਮੇਰਾ ਮਨੁ ਲੋਚੈ ਗੁਰ ਦਰਸਨ ਤਾਈ ॥**

**ਬਿਲਪ ਕਰੇ ਚਾੜ੍ਹਕ ਕੀ ਨਿਆਈ ॥**

**ਤ੍ਰਿਖਾ ਨ ਉਤਰੈ ਸਾਂਤਿ ਨ ਆਵੈ ਬਿਨੁ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥੧॥**

*“O Guru Ramdas Ji my mind is yearning for a glimpse of you. In the way a Chatrik waits fro the rain clouds to come all for a drop of rain water, in the same way I am yearning for you. O true spiritual master you are the form of peace. Without a glimpse of you as you are the rainwater I forever remain thirsty. Because I do not see you I do not gain peace.1.”*

**ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥੧॥ਰਹਾਉ॥**

*“O true spiritual master you are the beloved of the saints I am willing to sacrifice anything in order to catch a glimpse of you.1.Pause.”*

**ਤੇਰਾ ਮੁਖੁ ਸੁਹਾਵਾ ਜੀਉ ਸਹਜ ਧੁਨਿ ਬਾਣੀ ॥**

**ਚਿਰੁ ਹੋਆ ਦੇਖੇ ਸਾਰੰਗਪਾਣੀ ॥**

**ਧੰਨੁ ਸੁ ਦੇਸੁ ਜਹਾ ਤੂੰ ਵਸਿਆ ਮੇਰੇ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜੀਉ ॥੨॥**

*“O spiritual master your face is of beauty. From this beautiful face you utter the holy words which give a person knowledge and inner peace. O lord you take the form of an arrow that shoots the Sarang bird it has been so long since the Sarang like me has caught a glimpse of you. O Sri Guru Ramdas Ji blessed is the city of Amritsar where you are residing. You are my friend in this life and in the world after.2.”*

**ਹਉ ਘੋਲੀ ਹਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜੀਉ ॥੧॥ਰਹਾਉ॥**

*“O true spiritual master you are the form of Krishna, you are my only friend in this world and the next.1.Pause.”*

**ਇਕ ਘੜੀ ਨ ਮਿਲਤੇ ਤਾ ਕਲਿਜੁਗੁ ਹੋਤਾ ॥**

**ਹੁਣਿ ਕਦਿ ਮਿਲੀਐ ਪ੍ਰਿਅ ਤੁਧੁ ਭਗਵੰਤਾ ॥**

**ਮੋਹਿ ਰੈਣਿ ਨ ਵਿਹਾਵੈ ਨੀਦ ਨ ਆਵੈ ਬਿਨੁ ਦੇਖੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ ॥੩॥**

*“O spiritual master if I do not see you for just one moment then I feel great dispassion within my heart. O Guru Ramdas Ji it has been over a year since I have seen you, when will*

*I get to meet you again? O Guru Ramdas Ji I cannot live or sleep without seeing you.3.”*

**ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਤਿਸੁ ਸਚੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ॥੧॥ਰਹਾਉ॥**  
*“Sri Guru Ramdas Ji I have become a sacrifice to those who can see you.1.Pause.”*

**ਭਾਗੁ ਹੋਆ ਗੁਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ॥**

**ਪੁਛੁ ਅਭਿਨਾਸੀ ਘਰ ਮਹਿ ਪਾਇਆ ॥**

**ਸੇਵ ਕਰੀ ਪਲੁ ਚਸਾ ਨ ਵਿਛੁੜਾ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ ॥੪॥**

*“O Sri Guru Ramdas Ji I have been fortunate to have met the great saints of Bhai Buddha Ji and Bhai Gurdas Ji who have come to collect me from Lahore. O spiritual master you are the form of the indestructible Lord I am on my way to Amritsar to see a glimpse of your pure form. I will serve you all the time so that I may never be separated from you again. Sri Guru Arjan Dev Ji state that forever they will be the servant of Sri Guru Ram Das Ji.4.”*

**ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ ॥ਰਹਾਉ॥੧॥੮॥**

*“O Sri Guru Ramdas Ji I am a sacrifice to you and forever will serve at your lotus feet.1.9.*

*(Page 96, Sri Guru Granth Sahib Ji)*

If the above two hymns are considered Gurbani then why isn't the Raagmala?

8) *Why are the stanzas in the Raagmala not accumulated at the end of the composition?*

The copy of the Sri Guru Granth Sahib Ji scribed by Shaheed Baba Deep Singh Ji can be found at Sri Hazoor Sahib Ji and it has all of the stanzas (6) added up at the end of the Raagmala.

9) *What merit can be gained through saying the names of the various Raags (musical measures)?*

The names of the musical measures appear throughout the complete scripture of the Sri Guru Granth Sahib Ji. If there was no merit in saying the names then the Guru's would not have

written the names of the musical measures which appear repeatedly throughout the compilation. There is no sin in reciting these. If there was then they would not appear in the Sri Guru Granth Sahib Ji.

10) *Why are the words used in the Raagmala different to the words used in the Sri Guru Granth Sahib Ji?*

People have recently raised this question due to the use of the word ਪੁਨਿ instead of ਫੁਨਿ. People use the works of Professor Sahib Singh where he states that it is strange for the Guru to use this word here when it has not been used before. Unfortunately we cannot begin to comprehend the reasons for the grammar of the texts of the Sri Guru Granth Sahib Ji. However if the words found in the Raagmala are scrutinised then by looking at the language of the Sri Guru Granth Sahib Ji these words can be found in previous compositions as shown below:

**ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ — ਰਾਗ ਏਕ ਸੰਗਿ ਪੰਚ ਬਰੰਗਨ**

**ਭੈਰਉ ਮਹਲਾ ੧ — ਭੈਰਉ ਵੈ ਕਰਗੀ**

**ਪਾਚਉ ਲਰਿਕਾ — ਪਾਚਉ ਨਾਰੀ**

**ਗੁਰ ਅਰਜੁਨ ਕਉ ਦੇ ਆਇਅਉ — ਪੁਨਿ ਆਇਅਉ ਹਿੰਡੋਲ**

**ਮਿਲਿ ਸਾਧੁ ਰਸ ਭੁੰਚਾ — ਸਭ ਮਿਲਿ ਸਿਰੀਰਾਗ ਵੈ ਗਾਵਹਿ**

**ਨਰ ਚਾਹਤ ਕਛੁ ਅਉਰ — ਅਉਰ ਗੋਡ ਗੰਭੀਰ**

**ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ — ਮੇਘ ਰਾਗ ਸਿਉ ਪਾਚਉ ਚੀਨੀ**

**ਉਨਿ ਦੀਆ ਨਾਮੁ ਲਿਖਾਈ — ਖਸਟ ਰਾਗ ਉਨਿ ਗਾਏ**

These are the answers to the questions used by sceptics to question the authenticity of the Raagmala.

## **Puratan (Old) Granths with the Raagmala**

- 1) **The Kartarpur Bir** – This is regarded as the first or initial compilation of the Granth written under the guidance of Sri Guru Arjan Dev Ji and scribed by Bhai Gurdas Ji at Ramsar. This is now in the hands of the Sodhi descendants in Kartarpur. This contains the text of the Raagmala in the same pen as the rest of the scriptures.
- 2) **Booray Sandhu Bir** – This is a Granth which Maharaja Ranjit Singh Ji gained a Hukumnama from prior to a battle. Booray Sandhu was a disciple of Sri Guru Arjan Dev Ji. This Granth was written by Bhai Milkee under the guidance of Bhai Booray Sandhu. Within the Granth is written that whoever is be blessed with a glimpse of this Granth will gain a glimpse of Sri Guru Nanak Dev Ji. This Granth contains the signature of Sri Guru Arjan Dev Ji and also contains the Raagmala.
- 3) **Bhai Bhanno Bir** – Bhai Bhanno was a great Sikh who was given the task to get the original Aad Granth bound and have a copy made. The copy is now known as Bhai Bhanno Walae bir and contains the Raagmala along with the signature of Sri Guru Arjan Dev Ji.
- 4) **Bir in Dehuradun** – This Granth can be found in the hermitage of Baba Ram Rai. This is the Granth that was sent to Delhi along with Ram Rai when he went into the presence of Aurangzeb. This Granth belonged to Sri Guru Har Rai Ji and contains his signature along with the Raagmala.
- 5) **Dehuradun Bir** – This Granth belonged to Punjab Kaur

who was the wife of Baba Ram Rai. This Granth contains the Raagmala.

- 6) **Bohut Bir** – This Granth contains the signature of Sri Guru Arjan Dev Ji along with the Raagmala.
- 7) **Pindu Lalaa Bir** – This Granth was compiled a month after the martyrdom of Sri Guru Tegh Bahadur Ji. This Granth also contains the Raagmala.
- 8) **Vasoo Bir** – This Granth was created during the reign of Maharaja Ranjit Singh Ji and contains the Raagmala.
- 9) **Akhnoor Bir** – This Granth is still under the protection of the Udasis and contains the Raagmala.
- 10) **Kaangar Bir** – This was created in Kiratpur in the 17<sup>th</sup> century and has the Raagmala within it. This also contains the signature of Sri Guru Har Krishan Ji.
- 11) **Aghan Sadi Bir** – This was created 21 years after the disappearance of Sri Guru Gobind Singh Ji. This also contains the Raagmala.
- 12) **Sarankay Bir** – This Granth is also in the safekeeping of the Udasis and contains the Raagmala.
- 13) **Damdama Bir** – This Granth contains the Salok Mahalla 9 including one of the Salok's under the title of Mahalla 10. This also contains the Sri Raagmala.

## **Raagmala : Basic Meanings**

One day Narad Muni was travelling through the numerous domains. He travelled to the world of the musical measures and tones<sup>1</sup>. On arriving there he saw the miserable plight of the individuals as many of them were missing limbs. Some didn't have any arms; some didn't have any legs, etc. By seeing the torrid state of the individuals, Narad Muni felt sorry for them and was pained. Seeing this he asked one of the individuals, "Why are you in such a miserable plight and suffering this pain?"

At that point the musical measures broke down and said, "O carer of the meek, due to the dark age in which we live in people sing the musical measures at incorrect times and secondly, no one sings in accordance to the measure but sing out of tune. No one knows of how to sing or create the correct musical measures. Due to this our limbs are falling off. You seem to be a being of great piety and mercy so please advise us of a method in which we could eradicate our agony."

Narad Muni replied, "O musical measures, in the dark age the Lord has manifested and come to the Earth in the form of Sri Guru Nanak Dev Ji. At this moment in time their fifth form, Sri Guru Arjan Dev Ji occupies their throne. In order to assist and liberate the beings of the dark age they are preparing the compilation of the Sri Guru Granth Sahib Ji. Within this great work many of the scriptures are composed in the melody of musical measures. If you wish for assistance then go to the Guru, bow your heads on His pure feet. Explain what the problems are and these will become distanced from

1. In this domain all of the musical measures and tones have physical bodies like human beings.

you. The Guru will be able to complete your missing limbs and your pain will be removed which no other will be capable of doing.”

The musical measures listened to this reasonable advice from Narad Muni and manifested in human forms. They made their way to Amritsar along with their entire families. By being granted a glimpse of the divine Guru they were exhilarated and spiritually elevated.

The musical measures then started to make their supplications, “O refuge of the meek, we have come into your shelter so please protect us!”

Guru Arjan Dev Ji heard this supplication by the musical measures and said, “O musical measures what are you saying? What is your pain?”

The musical measures replied, “O purifier of the apostates and the fallen, the beings of the dark age now sing the musical measures out of tune and at the wrong times. This is causing our limbs to break giving us pain. The people are killing us. Please have mercy on us and place our names amongst the holy scripture that is being compiled. When the holy word is read of the Guru then we will also be rescued.”

In this way the musical measures explained their pain and thoughts. Sri Guru Arjan Dev Ji hearing this said, “What you say is correct. We have already placed a seal on the scriptures. Now tell me, where am I supposed to write your names? If you had come earlier then I would have eradicated your doubts and fulfilled your request.”

The musical measures continued their begging, “O carer of all, within your hands all is possible. You are the one who creates and destroys. Everything is within your power. Even though you have put a seal on the Granth you can still continue to write our names and dispel our pain. We have come into your shelter so please have some mercy upon us.”

Hearing the supplication and difficulties of the musical

measures, Sri Guru Arjan Dev Ji felt pity for them and said to Bhai Gurdas Ji, “How many musical measures have come to see us? What is the number of their wives and children? Listen to the relationship between one and another and in this way write them down.”

Bhai Gurdas Ji accepted the command of Sri Guru Arjan Dev Ji and started to write the details of all of the musical measures at the end of the Granth.

The basic meanings, from the commentary of the Raagmala is given below:

### ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

*Ik Onkar Satgur Parsad*

Ik = one, without duality, Onkar = illuminator of all, Sat = truth,  
Gur = conscious, Guru (spiritual master), Parsad = bliss, grace

*God is one without duality and is the illuminator of all. God is the form of supreme truth, super consciousness and supreme bliss.*

*God is one without duality and is the illuminator of all. God is realised through the grace of the true spiritual master.*

### ਰਾਗ ਮਾਲਾ ॥

*Raag Mala*

Raag = musical measures, Mala = rosary

*The title of this composition or prayer is Raagmala which translates to ‘Rosary of musical measures’.*

### ਰਾਗ ਏਕ ਸੰਗਿ ਪੰਚ ਬਰੰਗਨ ॥

### ਸੰਗਿ ਅਲਾਪਹਿ ਆਠਉ ਨੰਦਨ ॥

*Raag Ek Sang Panch Barangan.*

*Sang Alaphi Aathou Nandan*

Raag = male musical measures, Ek = each, Sang = with, Panch = five, Barangan = great females, Alaphi = to say, Aathou = eight,  
Nandan = sons

*O Sri Guru Arjan Dev Ji each of the male musical measures has five great females as his wives and companions. Then each of the male musical measures has eight sons. All of these measures come together and sing your praises.*

**ਪ੍ਰਥਮ ਰਾਗ ਭੈਰਉ ਵੈ ਕਰਹੀ ॥**

**ਪੰਚ ਰਾਗਨੀ ਸੰਗਿ ਉਚਰਹੀ ॥**

*Pratham Raag Bhairou Vai Karhee.*

*Panch Raagnee Sang Ucharhee*

Pratham = first, initially, Raag = male musical measure, Bhairou = Bhairou (name), Vai = he, Karhee = to do, Panch = five, Raagnee = female musical measures, Sang = with, Ucharhee = to sing, to say

*O Sri Guru Arjan Dev Ji, initially the first male musical measure called Bhairou is currently singing your praises. Bhairou has five female musical measures as partners with him who are currently singing your praises.*

Sri Guru Arjan Dev Ji asked, “What are the names of the female musical measures of Bhairou? Tell me the names of the musical measures and write them down at the same time.”

Bhai Gurdas Ji replied

**ਪ੍ਰਥਮ ਭੈਰਵੀ ਬਿਲਾਵਲੀ ॥**

**ਪੁੰਨਿਆਕੀ ਗਾਵਹਿ ਬੰਗਲੀ ॥**

*Pratham Bhairvee Bilavalee.*

*Puniyakee Gavhe Banglee*

Pratham = first, initially, Bhairvee = Bhairvee (name), Bilavalee = Bilavalee (name), Puniyakee = Puniyakee (name), Gavhe = to sing, Banglee = Banglee (name)

*The first female musical measure is called Bhairvee, the second is Bilavalee, third is Puniyakee and the fourth is Banglee. All of these named musical measures are singing your praises.*

**ਪੁਨਿ ਅਸਲੇਖੀ ਕੀ ਭਈ ਬਾਰੀ ॥**

**ਏ ਭੈਰਉ ਕੀ ਪਾਚਉ ਨਾਰੀ ॥**

*Pun Aslekhee Kee Bhaee Baree.*

*Eh Bhairou Kee Pachou Naree*

Pun = then, Aslekhee = Aslekhee (name), Kee Bhaee Baree = its turn to, Eh = these, Bhairou = Bhairou (name), Kee = the, Pachou = five, Naree = wives

*Then the fifth female musical measure is named Aslekhee and now it is her turn to sing your praises. O spiritual master the above mentioned female musical measures are the wives of Bhairou.*

Hearing this reply Sri Guru Arjan Dev Ji asked Bhai Gurdas Ji, “What are the names of the sons of Bhairou? Tell me their names while you write them down.”

Bhai Gurdas Ji replied

**ਪੰਚਮ ਹਰਖ ਦਿਸਾਖ ਸੁਨਾਵਹਿ ॥**

**ਬੰਗਾਲਮ ਮਧੁ ਮਾਧਵ ਗਾਵਹਿ ॥੧॥**

*Pancham Harakh Disaakh Sunaavhi.*

*Bangaalam Madhu Maadhav Gaavhi.*

Pancham = Pancham (name), Harakh = Harakh (name), Disaakh = Disaakh (name), Sunaavhi = listening, Bangaalam = Bangaalam (name), Madhu = Madhu (name), Maadhav = Maadhav (name), Gaavhi = to sing

*O protector of the meek one of the sons is names Pancham, the second is Harakh and the third is called Disaakh. All three of these musical measures are singing your praises. The fourth is Bangaalam, the fifth is Madhu and the sixth is Maadhav. These three sons are also singing your praises.*

**ਲਲਤ ਬਿਲਾਵਲ ਗਾਵਹੀ ਅਪੁਨੀ ਅਪੁਨੀ ਭਾਂਤਿ ॥**

*Lalat Bilaaval Gaavee Apunee Apunee Bhaant.*

Lalat = Lalat (name), Bilaaval = Bilaaval (name), Gaavee = sing, Apunee = own, Bhaant = method

*The seventh is Lalat and the eighth is Bilaaval. Each one of them in their own individual method is singing your praises.*

**ਅਸਟ ਪੁਤ੍ਰ ਭੈਰਵ ਕੇ ਗਾਵਹਿ ਗਾਇਨ ਪਾਤ੍ਰ ॥੧॥**

*Ast Putar Bhairav Ke Gaavhi Gaayin Paatar*

Ast = eight, Putar = sons, Bhairav = Bhairou (name), Ke = of, Gaavhi = to sing, Gaayin = to mention, Paatar = worthy

*O true spiritual master, these eight sons that I have mentioned are the sons of the musical measure known as Bhairou. These eight are all singing your praises. What type of a person is worthy to sing these musical measures? The bards and musicians are worthy and sing the eight musical measures.*

**ਦੁਤੀਆ ਮਾਲਕਉਸਕ ਆਲਾਪਹਿ ॥**

**ਸੰਗਿ ਰਾਗਨੀ ਪਾਚਉ ਬਾਪਹਿ ॥**

*Dutiaa Maalkousak Aalaaphi.*

*Sang Raagni Pachou Thaaphi*

Dutiaa = secondly, Maalkousak = Maalkousak (name), Aalaaphi = to sing, Sang = with, Raagni = female musical measure, Pachou = five, Thaaphi = along

*O Sri Guru Arjan Dev Ji the name of the second male musical measure is called Maalkousak. Maalkousak is also singing your praises. The measure also has five female musical measures as companions who along with their partner also sing your praises.*

Sri Guru Arjan Dev Ji asked, “Bhai Gurdas Ji, what are the names of the five female musical measures?”

Bhai Gurdas Ji then went on to name the five musical measures

**ਗੋਂਡਕਰੀ ਅਰੁ ਦੇਵਗੰਧਾਰੀ ॥**

**ਗੰਧਾਰੀ ਸੀਹੁਤੀ ਉਚਾਰੀ ॥**

*Gondkaree Aur Devgandharee.*

*Gandhaaree Seehutee Ucharee*

Gondkaree = Gondkaree (name), Aur = and, Devgandhaaree = Devgandhaaree (name), Gandhaaree = Gandhaaree (name), Seehutee = Seehutee (name), Ucharee = sing

*The first of the companions is called Gondkaree, the second is called Devgandhaaree, the third is called Gandhaaree and the fourth is called Seehutee. All four of these musical measures are singing your praises.*

**ਧਨਾਸਰੀ ਏ ਪਾਚਉ ਗਾਈ ॥**

**ਮਾਲ ਰਾਗ ਕਉਸਕ ਸੰਗਿ ਲਾਈ ॥**

*Dhanaasree Ei Pachou Gae.*

*Maal Raag Kousak Sang Lae*

Dhanaasree = Dhanaasree (name), Ei = those, Pachou = five, Gae = sing, Maal =Maal (name), Raag = musical measure, Kousak = Maalkousak (name), Sang = with, Lae = along

*The fifth companion is called Dhanaasree. These five female musical measures are singing your praises. These are the five who sing your praises along with their partner Maalkousak.*

Following this Bhai Gurdas Ji went on to name the eight sons of Maalkousak.

**ਮਾਰੂ ਮਸਤ ਅੰਗਮੇਵਾਰਾ ॥  
ਪ੍ਰਬਲਚੰਡ ਕਉਸਕ ਉਭਾਰਾ ॥**

*Maroo Mastaung Mevaraa.*

*Parbalchand Kousak Ubharaa.*

Maaroo = Maaroo (name), Mast = intoxicated, Angmevaaraa = Angmevaaraa (name), Parbalchand = Parbal (name) Chand = Chand (name), Kousak = Kousak (name), Ubharaa = Ubharaa (name)

*The first of the sons is called Maaroo who is intoxicated with love whilst singing your praises. The name of the second son is called Angmevaaraa, the third is Parbal, the fourth is Chand, the fifth is Kousak and the sixth is Ubharaa.*

**ਖਉਖਟ ਅਉ ਭਉਰਾਨਦ ਗਾਏ ॥  
ਅਸਟ ਮਾਲਕਉਸਕ ਸੰਗਿ ਲਾਏ ॥੧॥**

*Khoukhat Aou Bhouranad Gaaei.*

*Ast Maalkousak Sang Laee*

Khoukhat = Khoukhat (name), Aou = and, Bhouranad = Bhouranad (name), Gaaei = sing, Ast = eight, Maalkousak = Maalkousak (name), Sang = with, Laee = along

*The seventh son is Khoukhat and the eighth is Bhouranad. All eight of these sons are singing your praises. The eight musical measures have arrived here along with their father Maalkousak. They feel this journey has been fruitful as they have found shelter at the feet of Sri Guru Arjan Dev Ji.*

**ਪੁਨਿ ਆਇਅਉ ਹਿੰਡੋਲੁ ਪੰਚ ਨਾਰਿ ਸੰਗਿ ਅਸਟ ਸੁਤ ॥**

*Puni Aaiyou Hindol Panch Naari Sang Ast Sut*

Puni = after, Aaiyou = this comes, Hindol = Hindol (name), Panch = five, Naari = female musical measures, Sang = with, Ast = eight, Sut = sons

*O true spiritual master after these first two measures it is now the turn of the third male musical measure by the name of Hindol. It is now his turn to sing your praises. He has come escorted by his five female musical measures as companions and his eight sons.*

**ਉਠਹਿ ਤਾਨ ਕਲੋਲ ਗਾਇਨ ਤਾਰ ਮਿਲਾਵਹੀ ॥੧॥***Oothi Taan Kalol Gaiyan Taar Milaavhee*

Oothi = to make, Taan = body, Kalol = surface, Gaiyan = sing,  
 Taar = strings, Milaavhee = meet, together

*When the strings on an instrument are struck and the melody resonates. In this way the musical measures sing your praises and the love for you, Sri Guru Arjan Dev Ji surfaces within the body and mind.*

**ਤੇਲੰਗੀ ਦੇਵਕਰੀ ਆਈ ॥****ਬਸੰਤੀ ਸੰਦੂਰ ਸੁਹਾਈ ॥***Telangee Devkaree Aaee.**Basantee Sandur Suhai*

Telangee = Telangee (name), Devkaree = Devkaree (name), Aaee = come, Basantee = Basantee (name), Sanduor = Sanduor (name),  
 Suhai = beautiful

*Now the names of the female musical measures are being scribed. The first one is Telangee and the second is called Devkaree who have come into your presence. The third is called Basantee and the fourth is called Sanduor. All four of them sing your beautiful praise and glory.*

**ਸਰਸ ਅਹੀਰੀ ਲੈ ਭਾਰਜਾ ॥****ਸੰਗਿ ਲਾਈ ਪਾਂਚਉ ਆਰਜਾ ॥***Saras Aheeree Lai Bharja.**Sang Laee Panchou Aarja.*

Saras = great, Aheeree = Aheeree (name), Lai = to say, Bharja = female,  
 Sang = with, Laee = bring along, Panchou = five, Aarja = great

*The fifth great female states that her name is Aheeree. The great musical measure known as Hindol has brought along with him these five great companions.*

Now listen to the names of the sons of Hindol

**ਸੁਰਮਾਨੰਦ ਭਾਸਕਰ ਆਏ ॥****ਚੰਦ੍ਰਬਿੰਬ ਮੰਗਲਨ ਸੁਹਾਏ ॥***Surmaanand Bhaaskar Aaie.**Chandarbinb Mangalan Suhai*

Surmaanand = Surmaanand (name), Bhaaskar = Bhaaskar (name),  
 Aaie = come, Chandarbinb = Chandarbinb (name), Mangalan =  
 auspicious name, Suhai = beautiful

*The first son is called Surmaanand and the second is called Bhaaskar who have come into your presence to sing your praises. The third son is called Chandarbinb who is singing about your auspicious beauty.*

**ਸਰਸਬਾਨ ਅਉ ਆਹਿ ਬਿਨੋਦਾ ॥**

**ਗਾਵਹਿ ਸਰਸ ਬਸੰਤ ਕਮੋਦਾ ॥**

*Sarasbaan Aou Aahi Binodaa.*

*Gaavhi Saras Basant Kamodaa.*

Sarasbaan = Sarasbaan (name), Aou = and, Aahi = come, Binodaa = Binodaa (name), Gaavhi = sing, Saras = Saras (name), Basant = Basant (name), Kamodaa = Kamodaa (name)

*The fourth is Sarasbaan and the fifth is Binodaa who have come together to sing your praises with complete love. The sixth is Saras, the seventh is Basant and the eighth is Kamodaa. All eight of these are singing your praises.*

Bhai Gurdas Ji then says the following to Sri Guru Arjan Dev Ji

**ਅਸਟ ਪੁਤ੍ਰ ਮੈ ਕਹੇ ਸਵਾਰੀ ॥**

**ਪੁਨਿ ਆਈ ਦੀਪਕ ਕੀ ਬਾਰੀ ॥੧॥**

*Ast Puttar Mai Kahe Savaree.*

*Pun Aae Deepak Kee Baree*

Ast = eight, Puttar = sons, Mai = I, Kahe = state, Savaree = again, Pun = then, Aae = come, Deepak = Deepak (name), Kee = the, Baree = turn

*I have stated the names of the eight sons of the musical measure of Hindol again and again. Now comes the turn or the opportunity for the musical measure of Deepak to sing your praises.*

Now listen to the names of the female companions of Deepak.

**ਕਛੇਲੀ ਪਟਮੰਜਰੀ ਟੋਡੀ ਕਹੀ ਅਲਾਪਿ ॥**

*Kachelee Patmanjaree Todee Kahee Alaapi*

Kachelee = Kachelee (name), Patmanjaree = Patmanjaree (name),

Todee = Todee (name), Kahee = say, Alaapi = sing

*The first one is Kachelee, the second is Patmanjaree and the third*

is Todee. All three of these companions are singing and saying your praises.

**ਕਾਮੋਦੀ ਅਉ ਗੂਜਰੀ ਸੰਗਿ ਦੀਪਕ ਕੇ ਥਾਪਿ ॥੧॥**

*Kaamodee Aou Goojee Sang Deepak Ke Thapi*

Kaamodee = Kaamodee (name), Aou = and, Goojee = Goojee (name), Sang = with, Deepak = Deepak (name), Ke = the, Thapi = come along

*The name of the fourth is Kaamodee and the fifth is called Goojee. They have all come along with the musical measure of Deepak.*

Now the sons of Deepak are being named.

**ਕਾਲੰਕਾ ਕੁੰਤਲ ਅਉ ਰਾਮਾ ॥**

**ਕਮਲਕੁਸਮ ਚੰਪਕ ਕੇ ਨਾਮਾ ॥**

*Kaalankaa Kuntal Aou Raamaa.*

*Kamalkusam Chanpak Ke Naamaa.*

Kaalankaa = Kaalankaa (name), Kuntal = Kuntal (name), Aou = and, Raamaa = Raamaa (name), Kamalkusam = Kamalkusam (name), Chanpak = Chanpak (name), Ke = of, Naamaa = name

*The first of the sons is called Kaalankaa, the second is Kuntal and the third is Raamaa. The fourth is Kamalkusam and the fifth goes by the name of Chanpak.*

**ਗਉਰਾ ਅਉ ਕਾਨਰਾ ਕਲਾਨਾ ॥**

**ਅਸਟ ਪੁਤ੍ਰ ਦੀਪਕ ਕੇ ਜਾਨਾ ॥੧॥**

*Gauraa Aou Kaanraa Kalaanaa.*

*Ast Puttar Deepak Ke Jaanaa.*

Gauraa = Gauraa (name), Aou = and, Kaanraa = Kaanraa (name), Kalaanaa = Keliyaan (name), Ast = eight, Puttar = sons, Deepak = Deepak, Ke = to, Jaanaa = understand

*The sixth is called Gauraa, the seventh is called Kaanraa and the eighth is called Keliyaan. An individual should understand these to be the sons of the musical measure of Deepak.*

**ਸਭ ਮਿਲਿ ਸਿਰੀਰਾਗ ਵੈ ਗਾਵਹਿ ॥**

**ਪਾਂਚਉ ਸੰਗਿ ਬਰੰਗਨ ਲਾਵਹਿ ॥**

*Sabh Mil Sireeraag Vai Gaavhi.*

*Paanchou Sang Barangan Laavhi.*

Sabh = all, Mil = along, Sireeraag = Sireeraag (name), Vai = he,  
Gaavhi = sing, Paanchou = five, Sang = with, Barangan = great  
females, Laavhi = come

*The fifth male musical measure is Sireeraag who has come along with all of his family to sing your praises. He has come in your presence with his five great female companions.*

The names of the female companions of Sireeraag are given in the following line:

**ਬੈਰਾਰੀ ਕਰਨਾਟੀ ਧਰੀ ॥**

**ਗਵਰੀ ਗਾਵਹਿ ਆਸਾਵਰੀ ॥**

*Bairaaree Karnatee Dharee.*

*Gavree Gaavhi Aasaavaree.*

Bairaaree = Bairaaree (name), Karnatee = Karnatee (name),  
Dharee = to adopt, Gavree = Gavree (name), Gaavhi = to sing,  
Aasaavaree = Aasaavaree (name)

*The first one is Bairaaree and the second one is Karnatee who have adopted your praises. The name of the third is Gavree and the fourth is Aasaavaree who are also singing your praises.*

**ਤਿਹ ਪਾਛੈ ਸਿੰਧਵੀ ਅਲਾਪੀ ॥**

**ਸਿਰੀਰਾਗ ਸਿਉ ਪਾਂਚਉ ਥਾਪੀ ॥੧॥**

*Tih Paachai Sidhvee Alaapee.*

*Sireeraag Sio Paanchou Thaapee*

Tih = this, Paachai = after, Sindhvee = Sindhvee (name), Alaapee =  
say, Sireeraag = Sireeraag (name), Sio = the, Paanchou = five,  
Thaapee = installed

*After these comes the fifth companion named Sindhvee who is also singing your praises. These five are the companions installed next to Sireeraag.*

**ਸਾਲੂ ਸਾਰਗ ਸਾਗਰਾ ਅਉਰ ਗੋਂਡ ਗੰਭੀਰ ॥**

*Saalo Saarag Saagraa Aour Gond Ganbheer*

Saalo = Saalo (name), Saarag = Saarag (name), Saagraa =  
Saagraa (name), Aour = and, Gond = Gond (name), Ganbheer =  
Ganbheer (name)

*Now come the names of the sons of Sireeraag. The first is called Saalo, the second is Saarag, the third is Saagraa, the fourth is Gond and the fifth is called Ganbheer.*

**ਅਸਟ ਪੁਤ੍ਰ ਸ੍ਰੀਰਾਗ ਕੇ ਗੁੰਡ ਕੁੰਭ ਹਮੀਰ ॥੧॥***Ast Puttar Sreeraag Ke Gund Kunbh Hameer*

Ast = eight, Puttar = sons, Sreeraag = Sireeraag (name), Ke = of, Gund = Gund (name), Kunbh = Kunbh (name), Hameer = Hameer (name)

*The sixth is Gund, the seventh is Kunbh and the eighth is Hameer. These are the eight sons of Sireeraag.*

**ਖਸਟਮ ਮੇਘ ਰਾਗ ਵੈ ਗਾਵਹਿ ॥****ਪਾਂਚਉ ਸੰਗਿ ਬਰੰਗਨ ਲਾਵਹਿ ॥***Khastam Megh Raag Vai Gaavhi.**Paanchou Sang Barangan Laavhi.*

Khastam = sixth, Megh = Megh (name), Raag = musical measure, Vai = is, Gaavhi = sing, Paanchou = five, Sang = with, Barangan = great females, Laavhi = accompany

*The sixth musical measure is called Megh who sings your beautiful praise. With Megh are five great female musical measures that accompany him.*

Now the names of the female companions of Megh are being named

**ਸੋਰਠਿ ਗੋਂਡ ਮਲਾਰੀ ਧੁਨੀ ॥****ਪੁਨਿ ਗਾਵਹਿ ਆਸਾ ਗੁਨ ਗੁਨੀ ॥***Sorath Gond Malaaree Dhunee.**Pun Gaavhi Aasaa Gun Gunee.*

Sorath = Sorath (name), Gond = Gond (name), Malaaree = Malaaree (name), Dhunee = to say, to recite, Pun = then, Gaavhi = to sing, Aasaa = Aasaa (name), Gun = virtues, Gunee = full

*The first is Sorath, the second Gond and the third is Malaaree. All of these are singing your praises out aloud. Then the fourth wife Aasaa sings your praises. Aasaa is full of virtues.*

**ਊਚੈ ਸੁਰਿ ਸੂਹਉ ਪੁਨਿ ਕੀਨੀ ॥****ਮੇਘ ਰਾਗ ਸਿਉ ਪਾਂਚਉ ਚੀਨੀ ॥੧॥***Oochai Sur Sohou Pun Keenee.**Megh Raag Sio Panchou Cheenee.*

Oochai = loud, Sur = melody, Sohou = Sohou (name), Pun = fifth, Keenee = to do, Megh = Megh (name), Raag = musical measure, Sio = these, Panchou = five, Cheenee = know

*The fifth companion is called Soohou who is singing your praises in a loud melody. One should know that these are the five companions of the musical measure Megh.*

Now the sons of Megh are being named

**ਬੈਰਾਧਰ ਗਜਧਰ ਕੇਦਾਰਾ ॥  
ਜਬਲੀਧਰ ਨਟ ਅਉ ਜਲਧਾਰਾ ॥**

*Bairaadhar Gajdhar Kedaaraa.*

*Jableedhar Nat Aou Jaldhaaraa.*

Bairaadhar = Bairaadhar (name), Gajdhar = Gajdhar (name),  
Kedaaraa = Kedaaraa (name), Jableedhar = Jableedhar (name),  
Nat = Natt, Aou = and, Jaldhaaraa = Jaldhaaraa (name)

*The first son is Bairaadhar, the second is Gajdhar, the third is Kedaaraa, the fourth is Jableedhar, the fifth is Natt and the sixth is called Jaldhaaraa.*

**ਪੁਨਿ ਗਾਵਹਿ ਸੰਕਰ ਅਉ ਸਿਆਮਾ ॥  
ਮੇਘ ਰਾਗ ਪੁਤ੍ਰਨ ਕੇ ਨਾਮਾ ॥੧॥**

*Pun Gaavhi Sankar Aou Siyaamaa.*

*Megh Raag Puttran Ke Naamaa.*

Pun = then, Gaavhi = sing, Sankar = Shankar (name), Aou = and,  
Siyaamaa = Siyaamaa (name), Megh = Megh (name), Raag =  
musical measure, Puttran = sons, Ke = of, Naamaa = names

*Then the seventh is Shankar and the eighth is called Siyaamaa. These eight are the names of the sons of the musical measure named Megh. O true spiritual master the sons of Megh are singing your praises.*

**ਖਸਟ ਰਾਗ ਉਨਿ ਗਾਏ ਸੰਗਿ ਰਾਗਨੀ ਤੀਸ ॥**

*Khast Raag Unn Gai Sang Raagnee Tees.*

Khast = six, Raag = musical measures, Unn = he, Gai = sing, Sang  
= with, Raagnee = female companions, Tees = thirty

*O true spiritual master these six male musical measures and thirty female musical measures are being sung by the demi god Shiva whilst he beats a small two sided drum.*

*O true spiritual master these six male musical measures and thirty female musical measures are being sung by Narad Muni whilst he plays his sitar.*

*O true spiritual master these six male musical measures and thirty*

*female musical measures are being sung by the demi god Krishna whilst playing the flute.*

**ਸਭੈ ਪੁਤ੍ਰ ਰਾਗੀਨ ਕੇ ਅਠਾਰਹ ਦਸ ਬੀਸ ॥੧॥੧॥**

*Sabhai Puttar Raagan Ke Atharah Das Bees*

Sabhai = all, Puttar = sons, Raagan = female companions, Ke = of  
Atharah = eighteen (18), Das = ten (10), Bees = twenty (20)

*O true spiritual master six musical measures have come with the company of their (18 + 10 + 20) forty eight sons and thirty companions. When all of these eighty four beings come together they all sing your praises.*

In this way Sri Guru Arjan Dev Ji asked Bhai Gurdas Ji to write the Sri Raagmala into the cannon of the Sikh scriptures now known as the embodiment of God, Sri Guru Granth Sahib Ji. By writing this into the scriptures the pain and troubles suffered by the musical measures were eradicated.

The order was then made to the Sikh's that when reading the complete scripture of the Sri Guru Granth Sahib Ji the Sri Raagmala should be read at the end otherwise the prayers would be incomplete.

# **Raagmala :** **Spiritual (Intricate) Meanings**

## **Introduction**

The Raagmala contains the names of the six male musical measures, the thirty female partners of the musical measures and the names of the forty eight sons. All eighty four of these musical measures came to visit Sri Guru Arjan Dev Ji when he was nearing the completion of the Aad Granth<sup>1</sup>, when they came to see Guru Arjan Dev Ji they came with great enthusiasm.

When the Aad Granth was completed, it was read and recited in its completion. Sri Guru Arjan Dev Ji told the Sikhs that henceforth from that day the completion of the prayers of the Sri Guru Granth Sahib Ji would occur after reading the Raagmala. If one is to do this then their bondage and suffering during the cycle of transmigration would come to an end.

Sri Guru Gobind Singh Ji wrote the completed Granth of the Sri Guru Granth Sahib Ji starting from ੴ (Ik Onkar) to ਅਠਾਰਹ ਦਸ ਬੀਸ (Atharah Das Bees) and bestowed the title of Guru upon the sacred scriptures. The Guru is eternal and will forever guide the future generations.

## **Commentary**

Sri Guru Arjan Dev Ji was compiling and creating the Aad Granth and when he was close to completion the 'Mundaavani' was being written. At that moment the congregation clasped

1. This Granth was later completed by Sri Guru Gobind Singh Ji and bestowed the title of Sri Guru Granth Sahib Ji.

their hands and made a sweet humbling request to the Guru, “You are close to the completion of the compilation of the holy scriptures. Please create a rosary for us by which we will never need to keep coming or going in the cycle of transmigration.” After hearing this Sri Guru Arjan Dev Ji created the prayer called the ‘Raagmala’.

The Sikh prayer is from the answers given by Sri Guru Arjan Dev Ji to the questions asked by the Sikhs. Also under each answer you will find further quotations from Gurbani to support the answer given by Sri Guru Arjan Dev Ji to show that the spiritual content in the Raagmala is the same as that found in the rest of the Sri Guru Granth Sahib Ji.

### ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

#### *Ik Onkar Satgur Parsad*

Ik = one, without duality, Onkar = illuminator of all, when this is recited God becomes the protector and cares, Sat = God who is exempt from death in the three times periods of the past, present and the future, Gur = to rid of ignorance and replace it with knowledge, God is the form of consciousness, Parsad = one who has the form of bliss and who gives a graceful glimpse to the individuals.

*There is only one God. God is the form of truth and is realised through the grace of the spiritual master. The Guru is in the shelter of the Lord and has his assistance. God rids one of all their ignorance and replaces the void with knowledge. God is the one who gives a divine glimpse of His form. God is the form of consciousness and bliss.*

### ਰਾਗ ਮਾਲਾ ॥

#### *Raag Mala*

Raag = love, Mala = thread

*This is a rosary of beads. The thread of the rosary is made from cotton and by reading this prayer the individual uses the rosary. If one is to read this prayer (Raagmala) with complete faith they will be able to place the prayer within their body. If one is to do this then they will break free from the cycle of transmigration. This person will never have to come (take birth) or go (die) again.*

**Question 01 – O King, how does one make their five sense organs great or pure?**

Sri Guru Arjan Dev Ji replied

**ਰਾਗ ਏਕ ਸੰਗਿ ਪੰਚ ਬਰੰਗਨ ॥**

*Raag Ek Sang Panch Barangan*

Raag = love, Ek = one God who is without duality, Sang = with,  
Panch = five, Barangan = nerves

*The sense organs can become great by having love and devotion for the one Lord. The five sense organs are the tongue, eyes, nose, ears and skin.*

ਲੋਇਣ ਰਤੇ ਲੋਇਣੀ ਕੰਨੀ ਸੁਰਤਿ ਸਮਾਇ ॥

ਜੀਭ ਰਸਾਇਣਿ ਚੂਨੜੀ ਰਤੀ ਲਾਲ ਲਵਾਇ ॥

*If a persons eyes and imbued into the Lord and the ears listen to the praise of the Lord then their consciousness merges with God. The tongue of the individual tastes the nectar of the name of God as it continually recites it.*

*(Salok Mahalla 1 – Page 1091 of the Sri Guru Granth Sahib Ji)*

ਅੰਦਰੁ ਮੁਸਕਿ ਝਕੋਲਿਆ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਇ ॥੨॥

*From within the individual who meditates on the Lord with their mind there is a sweet smelling fragrance gained through the name of God. No one can fully understand the virtues of this individual. 2.*

*(Vaar Maaroo Pehila – Page 1091 of the Sri Guru Granth Sahib Ji)*

**Question 02 – Who remembers the one Lord?**

Sri Guru Arjan Dev Ji replied

**ਸੰਗਿ ਅਲਾਪਹਿ ਆਠਉ ਨੰਦਨ ॥**

*Sang Alaphi Aathou Nandan*

Sang = congregation, Alaphi = to recite, Aathou = eight quarters  
(24 hours), Nandan = son (world)

*The true congregation sits in the world and repeats the name of God continuously over the 24 hour period. The world is considered the son of the almighty Lord.*

ਸੰਤ ਅਰਾਧਨਿ ਸਦ ਸਦਾ ਸਭਨਾ ਕਾ ਬਖਸਿੰਦੁ ॥

*God is the pardoner of all is remembered by the saints continuously.*

*(Maajh Din Rein Mahalla 5 – Page 137 of the Sri Guru Granth Sahib Ji)*

**Question 03 – How does a person initially gain love or fall in love with God?**

Guru Arjan Dev Ji replied

**ਪ੍ਰਥਮ ਰਾਗ ਭੈਰਉ ਵੈ ਕਰਹੀ ॥**

*Pratham Raag Bhairou Vai Karhee*

Pratham = first, initially, Raag = love, Bhairou = by creating fear,  
Vai = him, Karhee = to do

*Initially what the individual needs to do is create a feeling of fear from within themselves for the Lord. If one creates this fear then they will gain love for God, eventually falling in love with God.*

ਨਾਨਕ ਜਿਨ੍ ਮਨਿ ਭਉ ਤਿਨ੍ ਮਨਿ ਭਾਉ ॥੨॥

*Sri Guru Nanak Dev Ji states that those people who have created a sense of fear within themselves have later gained a state of love within them. 2.*

*(Asaa Di Vaar Mahalla 1 – Page 465 of the Sri Guru Granth Sahib Ji)*

**Question 04 – How should a person recite the name of God?**

Guru Arjan Dev Ji replied

**ਪੰਚ ਰਾਗਨੀ ਸੰਗਿ ਉਚਰਹੀ ॥**

*Panch Raagnee Sang Ucharhee*

Panch = great, Raagnee = love, Sang = with, Ucharhee = recite

*With great or superior love an individual should recite the name of God.*

ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਰਿਦੈ ਨਿਰਮਲ ਨਾਮ ॥

*Due to the love of God within the individual the name of the Lord resides within their heart.*

*(Asaa Mahalla 5 – Page 391 of the Sri Guru Granth Sahib Ji)*

**Question 05 – How does the individual gain a blissful state?**

Guru Arjan Dev Ji replied

**ਪ੍ਰਥਮ ਭੈਰਵੀ ਬਿਲਾਵਲੀ ॥**

*Pratham Bhairvee Bilavalee*

Pratham = beginning, birth, Bhairvee = create fear, Bilavalee = bliss

*In the beginning, from the moment a person is born, as long as*

*they create a sense of fear of God and remain in it then they can gain a blissful state.*

ਕਰਿ ਕਿਰਪਾ ਕਿਲਵਿਖ ਕਟੇ ਗਿਆਨ ਅੰਜਨੁ ਸਾਰਿਆ ॥

*Through the grace of the spiritual master all of the sins are eradicated and then the bliss of knowledge is placed in the individuals eyes.*

*(Raamkali Mahalla 3 Anand Sahib – Page 917 of the Sri Guru Granth Sahib Ji)*

ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ ਸਤਿਗੁਰੁ ਮੈ ਪਾਇਆ ॥

*O my brother, I gained a state of bliss on the day I received a spiritual discourse and a glimpse of Sri Guru Angad Dev Ji.*

*(Raamkali Mahalla 3 Anand Sahib – Page 917 of the Sri Guru Granth Sahib Ji)*

### **Question 06 – How does duality disappear or become eradicated?**

Guru Arjan Dev Ji replied

**ਪੁੰਨਿਆਕੀ ਗਾਵਹਿ ਬੰਗਲੀ ॥**

*Puniyakee Gavhe Banglee*

Puniyakee = the intellect of virtuous people, Gavhe = to sing,

Banglee = duality disappears

*Those people who have the intellect of the virtuous sing the praises of God. Due to singing the praises of God their duality disappears.*

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਬਿਨਸੈ ਦੂਜਾ ॥

*Through the meditation of the name of God the cause of duality is eradicated.*

*(Gauree Mahalla 5 Sukhmani Sahib – Page 262 of the Sri Guru Granth Sahib Ji)*

### **Question 07 – How can the individual's meditation become a continuous flow of the Lord's name?**

Guru Arjan Dev Ji replied

**ਪੁਨਿ ਅਸਲੇਖੀ ਕੀ ਭਈ ਬਾਰੀ**

*Pun Aslekhee Kee Bhaee Baree*

Pun = pure, Aslekhee = As = pure form, Lekhee = written, Kee = belonging to, Bhaee = become, Baree = stream

*Those people who have taken the pure form of the spiritual master and written it into their heart, their concentration becomes like a small stream and merges with the flow of the name of God. Once it merges with the name of God which it belongs to, the concentration becomes pure.*

ਲੇਖਾ ਲਿਖੀਐ ਮਨ ਕੈ ਭਾਇ ॥

*Due to the love the individual has for the pure form of the Lord within their mind they are able to give a written account when they go into the next world.*

*(Saarang Mahalla 1 – Page 1237 of the Sri Guru Granth Sahib Ji)*

### **Question 08 – How does one bring their mind become under subjection?**

Guru Arjan Dev Ji replied

**ਏ ਭੈਰਉ ਕੀ ਪਾਚਉ ਨਾਰੀ ॥**

*Eh Bhairou Kee Pachou Naree*

Eh = in this way, Bhairou = remain in fear, Kee = the, Pachou = five, Naree = attention (metaphorically it means females)

*In this way the Sikhs that remain living with the fear of God bring the five types of attention who are the forms of a female counterpart under subjection.*

The five types of attention or thought by the practical mind are the following:

- a) Parmaan – to focus your concentration on a material object this, can be seen by the individual.
- b) Viparjay – to think differently to the spiritual master's teachings.
- c) Nindra – when the mind focuses on sleep.
- d) Simritee – when a person remembers or consciously recalls previous actions.
- e) Vikalap – where one thinks of something else whilst supposedly concentrating on another. This is where the individual does little but expects to be richly rewarded.<sup>2</sup>

2. It is important to note that another type of attention is Sankalp which is the opposite of Vikalap.

These are the five different types of 'vritti' which is the mental modification.

ਗੁਰ ਪਰਸਾਦੀ ਭਉ ਪਇਆ ਵਡਭਾਗਿ ਵਸਿਆ ਮਨਿ ਆਇ ॥

ਭੈ ਪਇਐ ਮਨੁ ਵਸਿ ਹੋਆ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ ॥

*Through the grace of the Lord the fear is embedded in the heart of the devotee. Due to this the Lord has found a place within the individuals mind. Due to the sense of fear the mind has come under the subjection of the individual. The holy words from the spiritual master have also decimated the sense of ego.*

*(Sorath Kee Vaar Mahalla 3 – Page 645 of the Sri Guru Granth Sahib Ji)*

### **Question 09 – How does one adopt the five elements? When does the individual become similar to the five elements?**

Guru Arjan Dev Ji replied

**ਪੰਚਮ ਹਰਖ ਦਿਸਾਖ ਸੁਨਾਵਹਿ ॥**

*Pancham Harakh Disaakh Sunaavhi*

Pancham = Panch = five elements, Am = me, my, Harakhdi = delightful, pleasing, Saakh = eulogy, story, Sunaavhi = tell, explain, talk

*To talk about the individuals that have merged or become one with the elements fills me with delight. It is difficult to eulogise the nature of these individuals as they become humble like water, merciful like the earth, radiant like fire, without layers like the wind and undisturbed by thought like the ether. It brings me so much pleasure to talk about these individuals that it gives me a feeling of bliss.*

ਸਹਨ ਸੀਲ ਪਵਨ ਅਰੁ ਪਾਣੀ ਬਸੁਧਾ ਖਿਮਾ ਨਿਭਰਾਤੇ ॥

*The element of wind is like tolerance, the element of water is soothing, the element of fire eradicates fear, the element of ether is similar to being alone and the element of earth is like mercy. In the elements there is no virtue of evil.*

*(Maaroo Mahalla 5 – Page 999 of the Sri Guru Granth Sahib Ji)*

ਮਾਰੂ ਮਹਲਾ ੫ ॥

ਸਸਤ੍ਰਿ ਤੀਖਣਿ ਕਾਟਿ ਡਾਰਿਓ ਮਨਿ ਨ ਕੀਨੋ ਰੋਸੁ ॥

ਕਾਜੁ ਉਆ ਕੋ ਲੇ ਸਵਾਰਿਓ ਤਿਲੁ ਨ ਦੀਨੋ ਦੋਸੁ ॥੧॥

ਮਨ ਮੇਰੇ ਰਾਮ ਰਉ ਨਿਤ ਨੀਤਿ ॥

ਦਇਆਲ ਦੇਵ ਕ੍ਰਿਪਾਲ ਗੋਬਿੰਦ ਸੁਨਿ ਸੰਤਨਾ ਕੀ ਗੀਤਿ ॥੧॥ਰਹਾਉ॥

ਚਰਣ ਤਲੈ ਉਗਾਹਿ ਬੈਸਿਓ ਸ੍ਰਮੁ ਨ ਰਹਿਓ ਸਰੀਰਿ ॥  
 ਮਹਾ ਸਾਗਰੁ ਨਹ ਵਿਆਪੈ ਖਿਨਹਿ ਉਤਰਿਓ ਤੀਰਿ ॥੨॥  
 ਚੰਦਨ ਅਗਰ ਕਪੂਰ ਲੇਪਨ ਤਿਸੁ ਸੰਗੇ ਨਹੀ ਪ੍ਰੀਤਿ ॥  
 ਬਿਸਟਾ ਮੂੜੁ ਖੋਦਿ ਤਿਲੁ ਤਿਲੁ ਮਨਿ ਨ ਮਨੀ ਬਿਪਰੀਤਿ ॥੩॥  
 ਉਚ ਨੀਚ ਬਿਕਾਰ ਸੁਕ੍ਰਿਤ ਸੰਲਗਨ ਸਭ ਸੁਖ ਛੁੜੁ ॥  
 ਮਿੜੁ ਸੜੁ ਨ ਕਛੂ ਜਾਨੈ ਸਰਬ ਜੀਅ ਸਮਤ ॥੪॥  
 ਕਰਿ ਪ੍ਰਗਾਸੁ ਪ੍ਰਚੰਡ ਪ੍ਰਗਟਿਓ ਅੰਧਕਾਰ ਬਿਨਾਸ ॥  
 ਪਵਿੜੁ ਅਪਵਿੜੁਹ ਕਿਰਣ ਲਾਗੇ ਮਨਿ ਨ ਭਇਓ ਬਿਖਾਦੁ ॥੫॥  
 ਸੀਤ ਮੰਦ ਸੁਗੰਧ ਚਲਿਓ ਸਰਬ ਥਾਨ ਸਮਾਨ ॥  
 ਜਹਾ ਸਾ ਕਿਛੁ ਤਹਾ ਲਾਗਿਓ ਤਿਲੁ ਨ ਸੰਕਾ ਮਾਨ ॥੬॥  
 ਸੁਭਾਇ ਅਭਾਇ ਜੁ ਨਿਕਟਿ ਆਵੈ ਸੀਤੁ ਤਾ ਕਾ ਜਾਇ ॥  
 ਆਪ ਪਰ ਕਾ ਕਛੁ ਨ ਜਾਣੈ ਸਦਾ ਸਹਜਿ ਸੁਭਾਇ ॥੭॥  
 ਚਰਣ ਸਰਣ ਸਨਾਥ ਇਹੁ ਮਨੁ ਰੰਗਿ ਰਾਤੇ ਲਾਲ ॥  
 ਗੋਪਾਲ ਗੁਣ ਨਿਤ ਗਾਉ ਨਾਨਕ ਭਏ ਪ੍ਰਭ ਕਿਰਪਾਲ ॥੮॥੩॥

*A hymn is the musical measure of Maroo written by the 5<sup>th</sup> Nanak, Sri Guru Arjan Dev Ji. In the way in which a person has cut the wood of a sandalwood tree with a saw; the tree will show no hostility or anger. The wood does not have any enmity for the woodsman who chopped the tree. O mind you should recite the name of the Lord. The Lord is the form of mercy and the eulogy of the Lord can be heard through the grace of the saints. 1. If someone wants to cross the ocean they sit in a boat to cross. Once they are seated in the boat their fatigue goes away. By sitting in the boat one does not forget about the pain of the worldly ocean but they cross the ocean instantly. 2. If a person is to put sandalwood in layers so that the camphor can be placed over them to cover the earth as the individual has no love for the ground. If a person urinates and excretes on the ground or digs it up the earth does not take any offence. 3. The sky is like a large canopy covering both the sinners and the faithful. He does not discriminate on who is a friend and who is an enemy. The sky covers regardless of their nature. 4. The sun rises and with its illuminations dispels the darkness. The rays of the sun are shone everywhere irrelevant of if the place is pure or impure. The purity or impurity does not affect the sun or cause it any distress. 5. The soothing wind spreads a fragrance from place to place with no distinction to the location. Wherever the location may be the wind will touch it. 6. In the way in which any person is to approach a fire irrelevant of if they are a sinner or a saint, the fire will get rid of their cold. The fire eradicates cold, gets rid of fear and provides illumination all*

without judging it provides for all. 7. The saints who are immersed with the name of God by gaining shelter at their feet does a person gain liberation. Sri Guru Arjan Dev Ji states that a person should be like the elements of the Lord. If you follow the examples of the elements then one will be graced with the mercy of the Lord. 8.3.

(Maaroo Mahalla 5 – Page 1017 of the Sri Guru Granth Sahib Ji)

**Question 10 – How does one sing and praises of God and at the same time take the praises of the husband of Maya into their heart?**

Guru Arjan Dev Ji replied

**ਬੰਗਾਲਮ ਮਧੁ ਮਾਧਵ ਗਾਵਹਿ ॥੧॥**

*Bangaalam Madhu Maadhav Gaavhi*

Bangaalam = Ban = duality, Gaal = decompose, Am = in, Madhu = heart, Maadhav = husband of Maya, Gaavhi = to sing

*The individual orientated around the spiritual master destroys all of his duality. The individual then places God who is the husband of Maya into his heart. The individual then begins to sing the praises of God within his heart.*

ਦੁਬਿਧਾ ਮਾਰਿ ਹਰਿ ਮੰਨਿ ਵਸਾਈ ॥

*The holy word has destroyed the duality and taken if from within me. The space has now been filled within the mind with the presence of God.*

(Dhanaasree Mahalla 3 – Page 663 of the Sri Guru Granth Sahib Ji)

**Question 11 – God is the giver of all rewards, how should we understand the divine entity?**

Guru Arjan Dev Ji replied

**ਲਲਤ ਬਿਲਾਵਲ ਗਾਵਹੀ ਅਪੁਨੀ ਅਪੁਨੀ ਭਾਂਤਿ ॥**

*Lalat Bilaaval Gaavee Apunee Apunee Bhaant*

Lalat = beautiful, Bilaaval = bliss, Gaavee = to sing, Apunee Apunee = each and every different view, Bhaant = method, way

*The people of the world all sing the praises of the beautiful Lord with complete bliss. The people who live according to the actions of karma (cause and effect) sing his praises according to their own method. The saints sing the praises of God according to their method and the knowledgeable ones sing the praises of God through their method. The*

many people sing the praises of God and they do this with views that are different from each other.

ਇਛਾ ਪੂਰਕੁ ਸਰਬ ਸੁਖਦਾਤਾ ਹਰਿ ਜਾ ਕੈ ਵਸਿ ਹੈ ਕਾਮਧੇਨਾ ॥

God is the fulfiller of all the desires and wishes a person desires. God is the giver of peace.

(Dhanaasree Mahalla 4 – Page 669 of the Sri Guru Granth Sahib Ji)

### Question 12 – Who can be considered to be deserving or entitled?

Guru Arjan Dev Ji replied

**ਅਸਟ ਪੁਤ੍ਰ ਭੈਰਵ ਕੇ ਗਾਵਹਿ ਗਾਇਨ ਪਾਤਰ ॥੧॥**

*Ast Putar Bhairav Ke Gaavhi Gaayin Paatar*

Ast = eight, Putar = subject, Bhairav = by creating fear, Ke = they, Gaavhi = to sing, Gaayin = praise, Paatar = deserving

The saints who have the eight; the five sins and the three characteristics, under their subjection and control will be able to create a fear for the Lord. After doing this they will be able to sing the praises of the Lord. This person will then be considered as entitled or deserving.

The five sins are lust, anger, greed, attachment and ego.

The three characteristics are evil, goodness and worldliness.

ਪਾਂਚਉ ਲਰਿਕਾ ਜਾਰਿ ਕੈ ਰਹੈ ਰਾਮ ਲਿਵ ਲਾਗਿ ॥੪੨॥

By bringing the five sons under subjection I have been able to place my concentration solely into the name of God.

(Salok Kabir Ji – Page 1366 of the Sri Guru Granth Sahib Ji)

ਤ੍ਰਿਤੀਆ ਤੀਨੇ ਸਮ ਕਰਿ ਲਿਆਵੈ ॥

One should bring the three characteristics under control to keep them at the same ratio.

(Gauree Tithee Kabir Ji – Page 343 of the Sri Guru Granth Sahib Ji)

### Question 13 – How does the individual eradicate scepticism?

Guru Arjan Dev Ji replied

**ਦੁਤੀਆ ਮਾਲਕਉਸਕ ਆਲਾਪਹਿ ॥**

*Dutiaa Maalkousak Aalaaphi*

Dutiaa = duality, Maalkousak = Maal = destroy, Kousak = Kou = there is, Sak = scepticism, Aalaaphi = to say, to speak of

*Those people who have eradicated duality do not ever speak of any type of scepticism. Once the duality has gone then no scepticism left.*

ਦੁਬਿਧਾ ਮੋਟਿ ਖਿਮਾ ਗਹਿ ਰਹਹੁ ॥

*By listening to the spiritual discourse of the spiritual master the duality of an individual is eradicated while the virtue of piety is adopted.*

*(Gauree Thithe Kabir Ji – Page 343 of the Sri Guru Granth Sahib Ji)*

### **Question 14 – How does a person control their organs of action?**

Guru Arjan Dev Ji replied

**ਸੰਗਿ ਰਾਗਨੀ ਪਾਚਉ ਥਾਪਹਿ ॥**

*Raagni Pachou Thaaphi*

Sang = with, Raagni = love, Pachou = five organs of action,  
Thaaphi = control

*The individual who is orientated toward the spiritual master is able to control the five organs of actions<sup>3</sup> through love.*

ਪਾਚਉ ਇੰਦ੍ਰੀ ਨਿਗ੍ਰਹ ਕਰਈ ॥

ਪਾਪੁ ਪੁੰਨੁ ਦੋਉ ਨਿਰਵਰਈ ॥੨੭॥

*One should prevent the five organs of action from committing sin. If one does this then they will gain knowledge. Once one has gained the knowledge then both sin and good are of no concern to the individual.27.*

*(Gauree Baavan Akhree Bhagat Kabir Ji – Page 341 of the Sri Guru Granth Sahib Ji)*

### **Question 15 – How does the individual gain the sweet fragrance of meditation?**

Guru Arjan Dev Ji replied

**ਗੋਂਡਕਰੀ ਅਰੁ ਦੇਵਗੰਧਾਰੀ ॥**

*Gondkaree Aur Devgandharee*

Gondkaree = Gond = deliberate, Karee = do, Aur = those,  
Devgandharee = Dev = illuminate, Gandharee = fragrance

*Those people who deliberate on the Lord become an illuminated form from within thus becoming one with God. By meditating on God one also gains this sweet fragrance which comes from within the body.*

3. The five organs of action are the hands, feet, mouth, anus and male genital organ.

ਸਹਜੇ ਹੀ ਭਗਤਿ ਉਪਜੈ ਸਹਜਿ ਪਿਆਰਿ ਬੈਰਾਗਿ ॥

*From knowledge a person attains a state of meditation. From the state of peace a person gains love and dispassion.*

*(Siree Raag Astpadia Mahalla 3 – Page 68 of the Sri Guru Granth Sahib Ji)*

ਨਾਮੈ ਸੁਰਤਿ ਵਜੀ ਹੈ ਦਹ ਦਿਸਿ ਹਰਿ ਮੁਸਕੀ ਮੁਸਕ ਗੰਧਾਰੇ ॥੧॥

*The name of God is being propagated all over the world through great love and at the same time the sweet fragrance of the Lord is being disseminated through the world.*

*(Natt Mahalla 4 – Page 981 of the Sri Guru Granth Sahib Ji)*

### **Question 16 – Explain what knowledge is!**

Guru Arjan Dev Ji replied

**ਗੰਧਾਰੀ ਸੀਹੁਤੀ ਉਚਾਰੀ ॥**

*Gandharee Seehutee Ucharee*

Gandharee = Gandh = nauseating smell, Aree = enemy,  
Seehutee = is, Ucharee = recite, utter

*Knowledge is the enemy of the nauseating smell of sin. Knowledge is uttered through the intellect of the saints. Presently the saints utter and recite knowledge and will also do so in the future.*

ਕਥੀਐ ਸੰਤਸੰਗਿ ਪ੍ਰਭ ਗਿਆਨੁ ॥

*One should listen to the exogenesis of the Lord by meeting the saints. By doing this one will gain the knowledge of self realisation.*

*(Kaanraa Mahalla 5 – Page 1300 of the Sri Guru Granth Sahib Ji)*

ਸੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਅਨੰਤ ॥

ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤ ॥

*The infinite Lord is within and at the same time the infinite Lord is outside. The Lord is everywhere and is all pervasive.*

*(Gauree Sukhmani Mahalla 5 – Page 293 of the Sri Guru Granth Sahib Ji)*

### **Question 17 – How do we keep our mind free from the hunger for material objects?**

Guru Arjan Dev Ji replied

**ਧਨਾਸਰੀ ਏ ਪਾਚਉ ਗਾਈ ॥**

*Dhanasree Ei Pachou Gae*

Dhanasree = wish for material objects, Ei = the, Pachou = destroy,  
Gae = to sing

*The mind which wishes for material objects can have its hunger destroyed if the individual sings the true name of God.*

ਤ੍ਰਿਸ਼ਨਾ ਬੁਝੈ ਹਰਿ ਕੈ ਨਾਮਿ ॥

*Due to the meditation of the Lords name the hunger for the material pleasures has died.*

*(Dhanaasree Mahalla 5 – Page 682 of the Sri Guru Granth Sahib Ji)*

### **Question 18 – How does the individual get rid of the attachment to Maya, which is known as the illusion?**

Guru Arjan Dev Ji replied

**ਮਾਲ ਰਾਗ ਕਉਸਕ ਸੰਗਿ ਲਾਈ ॥**

*Maal Raag Kousak Sang Laee*

Maal = wealth, riches, Raag = attachment, Kousak = Kou = the,  
Sak = doubt, Sang = company, Laee = to discard

*The individual who is orientated toward the spiritual master has discarded the doubt caused by the attachment to riches and wealth. Attachment and wealth are the very form of Maya. They are able to discard this doubt due to the realisation that these material objects are not real because they cannot go with you when you leave this world.*

ਮਿਥਿਆ ਕਰਿ ਮਾਇਆ ਤਜੀ ਸੁਖ ਸਹਜ ਬੀਚਾਰਿ ॥

*The person who takes Maya to be an illusion only and due to this discards it then they will be able to deliberate with a peaceful soul.*

*(Bilaaval Bhagat Kabir Ji – Page 857 of the Sri Guru Granth Sahib Ji)*

### **Question 19 – How does the mind become carefree?**

Guru Arjan Dev Ji replied

**ਮਾਰੂ ਮਸਤਅੰਗ ਮੇਵਾਰਾ ॥**

*Maroo Mastaung Mevaraa*

Maroo = to destroy, Mast = carefree, Ang = beloved, Me = in the  
heart, Varaa = to prevent

*By preventing the mind from indulging carnal desires, by destroying the thirst for desire, the individual meets his Beloved Lord within his heart and becomes carefree.*

ਹਰਿ ਰਸੁ ਪੀਵੈ ਅਲਮਸਤੁ ਮਤਵਾਰਾ ॥

*Whoever drinks the essence of the name of the Lord will become carefree and have a buoyance of spirit from the intoxication.*

*(Aasaa Mahalla 5 – Page 377 of the Sri Guru Granth Sahib Ji)*

### **Question 20 – What is the merit of obtaining knowledge directly from God?**

Guru Arjan Dev Ji replied

**ਪ੍ਰਬਲਚੰਡ ਕਉਸਕ ਉਭਾਰਾ ॥**

*Parbalchand Kousak Ubharaa.*

Parbalchand = Parbal = one with distinctive strength,  
Chand = intense, Kou = who, Sak = doubt, Ubharaa = raise

*The individual with the distinctive strength and intense knowledge gained from the spiritual master, who can raise a doubt about this person's knowledgeable soul? It is not possible to deliberate on or understand the knowledge and the merit that such people.*

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥

*The people who are in the realm of knowledge have an excess of copious amounts of knowledge.*

*(Jap Ji Sahib – Page 7 of the Sri Guru Granth Sahib Ji)*

ਮੋਲੁ ਨਾਹੀ ਕਛੁ ਕਰਣੈ ਜੋਗਾ ਕਿਆ ਕੋ ਕਹੈ ਸੁਣਾਵੈ ॥

ਕਥਨ ਕਹਣ ਕਉ ਜੋਝੀ ਨਾਹੀ ਜੋ ਪੇਖੈ ਤਿਸੁ ਬਣਿ ਆਵੈ ॥੨॥

*In this spiritual state there is no comprehension to what their knowledge is. What can a person estimate this state at? The person who tries to explain this spiritual state does not have enough knowledge to comprehend it. This is due to the mind of the spiritual individual being in a state of ecstasy. If a person is to look at this person with faith then they will also feel this ecstatic state.*

*(Ramkalee Mahalla 5 – Page 883 of the Sri Guru Granth Sahib Ji)*

### **Question 21 – Who has removed their sensual desires?**

Guru Arjan Dev Ji replied

**ਖਉਖਟ ਅਉ ਭਉਰਾਨਦ ਗਾਏ ॥**

*Khokhat Aou Bhouranad Gaaei*

Khokhat = Khou = destroy, Khat = six (these are the 5 abstract elements of the body and the mind making 6), Aou = then,

Bhouranad = the students bliss, Gaaei = explain

*The individual who is orientated toward his spiritual master has destroyed the carnal desires of the five subtle elements and the sixth which is the mind. As the knower of knowledge, the disciple obtains a state of bliss which is impossible to describe.*

ਲੋਭ ਮੋਹ ਏਹ ਪਰਸਿ ਨ ਸਾਕੈ ਗਹੀ ਭਗਤਿ ਭਗਵਾਨ ॥੧॥

*The greed of material objects and attachment to family members cannot touch me as I have adopted the loving devotion of the Lord.1.*

*(Basant Mahalla 9 – Page 1186 of the Sri Guru Granth Sahib Ji)*

### **Question 22 – How does an individual gain virtues?**

Guru Arjan Dev Ji replied

**ਅਸਟ ਮਾਲਕਉਸਕ ਸੰਗਿ ਲਾਏ ॥੧॥**

*Ast Maalkousak Sang Laee*

Ast = eight (truth, content, mercy, faith, reflection, goodness, consciousness and bliss), Maal = property, Kou = why, Sak = doubt, Sang = with, Laee = to have

*Those people who have made the eight virtues their possessions have no doubt that these are attainable. They do not have any doubts. Due to being exempt from any doubt they have been able to gain these virtues.*

ਸੰਤ ਪ੍ਰਸਾਦਿ ਭਏ ਕਿਰਪਾਲਾ ਹੋਏ ਆਪਿ ਸਹਾਇ ॥

ਗੁਨ ਨਿਧਾਨ ਨਿਤਿ ਗਾਵੈ ਨਾਨਕੁ ਸਹਸਾ ਦੁਖੁ ਮਿਟਾਇ ॥੨॥੩॥

*Due to the kindness of the saints the Lord has graced me. God is the one who has assisted me. Sri Guru Arjan Dev Ji state that the Lord is the treasure trove of good virtues should have his praises sung. If the individual is to do this then they will gain virtues, eradicate pain and doubts.*

*(Aasaa Mahalla 5 – Page 378 of the Sri Guru Granth Sahib Ji)*

### **Question 23 – How does a person eradicate ego?**

Guru Arjan Dev Ji replied

**ਪੁਨਿ ਆਇਅਉ ਰਿੰਡੋਲੁ ਪੰਚ ਨਾਰਿ ਸੰਗਿ ਅਸਟ ਸੁਤ ॥**

*Puni Aaiyou Hindol Panch Naari Sang Ast Sut*

Puni = pure, Aaiyou = come, embed, Hindol = Hin = ego, Dol = to lose, Panch = five, Naari = sheaths, Sang = in company, Ast = eight, Sut = properly adjust

*Those who embed the name of God within their hearts lose their ego. With their five sheaths they contemplate and with the body they have been able to properly adjust these eight to gain praise.*

The sheaths (kosh) within the body are the following;

- a) Ananmay – this is the sheath which is the physical body. The body requires nourishment from food. Within the subtle body are three sheaths.
- b) Praanmay – this is the sheath with five different types of air. These are Praan, Apan, Samaan, Biyaan and Udiyaan.
- c) Manmay – this sheath consists of the five organs of action and the mind.
- d) Vigyaanmay – this sheath consists of the five knowledge organs and the intellect.
- e) Anandmay – this is the sheath in which the person feels bliss which is usually experienced in the unconscious state.

If we take the physical body then there are the ‘sat dhaatoo’, the seven ingredients which are the following:

- a) Bone
- b) Blood
- c) Flesh
- d) Fat
- e) Bile
- f) Semen
- g) Nerve tissue

God is distinct and separate from the five sheaths and is within the ingredients of the body. In this way God brings glory and praise to the being.

The पंच नारि (five practices) are the following:

- a) Khechree
- b) Bhoochree
- c) Chaachree

- d) Agochree
- e) Unmanee

The Ast suq (eight adjusted parts) within the body are the following:

- a) Praan
- b) Biyaan
- c) Sumaan
- d) Apaan
- e) Udiyaan
- f) Ira
- g) Pingla
- h) Sukhmana

These are the eight that are properly adjusted and in working order.

For those who have the pure name of God within their hearts, these five spiritual states are with them and they have complete control over the different types of air in the body. In this way the individual loses his ego.

According to the Yoga school of thought the following meanings are given for the five spiritual states<sup>4</sup>;

- a) Khechree – where the individual can catch the dripping nectar inside him using his tongue. In this state he can disappear into the sky and become invisible.
- b) Bhoochree – where the individual can gain focus of the Lord in the point between the nose and the brow. This is where the Praan and the Apaan meet. The Apaan immerses into the Praan and the individual gains the state of Samadhi. In this state they can disappear into the earth.
- c) Chaachree – where the individual can focus on the Lord at the Trikuti which is the point where the nerves merge in the head. This individual can become the form of the Lord. This is where the individual eradicates duality.

4. I have been informed that this is actually Kundalini or Hath Yoga rather than Patanjali's Yog Shastar.

- d) Agochree – where the individual reaches the tenth gate in the body. All of their senses merge into the Anahad shabad. This individual can hide themselves in water.
- e) Unmanee – where the individual is within the tenth gate and uses the force of their breath to open the vein known as the Brahamrandhra. Only bliss is experienced here. This location is free of objectification and here the Jiv becomes Parmatma.

By doing these things the ascetic becomes powerful and has the power to merge with the five elements. However, their subtle and minute forms still remain. The whole point of the yoga process is to become separate from the body.

According to the Yoga school of thought the five types of air along with the Ira, Pingla and Sukhmana are;

- 1) Praan – the air that is the life force.
- 2) Biyaan – the air in the whole body.
- 3) Sumaan – the air behind the naval.
- 4) Apaana – the air within the rectum.
- 5) Udiyaan – the air within the throat.
- 6) Ira – the left nerve to the Trikuti which is related to the moon.
- 7) Pingla – the right nerve to the Trikuti which is related to the sun.
- 8) Sukhmana – this is where the Ira and Pingla meet. The point where the air rests in the Trikuti is known as the Sukhmana.

According the Yoga school of thought if a person eradicates their ego then the five and eight explained above will connect.

According to Gurmat the following explanations are given to the thirteen above;

- a) Khechree – to believe that God is omnipresent in the sky.
- b) Bhoochree – to contemplate on the enormous form of God.

- c) Chaachree – to keep the individuals contemplation in the yearning of God.
- d) Agochree – to overcome the five organs and senses.
- e) Unmanee – to achieve the state of turiya.

Another explanation for these is given below;

- a) Khechree – one who sings the praises of God in the true congregation. This is the state of Dharam Khand.
- b) Bhoochree – one who serves through devotion to God. This is the state of Giyaan Khand.
- c) Chaachree – one who is a disciple of the spiritual master. This is the state of Saram Khand.
- d) Agochree – one who accepts the will, wish or command of the spiritual master. This is the state of Karam Khand.
- e) Unmanee – one who is orientated toward the spiritual master. This is the state of Sach Khand.

The translations according to Gurmat for the five types of air and the Ira, Pingla and Sukhmana are given below;

- 1) Praan – where one recognises God.
- 2) Biyaan – where one is without duality and doubts.
- 3) Samaan – where one understands that God is omnipresent.
- 4) Apaan – where one cannot be noticed by the world.
- 5) Udiyaan – where one understands the world to be the form of death.
- 6) + 7) Ira – where the stubbornness for desires are discarded (Pingla) by the mind.
- 8) Sukhmana – one who meditates and brings peace to the mind.

With the Ira (left nostril) one should breathe out, in the same way one should discard their bad actions or deeds. With the Pingla (right nostril) one should breathe in, in the same way that one should take the discourses of the spiritual master and embed them within the heart. The Sukhmana is where the breath rests, in the same way the individual take the teachings of the spiritual master within them.

ਹਉਮੈ ਦੀਰਘ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸੁ ਮਾਹਿ ॥  
 ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ ॥  
 ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ ॥੨॥

*Pride is the biggest illness that a person can have. To eradicate pride is very difficult. The cure to this pride is found in the spiritual discourses of the spiritual master which has to be earned. This discourse is given to the individual through the grace of the Lord. Sri Guru Angad Dev Ji states that a person should listen to this teaching as it is through this method somebody can eradicate this illness known as pride.*

*(Aasaa Di Vaar Mahalla 2 – Page 466 of the Sri Guru Granth Sahib Ji)*

#### **Question 24 – How does somebody eradicate the waves of thoughts and doubts within their mind?**

Guru Arjan Dev Ji replied

**ਉਠਹਿ ਤਾਨ ਕਲੋਲ ਗਾਇਨ ਤਾਰ ਮਿਲਾਵਹੀ ॥੧॥**

*Oothi Taan Kalol Gaiyan Taar Milaavhee*

Taan = body, Kalol = resolve, thought, Taar = concentration

*Those who sing the praises of God whilst concentrating on the Lord will have all of their thoughts disappear from within their mind and body.*

ਮਾਈ ਮੈ ਧਨੁ ਪਾਇਓ ਹਰਿ ਨਾਮੁ ॥  
 ਮਨੁ ਮੇਰੇ ਧਾਵਨ ਤੇ ਛੂਟਿਓ ਕਰਿ ਬੈਠੋ ਬਿਸਰਾਮੁ ॥੧॥ਰਹਾਉ॥

*O brother (saints), I have accumulated the wealth of the Lord's name. Due to this my mind has stopped wandering in thoughts and doubts. The mind has now settled and is at peace. The mind is now settled in the true form.1.Pause.*

*(Basant Mahalla 9 – Page 1186 of the Sri Guru Granth Sahib Ji)*

#### **Question 25 – Who is able to worship their own soul?**

Guru Arjan Dev Ji replied

**ਤੇਲੰਗੀ ਦੇਵਕਰੀ ਆਈ ॥**

*Telangee Devkaree Aaee*

Telangee = Te = three, Langee = pass, bypass, Dev = worship,  
 Karee = to do

*Like the individuals who are orientated toward their spiritual master and have bypassed the three virtues of goodness, worldliness and*

*evil, they are able to worship their own soul. They are able to do this as they are one with God and the soul is the form of God.*

ਤੂੰ ਗੁਣ ਰਹਤ ਰਹੈ ਨਿਰਾਰੀ ਸਾਧਿਕ ਸਿਧ ਨ ਜਾਨੈ ॥

ਰਤਨ ਕੋਠੜੀ ਅੰਮ੍ਰਿਤ ਸੰਪੂਰਨ ਸਤਿਗੁਰ ਕੈ ਖਜਾਨੈ ॥੧॥

*The soul is separate from the three virtues of goodness, worldliness and evil. The devotee and the hermits do not know about this fact. This soul is the treasure trove to the good virtues. Due to the bliss from the nectar within, the soul is complete like the Lord.1.*

*(Raamkali Mahalla 5 – Page 883 of the Sri Guru Granth Sahib Ji)*

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਪੂਜਾ ਜਾਣੈ ਭਾਣਾ ਮਨਿ ਵਸਾਈ ॥੧੧॥

*The devotee orientated towards the spiritual master knows how to worship. The devotee accepts the will of God and lives in accordance to the will.11.*

*(Raamkalee Mahalla 3 – Page 910 of the Sri Guru Granth Sahib Ji)*

### **Question 26 – What merit does the individual gain by accepting the will of God?**

Guru Arjan Dev Ji replied

**ਬਸੰਤੀ ਸੰਦੂਰ ਸੁਹਾਈ ॥**

*Basantee Sandoor Suhai*

Basantee = Basan = lost, Tee = female, Sandoor = Sun = due to belief, Door = away, Suhai = greatest

*The ignorance, which takes the form of a female, surrenders. The greatest of the temptresses is also known as Maya, with the blessings of the Lord it goes far away from the individual.*

ਤੇਰਾ ਭਾਣਾ ਮੰਨੇ ਸੁ ਮਿਲੈ ਤੁਧੁ ਆਏ ॥

ਜਿਸੁ ਭਾਣਾ ਭਾਵੈ ਸੋ ਤੁਝਹਿ ਸਮਾਏ ॥

*The person who accepts your will O Lord is the one who is able to meet you. The person who accepts and lives in accordance to your command will eventually become your form.*

*(Maroo Mahalla 3 – Page 1063 of the Sri Guru Granth Sahib Ji)*

ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਜਗਤੁ ਠਗਾਨਾ ਸੁ ਮਾਇਆ ਹਰਿ ਜਨ ਠਾਗੀ ॥੨॥੪੪॥੬੭॥

*Guru Arjan Dev Ji state that Maya has cheated the people of the world*

*but then she has been cheated by the saints of the world who follow your will.2.44.67.*

*(Saarang Mahalla 5 – Page 1217 of the Sri Guru Granth Sahib Ji)*

**Question 27 – How can a person become the illuminated form of the Lord?**

Guru Arjan Dev Ji replied

**ਸਰਸ ਅਹੀਰੀ ਲੈ ਭਾਰਜਾ ॥**

*Saras Aheeree Lai Bharja*

Saras = with the help of love, the assistance of love, Aheeree =  
Ahee = dreams, Ree = sense organs, Lai = destroy, Bharja =  
Bha = illuminated form, Ja = satisfied, content

*The individual who is orientated toward his spiritual master is able to destroy the sense organs with the assistance of love. The sense organs are in the metaphorical form of a snake. The individual then becomes the illuminated form of the Lord and becomes content.*

ਸਾਚੁ ਕਰੋ ਸੁਨ ਲੇਹੁ ਸਭੈ ਜਿਨ ਪ੍ਰੇਮ ਕੀਓ ਤਿਨ ਹੀ ਪ੍ਰਭ ਪਾਇਓ ॥੯॥੨੯॥

*I state the truth and all should listen to this advice, if you truly love the Lord then you will become one with God thus becoming the illuminated form.9.29.*

*(Tavparsad Savaiyai – Page 110 of the Sri Dasam Granth)*

**Question 28 – What do the individuals who are orientated toward their spiritual master focus upon?**

Guru Arjan Dev Ji replied

**ਸੰਗਿ ਲਾਈ ਪਾਂਚਉ ਆਰਜਾ ॥**

*Sang Laee Panchou Aarja*

Sang = with, Laee = remain, Panchou = conscious, Aarja = great

*The Lord is the form of supreme consciousness is the greatest of all. It is the Lord who the mentioned individuals focus upon.*

ਨਿਰਭਉ ਹੋਇ ਰਹੇ ਲਿਵ ਏਕੈ ਨਾਨਕ ਹਰਿ ਮਨੁ ਮਾਨੀ ॥੨॥੧॥

*Sri Guru Arjan Dev Ji states that they have focused their attention on the one Lord and due to this have no fear. Due to this their mind is focused on the Lord.2.1.*

*(Todi Mahalla 5 – Page 711 of the Sri Guru Granth Sahib Ji)*

**Question 29 – Where does an individual propagate the Lord?**

Guru Arjan dev Ji replied

**ਸੁਰਮਾਨੰਦ ਭਾਸਕਰ ਆਏ ॥**

*Surmaanand Bhaaskar Aaie*

Surmaanand = Surmaa = black (maya), Nand = son, Bhaaskar =  
Bhaas = illuminated, Kar = become

*The son of Maya is the mind of the individual. Once the mind becomes illuminated with the knowledge of God then the Lord can be propagated.*

ਮਨ ਮਹਿ ਆਪਿ ਮਨ ਅਪੁਨੇ ਮਾਹਿ ॥

*God is within the individual and the individual is within God*

*(Gauree Sukhmani Mahalla 5 – Page 279 of the Sri Guru Granth Sahib Ji)*

ਮਨ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਮਨੁਆ ਪੰਚ ਮਿਲੇ ਗੁਰ ਭਾਈ ॥

*Those who have listened to the discourse by the superior spiritual master they realise that the Lord is within the individual and the individual is within the Lord.*

*(Raamkalee Mahalla 1 – Page 879 of the Sri Guru Granth Sahib Ji)*

**Question 30 – What is the nature of the illuminated light in the heart like?**

Guru Arjan Dev Ji replied

**ਚੰਦ੍ਰਬਿੰਬ ਮੰਗਲਨ ਸੁਹਾਏ ॥**

*Chandarbinb Mangalan Suhai*

Chandarbinb = Chandar = moon, Binb = reflection,  
Mangalan = blissful

*In the way that the reflection of the moon can be seen in a pitcher of water, similarly the individual who is focused on the spiritual master has the illuminating and blissful light of the Lord within his heart. This is how the illumination can be described.*

ਹਭ ਸਮਾਣੀ ਜੋਤਿ ਜਿਉ ਜਲ ਘਟਾਉ ਚੰਦ੍ਰਮਾ ॥

*The illuminating light of the Lord is embedded within each being. It is similar to the way that all pitchers full of water show a reflection of the moon.*

*(Maroo Mahalla 5 – Page 1099 of the Sri Guru Granth Sahib Ji)*

ਜਿਉ ਪਸਰੀ ਸੂਰਜ ਕਿਰਣਿ ਜੋਤਿ ॥  
ਤਿਉ ਘਟਿ ਘਟਿ ਰਮਈਆ ਓਤਿ ਧੋਤਿ ॥੧॥

*In the way that the rays of the candles merge into the rays of the sun similarly in the same way the all pervasive Lord is found everywhere.1.*

*(Basant Mahalla 4 – Page 1177 of the Sri Guru Granth Sahib Ji)*

**Question 31 – What are the merits that the arrows of love give when striking the individual?**

Guru Arjan Dev Ji replied

**ਸਰਸਬਾਨ ਅਉ ਆਹਿ ਬਿਨੋਦਾ ॥**

*Sarasbaan Aou Aahi Binoda*

Sarasbaan = Saras = with the assistance of love, Baan = arrows,  
Aou = then, Aahi = is, Binoda = bliss

*Those individuals who have had their hearts struck by the arrows of love for God have all of their misconceptions about the Lord dispelled. Due to this they gain a state of bliss and nothing but bliss.*

ਪ੍ਰੇਮ ਕੇ ਸਰ ਲਾਗੇ ਤਨ ਭੀਤਰਿ ਤਾ ਕ੍ਰਮੁ ਕਾਟਿਆ ਜਾਈ ॥੧॥

*When the arrows of love strike the abstract body then all of the misconceptions about the Lord disappear.1.*

*(Sorath Mahalla 4 – Page 607 of the Sri Guru Granth Sahib Ji)*

**Question 32 – What is the merit of singing the praises of God with love?**

Guru Arjan Dev Ji replied

**ਗਾਵਹਿ ਸਰਸ ਬਸੰਤ ਕਮੋਦਾ ॥**

*Gaavhi Saras Basant Kamoda*

Gaavhi = to sing, Saras = with love, Basant = bliss,  
Kamoda = poets

*Those who sing the praises of God with love are similar to the poets. In their hearts they gain the bliss from Sri Guru Nanak Dev Ji as one would gain radiance from the moon or the sun.*

ਸਭੇ ਕਾਜ ਸੁਹੇਲੜੇ ਥੀਏ ਗੁਰੁ ਨਾਨਕੁ ਸਤਿਗੁਰੁ ਤੁਠਾ ॥੧॥

*If the individual is to sing the praises of God the Sri Guru Nanak Dev Ji state they will gain live and bliss within their mind.1.*

*(Gauree Mahalla 5 – Page 322 of the Sri Guru Granth Sahib Ji)*

ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ ਸੁਣਿ ਗਾਵਨਹਾਰੇ ਰਾਮ ॥

*If a person is to listen and sing the praises of God then they will be rewarded with the penances of completing many ritual sacrifices.*

*(Bihaagraa Mahalla 5 – Page 546 of the Sri Guru Granth Sahib Ji)*

### **Question 33 – What are the practices such as Vairaag and Vivek?**

Guru Arjan Dev Ji replied

**ਅਸਟ ਪੁਤ੍ਰ ਮੈ ਕਹੇ ਸਵਾਰੀ ॥**

*Ast Puttar Mai Kahe Savaree*

Ast = eight, Puttar = pure, Mai = mine, Savaree = to ride

*These eight are Vairaag, Vivek, Khat Sampatee, Mokh Icha, Sarvan, Manan, Nidhasan and Tat Tvan. It is the pure saints who use these practices which enables them to gain the pure form of the Lord.*

ਮਨ ਤਨ ਰੰਗਿ ਰਤੇ ਰੰਗ ਏਕੈ ॥

ਨਾਨਕ ਜਨ ਕੈ ਬਿਰਤਿ ਬਿਬੇਕੈ ॥੫॥

*Due to the mind one is imbued with the love of one God. Due to the body one is imbued with the love of one God. Due to the love of the one God with both mind and body the individual remains in a state of bliss. Sri Guru Arjan Dev Ji states that the attention of the saints with the Lord is one of Vivek.*

*(Gauree Sukhmani Mahalla 5 – Page 264 of the Sri Guru Granth Sahib Ji)*

Vairaag is when a person is able to renounce all of the material objects in the world. It is when a person has no need or desire for anything other than God. It is referred to as dispassion.

Vivek is recognising that God is the only true form in the three domains while everything else succumbs to death.

Khat Sampatee is made up of six types of techniques which are;

- a) Sam – controlling one's mind from sensual thoughts.
- b) Dam – controlling the organs from committing sin.
- c) Sarda – to have faith. For example to believe that the words of the spiritual master are true and that they help

the devotee gain liberation. This is the type of faith which a person should adopt.

- d) Samadhan – to destroy the restlessness in a person’s mind.
- e) Upram – to control the mind and body from the thirst of sexual engagement.
- f) Tatichya – this is where a person is able to endure pain, pleasure, thirst, etc.

Mokh Icha is when a person desires to become one with God and due to this is becomes liberated from pain and bondage of the world.

Sarvan is when one is to have faith in the discourses of the Vedas (discourses of knowledge from scriptures). Following this one should collect their thinking and listen to the name of God.

Manan is when one accepts the will of the Lord and devotes his consciousness to the thought of God.

Nidhasan is when one focuses their thought and concentration on nothing but the Lord.

Tattvan is when to the soul of the individual becomes the same as the Lord. There is no difference left between them.

### **Question 34 – What is the reason for the human birth?**

Guru Arjan Dev Ji replied

**ਪੁਨਿ ਆਈ ਦੀਪਕ ਕੀ ਬਾਰੀ ॥੧॥**

*Pun Aae Deepak Kee Baree*

Pun = cycle, Deepak = illuminated, Baree = human birth

*Travelling through the cycle of transmigration one is granted a human birth in order to meet the illuminated form of God.*

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥

ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥

*O brother this human life which you have been granted is the greatest of all of the species in the cycle of transmigration. This life has been given for one sole purpose and that is to meet the illuminated form of the God.*

*(Aasaa Mahalla 5 – Page 12 of the Sri Guru Granth Sahib Ji)*

**Question 35 – How does a person eradicate ignorance?**

Guru Arjan Dev Ji replied

**ਕਛੇਲੀ ਪਟਮਜਰੀ ਟੋਡੀ ਕਰੀ ਅਲਾਪਿ ॥**

*Kachelee Patmanjaree Todee Kahee Alaapi*

Kachelee = Ka = defective, evil, Chelee = mind which tricks,

Patmanjaree = Pat = to pull up, Man = in the heart,

Jaree = fixed, Todee = complete

*The defective and evil mind that tricks a person through ignorance is fixed in the heart. This ignorance is uprooted and taken out of the heart. The individual who is orientated toward the spiritual master sings the praises of the Lord, who is the form of the supreme consciousness. This individual also makes others sing the praises of God.*

ਕੁਬੁਧਿ ਮਿਟੈ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿ ॥

*By deliberating on the holy word the ignorance from the individual is eradicated.*

*(Raamkalee Mahalla 1 Sidh Gosht – Page 944 of the Sri Guru Granth Sahib Ji)*

**Question 36 – How does a person gain the supreme intellect?**

Guru Arjan Dev Ji replied

**ਕਾਮੋਦੀ ਅਉ ਗੁਜਰੀ ਸੰਗਿ ਦੀਪਕ ਕੇ ਥਾਪਿ ॥੧॥**

*Kaamodee Aou Gujree Sang Deepak Ke Thapi*

Kaamodee = one who creates lust, such as a poet, Goojree = to

give sustenance, Deepak = illuminated form, Thapi = corrected,

complete, Aou = then

*The individuals who are engrossed in the ignorance of the uncontrollable sense organs are creating lust like poets do, they later give sustenance so that the individual becomes the illuminated form of the supreme intellect. In this way the student becomes complete and corrected.*

ਸੁਕਰਣੀ ਕਾਮਣਿ ਗੁਰ ਮਿਲਿ ਹਮ ਪਾਈ ॥

*The individual who meets with the spiritual master learns how to meditate making them superior.*

*(Aasaa Mahalla 5 – Page 370 of the Sri Guru Granth Sahib Ji)*

ਹਮ ਬਾਰਿਕ ਤੂੰ ਗੁਰੁ ਪਿਤਾ ਹੈ ਦੇ ਮਤਿ ਸਮਝਾਏ ॥

*We are your children and you are the form of the spiritual master. You are also the form of the father and give us superior intellect to understand you.*

*(Aasaa Mahalla 4 – Page 450 of the  
Sri Guru Granth Sahib Ji)*

### Question 37 – Can the undesirable traits be eradicated?

Guru Arjan Dev Ji replied

**ਕਾਲੰਕਾ ਕੁੰਤਲ ਅਉ ਰਾਮਾ ॥**

*Kaalanka Kuntal Aou Raamaa*

Kaalanka = sin, blemish, Kuntal = black, dark, Aou = then,  
Raamaa = go away, eradicate

*The blemishes created by the dark sins are all eradicated. All of the undesirable traits can be eradicated.*

ਕੋਟਿ ਜਨਮ ਕੇ ਬਿਨਸੇ ਪਾਪ ॥

ਹਰਿ ਹਰਿ ਜਪਤ ਨਾਹੀ ਸੰਤਾਪ ॥

*By singing the praises of God the sin from thousands of births is decimated. By singing the praises of the Lord the individual feels no more pain.*

*(Raamkalee Mahalla 5 – Page 897 of the  
Sri Guru Granth Sahib Ji)*

### Question 38 – How does consciousness become pure?

Guru Arjan Dev Ji replied

**ਕਮਲਕੁਸਮ ਚੰਪਕ ਕੇ ਨਾਮਾ ॥**

*Kamalkusam Chanpak Ke Naamaa*

Kamalkusam = Kamal = lotus, Kusam = flowers, Chanpak = tree  
bearing yellow flowers, Ke = to do, Naamaa = God's name

*By mediating and repeating the name of God the individual becomes like lotus blossom, unattached from the world mentally and at the same time like a tree bearing flowers while remaining pure.*

ਨਾਮਿ ਜਿਸੈ ਕੈ ਉਜਲੀ ਤਿਸੁ ਦਾਸੀ ਗਨੀਆ ॥੧॥ਰਹਾਉ॥

*By meditating on the name of God my consciousness has become purified. I consider myself as self obedient. I.Pause.*

*(Aasaa Mahalla 5 – Page 400 of the Sri Guru Granth Sahib Ji)*

**Question 39 – What is the greatest thing in the heart of an individual who is orientated toward the spiritual master?**

Guru Arjan Dev Ji replied

**ਗਉਰਾ ਅਉ ਕਾਨਰਾ ਕਲਾਨਾ ॥**

*Gaura Aou Kaanra Kalaanaa*

Gaura = praise, Aou = and, Kaanra = Kaa = peaceful form, Nra = endless form, Kalaanaa = liberated form

*Within the heart of the disciple orientated towards the spiritual master is the praise of God. They take the peaceful and endless form of God within them and obtain the liberated form.*

ਸਭ ਵਡਿਆਈਆ ਹਰਿ ਨਾਮ ਵਿਚਿ ਹਰਿ ਗੁਰਮੁਖਿ ਧਿਆਈਐ ॥

*Within the name of God you can find the praise of the Lord. For this reason the individual should adopt the name of god from the spiritual master.*

*(Bilaaval Mahalla 3 – Page 850 of the Sri Guru Granth Sahib Ji)*

**Question 40 – How does a person gain the wealth of the name of God?**

Guru Arjan Dev Ji replied

**ਅਸਟ ਪੁਤ੍ਰ ਦੀਪਕ ਕੇ ਜਾਨਾ ॥੧॥**

*Ast Puttar Deepak Ke Jaanaa*

A = without, St = in exchange, Puttar = pure, Deepak = knowledge, Ke = to, Jaanaa = realise

*The merit of fruit gained cannot be exchanged for the name of God. God can only be realised through the knowledge of the name. Without this knowledge one cannot repeat or know the name of God.*

ਕੰਚਨ ਸਿਉ ਪਾਈਐ ਨਹੀ ਤੋਲਿ ॥

ਮਨੁ ਦੇ ਰਾਮੁ ਲੀਆ ਹੈ ਮੋਲਿ ॥੧॥

*O King you cannot use your weight in gold in order to meet the Lord. You can meet the Lord by giving your body and mind to the spiritual master who will then exchange it for the wealth of the name of God.1.*

*(Gauree Kabir Ji – Page 327 of the Sri Guru Granth Sahib Ji)*

**Question 41 – How do the saints sing the praises of God?**

Guru Arjan Dev Ji replied

**ਸਭ ਮਿਲਿ ਸਿਰੀਰਾਗ ਵੈ ਗਾਵਹਿ ॥**

*Sabh Mil Sireeraag Vai Gaavhi*

Sabh = all, Mil = join, Sireeraag = Siree = great, Raag = love,  
Vai = of the Lord, Gaavhi = sing

*The saints all join together to sing the praises of God with great love.*

ਗੁਰ ਪਰਸਾਦੀ ਜੈਦੇਉ ਨਾਮਾਂ ॥

ਭਗਤਿ ਕੈ ਪ੍ਰੇਮਿ ਇਨ ਹੀ ਹੈ ਜਾਨਾਂ ॥੫॥

*Through the grace of the spiritual master the saints such as Jaidev and Namdev sing the praises of the Lord with love until they realised the Lord.5.*

*(Gauree Gauraeree Bhagat Kabir Ji – Page 330 of the Sri Guru Granth Sahib Ji)*

**Question 42 – How does one meet God within the heart?**

Guru Arjan Dev Ji replied

**ਪਾਂਚਉ ਸੰਗਿ ਬਰੰਗਨ ਲਾਵਹਿ ॥**

*Paanchou Sang Barangan Laavhi*

Paanchou = conscious Lord, Barangan = Bar = great,  
Angan = heart

*By meeting the great saints one can meet God and place the conscious Lord within the heart.*

ਇਹੁ ਤਨੁ ਵੇਚੀ ਸੰਤ ਪਹਿ ਪਿਆਰੇ ਪ੍ਰੀਤਮੁ ਦੇਇ ਮਿਲਾਇ ॥੩॥

*O beloved, I have sold this body to the saints and due to this I have met the Lord within.*

*(Aasaa Mahalla 4 Bihaagra – Page 431 of the Sri Guru Granth Sahib Ji)*

**Question 43 – How does one gain complete merit?**

Guru Arjan Dev Ji replied

**ਬੈਰਾਰੀ ਕਰਨਾਟੀ ਧਰੀ ॥**

*Bairaaree Karnaatee Dharee*

Bairaaree = poverty which is the destroyer of enmity, Karnaatee = complete grace, Dharee = to adopt

*Those people who have adopted the grace of the spiritual master and become pure will gain complete merit.*

ਸਹਜ ਸੁਹੇਲਾ ਫਲੁ ਮਸਕੀਨੀ ॥  
ਸਤਿਗੁਰ ਅਪੁਨੈ ਮੋਹਿ ਦਾਨੁ ਦੀਨੀ ॥੧॥ਰਹਾਉ॥

*If a person is to adopt the virtue of humility then they will be awarded with inner peace. The true spiritual master has granted me this virtue.1.Pause.*

*(Gauree Guaraeree Mahalla 5 – Page 235 of the Sri Guru Granth Sahib Ji)*

#### **Question 44 – Whose glory is being sung in all of creation?**

Guru Arjan Dev Ji replied

**ਗਵਰੀ ਗਾਵਹਿ ਆਸਾਵਰੀ ॥**

*Gavree Gaavhi Aasaavaree*

Gavree = focused intellect (Parbati), Gaavhi = to sing,  
Aasaavaree = Aasaa = hope, Varee = to invite

*Those people who sing the praises of God with the focused intellect also invite hope. All of the demi gods such as the goddess Parbati sing the praises of God's glory.*

ਮਮਤਾ ਜਾਲ ਤੇ ਰਹੈ ਉਦਾਸਾ ॥  
ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਹਮ ਤਾ ਕੇ ਦਾਸਾ ॥੨੦॥੧॥

*If a person remains disassociated from the web of attachment then they will become the form of God. Sri Guru Nanak Dev Ji state that they are singing the praises of the Lord.*

*(Bilaaval Mahalla 1 Tithree – Page 840 of the Sri Guru Granth Sahib Ji)*

#### **Question 45 – How does one eradicate desires?**

Guru Arjan Dev Ji replied

**ਤਿਹ ਪਾਛੈ ਸਿੰਧਵੀ ਅਲਾਪੀ ॥**

*Tih Paachai Sidhvee Alaapee*

Tih = desires, Paachai = away from, Sindhvee = Sindh = ocean,  
Vee = like, Alaapee = praise

*The saints who have pushed the desires away from themselves, their praise and glory is difficult to comprehend similar to expounding the praise of the huge ocean. They understand the Lord's vastness like the ocean and sing His praises. By doing this they were able to eradicate their thirst for desires.*

ਤ੍ਰਿਸ਼ਨਾ ਅਗਨਿ ਪ੍ਰਭਿ ਆਪਿ ਬੁਝਾਈ ॥  
ਨਾਨਕ ਉਧਰੇ ਪ੍ਰਭ ਸਰਣਾਈ ॥੫॥੧॥੫੫॥

*Sri Guru Arjan Dev Ji state that if a person comes in the shelter of the Lord then the fire of desire and greed will be extinguished by the Lord. This individual then crosses the worldly ocean.5.1.55.*

*(Dhanasree Mahalla 5 – Page 684 of the Sri Guru Granth Sahib Ji)*

ਤ੍ਰਿਸ਼ਨਾ ਬੁਝੈ ਹਰਿ ਕੈ ਨਾਮਿ ॥

*Through the singing of God's name the fire of desire and greed can be extinguished.*

*(Dhanasree Mahalla 5 – Page 682 of the Sri Guru Granth Sahib Ji)*

#### **Question 46 – How does one eradicate distress?**

Guru Arjan Dev Ji replied

**ਸਿਰੀਰਾਗ ਸਿਉ ਪਾਂਚਉ ਥਾਪੀ ॥੧॥**

*Sireeraag Sio Paanchou Thaapee*

Sireeraag = Siree = the greatest, Raag = love, Paanchou = five things that cause distress, Thaapee = prevent

*Those who have complete love with God who is greater than all, are able to prevent the five causes of distress affecting the individual's concentration.*

The five causes of distress<sup>5</sup> are;

- a) Avidiya – ignorance to the illumination of the soul.
- b) Asamita – being unable to control the concentration also known as egoism.
- c) Raag – attachment.
- d) Dvaikh – enmity.
- e) Abhinivesh – to cling onto life and fear death.

ਕਲੀ ਕਾਲ ਕੇ ਮਿਟੇ ਕਲੇਸਾ ॥

ਏਕੋ ਨਾਮੁ ਮਨ ਮਹਿ ਪਰਵੇਸਾ ॥੧॥

*Within the age of Kaljug all the causes of distress have been eradicated. These will be eradicated if a person has the name of God forever in their mind.1.*

*(Soohee Mahalla 5 – Page 744 of the Sri Guru Granth Sahib Ji)*

5. Also known as the Five Kalesha's.

**Question 47 – How is God omnipotent?**

Guru Arjan Dev Ji replied

**ਸਾਲੂ ਸਾਰਗ ਸਾਗਰਾ ਅਉਰ ਗੋਂਡ ਗੰਭੀਰ ॥**

*Saalo Saarag Saagraa Aour Gond Ganbheer*

Saalo = home, Saarag = Saar = superior, Ag = eclipse,  
Saagraa = ocean, Aur = outside, Gond = to eulogise, to  
comprehend, Ganbheer = deep

*God is the house that is superior and eulogises all else. Looking at the Lord one sees the great deity as the deepest ocean when eulogising and expounding the virtues of the Lord. The Lord is like a house and provides shelter. God is superior and the knower of all. He is endless like an ocean. God can be found in nature and is omnipresent in all creation.*

ਉਦਕ ਸਮੁੰਦ ਸਲਲ ਕੀ ਸਾਖਿਆ ਨਦੀ ਤਰੰਗ ਸਮਾਵਹਿਗੇ ॥  
ਸੁੰਨਹਿ ਸੁੰਨੁ ਮਿਲਿਆ ਸਮਦਰਸੀ ਪਵਨ ਰੂਪ ਹੋਇ ਜਾਵਹਿਗੇ ॥੧॥

*The ocean is the Lord and the pond, rivers, waves are all the individuals. When the ignorance is removed one realises the individuals are the same as the Lord proving tha God is omnipotent. When one realises all the forms are the same then the forms all become part of the Lord.1.*

*(Maaroo Bhagat Kabir Ji – Page 1103 of the  
Sri Guru Granth Sahib Ji)*

**Question 48 – Who is a brave warrior?**

Guru Arjan Dev Ji replied

**ਅਸਟ ਪੁਤ੍ਰ ਸ੍ਰੀਰਾਗ ਕੇ ਗੁੰਡ ਕੁੰਭ ਹਮੀਰ ॥੧॥**

*Ast Puttar Sreeraag Ke Gund Kunbh Hameer*

Ast = eight, Puttar = pure, Sreeraag = great love, Gund = given,  
granted, Kunbh = body, Hameer = warrior

*The eight limbs of yoga are the beloved of the great Lord. These eight limbs make a person pure. If while in the human birth granted to us one defeats the enemy known as ignorance and becomes a warrior. In the human birth which has been granted one destroys pride and becomes a brave warrior. Such an individual is regarded as a brave warrior.*

ਨਾਨਕ ਸੋ ਸੂਰਾ ਵਰੀਆਮੁ ਜਿਨਿ ਵਿਚਹੁ ਦੁਸਟੁ ਅਹੰਕਰਣੁ ਮਾਰਿਆ ॥  
ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਾਲਾਹਿ ਜਨਮੁ ਸਵਾਰਿਆ ॥

*Guru Amardas Ji states that a true warrior is one who destroys the enemy of pride within their heart. The devotee who is orientated towards the spiritual master praises the true name of God and makes his birth worthwhile.*

*(Sireeraag Mahalla 3 – Page 86 of the Sri Guru Granth Sahib Ji)*

The eight limbs of Yoga are:

- 1) Yam – these are the methods of self control. In the yoga school of thought these are ten which are;
  - a) Ahimsa – this is non violence. There are three types of this;
    - To consciously not think of bad thoughts.
    - Not to talk abruptly or rudely.
    - Not harm another human being.
  - b) Sach – to never tell a lie and to always speak the truth.
  - c) Chori – to refrain from committing theft. One should not hide their sins.
  - d) Jatt – to refrain from sexual pleasures. There are in total eight methods of restraint for this which are;
    - Not to talk about sex.
    - Not to listen to any conversation about sex.
    - Not meeting another person in seclusion.
    - Not to touch another's limbs.
    - Not looking at another with love and affection.
    - Not putting another close to your heart.
    - Not to consciously think of another.
    - Not to copulate.
  - e) Dheeraj – to have tranquillity, to treat both pleasure and pain as the same.
  - f) Khima – to be merciful and forgiving. Not to hold a grudge and not to judge others.
  - g) Daya – to be merciful and by seeing another person in pain one should take pity and offer help.
  - h) Komal Hirda – to have a delicate heart and to give to others good discourses.

- i) Maryada Bhojan – to only eat food according to their religious code of conduct.
- j) Ishnaan – bathing the body with water and washing the attachment and enmity from the mind.

These are the 10 methods of self control.

- 2) Niyam – these are the daily or regular practices. Again according to the Yoga school of thought there are ten. These are ten;
  - a) Tap – to meditate. Again there are three different types of meditation which are the following;
    - Tamsee – to remain hungry or to be surrounded by fire whilst meditating.
    - Rajsee – to do selfless service and refrain from sexual desires.
    - Santkee – to put all of your concentration into the recitation of the name of God.
  - b) Santokh – to be content with the will of God and to see both pain and pleasure in the same light.
  - c) Aastak – to keep faith in the teachings of the spiritual master.
  - d) Daan – to give to charity. Again there are three types which are;
    - Tamsee – when one gives whilst angered.
    - Rajsee – to give in order to gain praise.
    - Santkee – to donate in the name of God submitting to the divine will. This is to donate out of humility.
  - e) Pooja – to worship with complete faith in the heart.
  - f) Paath – to recite the prayers given by the spiritual master.
  - g) Binna Danbh – when one serves the spiritual master by making themselves pure.
  - h) Santkee Brit – to be humble and speak sweetly.
  - i) Abol – where one does not speak until they have read their prayers.
  - j) Hom – to feed the poor.

- 3) Aasan – this is the sitting posture.
- 4) Pranayam – system of breathing techniques and practice.
- 5) Pratihaar – by restraining the five sense organs and keeping desires from the mind, one focuses on spiritual reflection.
- 6) Dharna – to bring the mind's thoughts together and to focus upon God.
- 7) Dhyān – to keep the focus upon the words of the spiritual master.
- 8) Samadh – to sit in complete concentration on the Lord without any thought affecting them.

According to Gurmat the eight limbs are interpreted differently as explained below;

- 1) Yam – to remain humble.
- 2) Niyam – to daily or regularly go into the true congregation. To listen to the hymns of God with a focused mind and the reading of prayers.
- 3) Ikaant Desh – to see God within all and realising that he is omnipresent. To make the desires subtle and live in spiritual reflection.
- 4) Aasan – to sit whilst focused on the timeless Lord.
- 5) Pranayam – there are three types of breathing which are;
  - Poorak – to listen to the discourses of the spiritual master and internalise them, making the teaching blossom.
  - Kunbhak – the spiritual objective, when one keeps the teachings within the heart and renounces all while meditating. To keep the name of God within the mind.
  - Rechak – whatever the true spiritual master says to renounce, the individual should do so without feeling hurt.
- 6) Dhyān – when hearing or reciting Gurbani one should put completely focus upon this.

- 7) Dharna – when the mind gets lost in thoughts one should recite the name of God in order to recollect their thoughts.
- 8) Samadhi – when the mind is able to focus on God for a long period of time so that they can eradicate ego and become one with God.

These are the eight limbs of yoga according to Gurmat.

#### Question 49 – Who sings the praises of the spiritual master?

Guru Arjan Dev Ji replied

**ਖਸਟਮ ਮੇਘ ਰਾਗ ਵੈ ਗਾਵਹਿ ॥**

*Khastam Megh Raag Vai Gaavhi*

Khastam = the six Jatees (Gorakh, Bhisham, Bhairou, Dattatreya, Hanuman and Laxman<sup>6</sup>), Megh = cloud

*The six Jatees are in love with the spiritual master who is the form of a cloud. They sing his praises constantly. Through the mind, body, the holy word and through the three time periods these six individuals with love for the spiritual master sing His praises. They also constantly sing the praises of God.*

ਗਾਵਹਿ ਜਨਕਾਦਿ ਜੁਗਤਿ ਜੋਗੇਸੁਰ ਹਰਿ ਰਸ ਪੂਰਨ ਸਰਬ ਕਲਾ ॥  
ਗਾਵਹਿ ਸਨਕਾਦਿ ਸਾਧ ਸਿਧਾਦਿਕ ਮੁਨਿ ਜਨ ਗਾਵਹਿ ਅਛਲ ਛਲਾ ॥  
ਗਾਵੈ ਗੁਣ ਧੋਮੁ ਅਟਲ ਮੰਡਲਵੈ ਭਗਤਿ ਭਾਇ ਰਸੁ ਜਾਣਿਓ ॥  
ਕਬਿ ਕਲ ਸੁਜਸੁ ਗਾਵਉ ਗੁਰ ਨਾਨਕ ਰਾਜੁ ਜੋਗੁ ਜਿਨਿ ਮਾਣਿਓ ॥੩॥

*Great sages all meet up together such as King Janak and sing the praises of the Lord who is all powerful. The four sons of Brahma and the saints from the Himalayan mountains are all singing the praises of the Lord. Many more saints sing the praises of the Lord who cannot be tricked. The devotees who have sung the praises of the Lord with love such as Bhagat Dhru are still singing his praises. The poet Kal says the form of the Lord is in actual fact Sri Guru Nanak Dev Ji and all should sing his praises. Sri Guru Nanak Dev Ji is the one who accepted the blissful meditation of the Lord. 3.*

*(Savaiyai Mahalla 1 Ke – Page 1389 of the Sri Guru Granth Sahib Ji)*

6. Laxman was married however he accompanied Sri Ram Chandar during his 14 years in exile without his wife. During this time he remained a celibate and for this reason is considered one of the six Jatees.

**Question 50 – How does the individual make the mind superior?**

Guru Arjan Dev Ji replied

**ਪਾਂਚਉ ਸੰਗਿ ਬਰੰਗਨ ਲਾਵਹਿ ॥**

*Paanchou Sang Barangan Laavhi*

Paanchou = five elements, Sang = with, Barangan = Bar = superior,  
Angan = within the heart

*The mind is made up of the five elements and the virtue of Sato. By mixing with the true congregation one takes the goodness into the heart making them superior. In this way it also goes into the mind.*

ਨਿਰਮਲ ਹੰਸਾ ਪ੍ਰੇਮ ਪਿਆਰਿ ॥

ਹਰਿ ਸਰਿ ਵਸੈ ਹਉਮੈ ਮਾਰਿ ॥

*Those individuals who have humility in their mind such as the saints have love for God. They have killed off the ego and due to this they reside in the ocean known as the Lord.*

*(Maajh Mahalla 3 – Page 128 of the Sri Guru Granth Sahib Ji)*

**Question 51 – How does one become dispassionate?**

Guru Arjan Dev Ji replied

**ਸੋਰਠਿ ਗੋਂਡ ਮਲਾਾਰੀ ਧੁਨੀ ॥**

*Sorath Gond Malaaree Dhunee*

Sorath = intellect Gond = to meet, Malaaree = the destroyer of sin  
(Vairaag, dispassion), Dhunee = to say

*When good intellect and dispassion meet together then the powers of God are described and recited. One becomes dispassionate in this way.*

ਗੁਰ ਕੀ ਬਾਣੀ ਸਹਜ ਬੈਰਾਗੁ ॥੪॥੭॥

*From the holy words of the true spiritual master the individual gains knowledge and dispassion.4.7.*

*(Wadhans Mahalla 3 – Page 560 of the Sri Guru Granth Sahib Ji)*

**Question 52 – How do you sing the praises of God through reflecting on the Lord?**

Guru Arjan Dev Ji replied

**ਪੁਨਿ ਗਾਵਹਿ ਆਸਾ ਗੁਨ ਗੁਨੀ ॥**

*Pun Gaavhi Aasaa Gun Gunee*

Pun = again and again, Gaavhi = to sing, Gun = by reflecting,  
Gunee = knowledgeable, Aasaa = hope

*Again and again the individual reflects on the Lord as the form of hope and sings the praises of the Lord who has complete knowledge.*

ਗਿਆਨੀਆ ਅੰਦਰਿ ਗੁਰ ਸਬਦੁ ਹੈ ਨਿਤ ਹਰਿ ਲਿਵ ਸਦਾ ਵਿਗਾਸੁ ॥

*Within the heart of the intellectuals is the spiritual discourse of the spiritual master. These individuals have a focused attention on the Lord and due to forever remain bloomed like a blossoming flower.*

*(Salok Vaaraa Te Vadeek – Page 1415 of the Sri Guru Granth Sahib Ji)*

### **Question 53 – Do the demi gods also sing the praises of the Lord?**

Guru Arjan Dev Ji replied

**ਊਚੈ ਸੁਰਿ ਸੂਹਉ ਪੁਨਿ ਕੀਨੀ ॥**

*Oochai Sur Soohou Pun Keenee*

Oochai = highest, Sur = demi gods, Soohou = praise,  
Pun = again and again, repeatedly

*The demi gods also sing the praises of the highest and greatest Lord repeatedly.*

ਬ੍ਰਹਮਾਦਿਕ ਸਿਵ ਛੰਦ ਮੁਨੀਸੁਰ ਰਸਕਿ ਰਸਕਿ ਠਾਕੁਰ ਗੁਨ ਗਾਵਤ ॥

*The demi gods such as Brahma, Vishnu Shiva, etc and the all of the great Muni's come together and sing the praises of the Lord.*

*(Sawaiyai Sri Mukhbaak Mahalla 5, Page 1388 of the Sri Guru Granth Sahib Ji)*

### **Question 54 – How have the Sikhs understood God?**

Guru Arjan Dev Ji replied

**ਮੇਘ ਰਾਗ ਸਿਉ ਪਾਂਚਉ ਚੀਨੀ ॥੧॥**

*Megh Raag Sio Panchou Cheenee*

Megh = cloud, Raag = love, Sio = with, Panchou = greatest Lord

*The cloud of love who is the spiritual master; by meeting him one learns to understand God who is the greatest of all.*

ਮੋਲਿ ਅਮੋਲੁ ਨ ਪਾਇਆ ਜਾਈ ਕਰਿ ਕਿਰਪਾ ਗੁਰੂ ਦਿਵਾਇਆ ਥਾ ॥੧॥ਰਹਾਉ॥

*From a fixed price to being priceless cannot be determined by the individual but through the spiritual master who can grace the individual they can realise the Lord. Pause.*

*(Maroo Mahalla 5 – Page 1002 of the Sri Guru Granth Sahib Ji)*

**Question 55 – How does the individual control the mind?**

Guru Arjan Dev Ji replied

**ਬੈਰਾਧਰ ਗਜਧਰ ਕੇਦਾਰਾ ॥**

*Bairaadhar Gajdhar Kedaaraa*

Bairaadhar = Bairaa = holy scriptures, holy words, Dhar = to adopt,  
Gajdhar = to capture an elephant (mind),, Kedaaraa = Ke = what,  
Daaraa = fear

*When the mind adopts the holy word from the scriptures then the mind, which is similar to an elephant, can be captured. Once the mind is captured by adopting the holy word then there is no fear of death.*

ਬਾਣੀ ਰੋਕਿਆ ਰਹੈ ਦੁਆਰ ॥

ਤਉ ਮਨੁ ਮਤਵਾਰੋ ਪੀਵਨਹਾਰ ॥੨॥

*One should use the holy word to prevent the mind and organs from refraining from sinful acts and thoughts.*

*(Gauree Kee Vaar Bhagat Kabir Ji – Page 344 of the Sri Guru Granth Sahib Ji)*

**Question 56 – How do the soul and God become one? How do the disciple and the spiritual master become one?**

Guru Arjan Dev Ji replied

**ਜਬਲੀਧਰ ਨਟ ਅਉ ਜਲਧਾਰਾ ॥**

*Jableedhar Nat Aou Jaldhaaraa*

Jableedhar = Jab = when, Lee = to destroy, Dhar = to adopt, Nat = God, Aou = then, Jaldhaaraa = cloud (spiritual master)

*The rain bird collects the rain showered by the rain cloud. The Sikh metaphorically is the rain bird collecting the teachings showered by the spiritual master who is the metaphorical cloud. When concentration is able to destroy the ego, the spiritual master who is the form of God, helps the disciple become one and the same with the spiritual teachings.*

ਏਕਲ ਚਿੰਤਾ ਰਾਖੁ ਅਨੰਤਾ ਅਉਰ ਤਜਹੁ ਸਭ ਆਸਾ ਰੇ ॥

ਪ੍ਰਣਵੈ ਨਾਮਾ ਭਏ ਨਿਹਕਾਮਾ ਕੋ ਠਾਕੁਰੁ ਕੋ ਦਾਸਾ ਰੇ ॥੨॥੩॥

*O brother; you should meditate on the Lord and keep him in your consciousness as he has infinite virtues. Bhagat Namdev Ji states that through the meditation of the Lord I have no wishes left. Due to the divine knowledge I have destroyed duality and see nothing but God.2.3.*

*(Malee Guaraa Bhagat Namdev Ji – Page 988 of the Sri Guru Granth Sahib Ji)*

**Question 57 – Who do the demi gods such as Shiva and Vishnu sing praises of?**

Guru Arjan Dev Ji replied

**ਪੁਨਿ ਗਾਵਹਿ ਸੰਕਰ ਅਉ ਸਿਆਮਾ ॥**

*Pun Gaavhi Sankar Aou Siyaamaa*

Pun = again and again, Gaavhi = sing, Sankar = Shiva, liberator,  
Aou = and, Siyaamaa = Krishna

*Again and again the demi Gods such as Shiva and Vishnu sing the praises of God who is the form of supreme truth, consciousness and bliss. Krishna and Ram Chandar sing the praises of the beautiful liberating Lord.*

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਰਿਖੀ ਮੁਨੀ ਸੰਕਰੁ ਇੰਦੁ ਤਪੈ ਭੇਖਾਰੀ ॥

ਮਾਨੈ ਹੁਕਮੁ ਸੋਹੈ ਦਰਿ ਸਾਚੈ ਆਕੀ ਮਰਹਿ ਅਫਾਰੀ ॥

*Brahma, Vishnu, the Rishis, the Muni's, Shiva are singing the praises of the Lord and have become beggars at his door. Those people who accept the will of God will gain honour and glory. Those who are not rigid and do not sing the praises of the Lord die in pain.*

*(Maroo Mahalla 1 – Page 992 of the  
Sri Guru Granth Sahib Ji)*

**Question 58 – How many people did Sri Guru Nanak Dev Ji make pure and liberate?**

Guru Arjan Dev Ji replied

**ਮੇਘ ਰਾਗ ਪੁਤ੍ਰਨ ਕੇ ਨਾਮਾ ॥੧॥**

*Megh Raag Puttran Ke Naamaa*

Megh = Cloud (Sri Guru Nanak Dev Ji), Raag = love,  
Puttran = pure

*Sri Guru Nanak Dev Ji manifested into a form similar to that of a cloud. In this form he liberated and made countless numbers of people pure by enabling them to become engrossed in the love for God. Guru Nanak Dev Ji was also in love with the name of God such as 'Satnam' and 'Waheguru'.*

ਖੰਡ ਬ੍ਰਹਮੰਡ ਬੇਅੰਤ ਉਧਾਰਣਹਾਰਿਆ ॥

ਤੇਰੀ ਸੋਭਾ ਤੁਧੁ ਸਚੇ ਮੇਰੇ ਪਿਆਰਿਆ ॥੧੨॥

*O Lord of infinite forms, you have saved the solar systems and galaxies.*

*You are the one who cares for all. You are the one who creates your own praise and honour.12.*

*(Raamkalee Mahalla 5 – Page 963 of the Sri Guru Granth Sahib Ji)*

**Question 59 – Can you name some of those individuals who sing the names of God?**

Guru Nanak Dev Ji replied

**ਖਸਟ ਰਾਗ ਉਨਿ ਗਾਏ ਸੰਗਿ ਰਾਗਨੀ ਤੀਸ ॥**

*Khast Raag Unn Gai Sang Raagnee Tees*

Khast = six (the five abstract elements and the consciousness),

Raag = love, Unn = the Lord, Gai = sing, Sang = with,

Tees = thirty (27 Simratees and 3 domains)

*The five abstract elements and the consciousness sing the praises of God with love. Also the twenty seven Simratees and the three domains sing of the praises of God with love.*

ਖਟੁ ਭੀ ਏਕਾ ਬਾਤ ਵਖਾਨਹਿ ॥

*The six Shastars only speak of the one Lord.*

*(Raamkalee Mahalla 5 – Page 885 of the Sri Guru Granth Sahib Ji)*

ਰਾਗ ਰਤਨ ਪਰਵਾਰ ਪਰੀਆ ਸਬਦ ਗਾਵਣ ਆਈਆ ॥

*The musical melodies are like jewels that have come with their complete families into the presence of the spiritual master and sing the praises of God.*

*(Raamkalee Mahalla 3 Anand Sahib – Page 917 of the*

*Sri Guru Granth Sahib Ji)*

ਸਿਮਰੈ ਧਰਤੀ ਅਰੁ ਆਕਾਸਾ ॥

ਸਿਮਰਹਿ ਚੰਦ ਸੂਰਜ ਗੁਣਤਾਸਾ ॥

ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਸਿਮਰਹਿ ਸਿਮਰੈ ਸਗਲ ਉਪਾਰਜਨਾ ॥੧॥

ਸਿਮਰਹਿ ਖੰਡ ਦੀਪ ਸਭਿ ਲੋਆ ॥

*O Lord the earth ad skies meditate on your name. O Lord the true virtues, the sun and the moon meditate on your name. The wind, water and fire all meditate on your name.1. The continents, the seas and all the people of the world are meditating on your name.*

*(Maroo Solhe Mahalla 5 – Page 1078 of the Sri Guru Granth Sahib Ji)*

The twenty seven Simrates are the following; Manoo, Yagvalakya, Laghuatree, Atree, Vridh Atree, Vishnu, Laghhareet,

Vridhhareet, Aushnas, Aagirdh, Yam, Aap Satamb, Sanvarat, Katyayan, Brihaspat, Parasur, Vrihat, Parasuri, Biyas, Laghuvasak, Shankh, Likhat, Dakh, Gautam, Vivad Gautam, Santatap, Vashisht and Palsat.

There are four other scriptures which are considered as Simratees which are the following; Budh, Kashap, Narad and Aushnas Simratee.

The three domains are the following; the Heavens, Earth and the underworlds.

**Question 60 – When all of the desires are eradicated, how does a person gain peace?**

Guru Arjan Dev Ji replied

**ਸਭੈ ਪੁਤ੍ਰ ਰਾਗੰਨ ਕੇ ਅਠਾਰਹ ਦਸ ਬੀਸ ॥੧॥੧॥**

*Sabhai Puttar Raagan Ke Atharah Das Bees*

Sabhai = all, saints Puttar = pure, Raagan = love, Atharah = eighteen (18) Purans, Das = ten (10) manifestations (6 Shastars and 4 Vedas), Bees = to have faith

*Due to the saints having such faith in the Lord they have become pure. Due to the love of God they have bypassed the eighteen Purans, the six Shastars, the four Vedas and have complete faith in the Lord. Those people who have sung his praises with love are able to propagate the Lord. Due to the fear of God they love the Lord and become pure. Due to the distinctive Lord they find peace and tranquillity. By having faith of the Lord within the heart one gains the knowledge of God.*

ਬੀਸ ਬਿਸਵੇ ਗੁਰ ਕਾ ਮਨੁ ਮਾਨੈ ॥

*They have complete faith within their mind on the spiritual name of God given to the devotee by the spiritual master.*

*(Gauree Sukhmani Mahalla 5 – Page 287 of the Sri Guru Granth Sahib Ji)*

ਬੀਸ ਸਪਤਾਰਹੋ ਬਾਸਰੋ ਸੰਗ੍ਰਹੈ ਤੀਨਿ ਖੋੜਾ ਨਿਤ ਕਾਲੁ ਸਾਰੈ ॥

ਦਸ ਅਠਾਰ ਮੈ ਅਪਰੰਪਰੋ ਚੀਨੈ ਕਹੈ ਨਾਨਕੁ ਇਵ ਏਕੁ ਤਾਰੈ ॥੩॥੨੬॥

*Collect the Simratees which are twenty seven in number as they sing the praises of the Lord. The six Shastars, the four Vedas along with the eighteen Purans one should realise the Lord who also is complete. Sri*

*Guru Nanak Dev Ji state that is somebody has faith in all of these then they will gain peace and be saved.*

*(Sree Raag Mahalla 1 – Page 23 of the Sri Guru Granth Sahib Ji)*

The eighteen Purans are the following; Matas, Markanday, Bhavikhat, Bhagvat, Brahm, Brahmand, Brahm Varat, Vaman, Vayoo, Vrah, Agni, Narad, Padam, Ling, Gurur, Kooram and Sakand.

The six Shastars are the following; Vedant, Nyai, Yog, Mimansa, Visheshak and Sankh.

The four Vedas are the following; Rig, Yujar, Atharv and Sham.

This is the end of the section on the intricate and spiritual meanings of the Sri Raagmala.

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