

# Sukhmani Sahib

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Sikhism advocates good deeds and donation to charities. However, without the support of Lord's Name all these are mere rituals, and do not yield results. Loving devotion is achieved through the Lord's Name, and the Lord's Name manifests in good deeds. Lord's Name is like a car that will propel your soul towards the Creator, and cure you of ordinary living. Without good deeds, its like a car powered on but stuck in the sand.

Some verses of Sukhmani Sahib criticize charities. It does not mean charities should not be done, rather it criticizes the prevalent thinking that charity has some magical power. Charities bring 'Santokh' which is a critical ingredient in the recipe of Lord's Name. On the other hand if engaging in charities increases ego, then its a mere ritual and nothing else. The power of Gurbani is in removing this ego, among untold others.

Similarly, the practice of Yoga may be good for health. However, the school of thought that practices yoga believes that Yoga can purify oneself, and therefore it unites with the Lord. This is the thought that Sukhmani Sahib tries to eradicate: apart from the Lord's Name there is no other way to purify the soul.

## **Astapadi 1:**

**Salok:** ਆਦਿ ਗੁਰਏ ਨਮਹ ॥ ਜੁਗਾਦਿ ਗੁਰਏ ਨਮਹ ॥ ਸਤਿਗੁਰਏ ਨਮਹ ॥ ਸ੍ਰੀ ਗੁਰਦੇਵਏ ਨਮਹ  
॥੧॥

I bow to the Primal Guru, the timeless Guru, the True Guru, and the Guru of all Gurus.

Summary: Importance of Simran (recitation of the Lord's name).

Words from the Astapadi:

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥ ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ ॥

Meditate, meditate and meditate – thus obtain peace. Expel worry and anguish from yourself.

ਬੇਦ ਪੁਰਾਨ ਸਿੰਮ੍ਰਿਤਿ ਸੁਧਾਖਯਯਰ ॥ ਕੀਨੇ ਰਾਮ ਨਾਮ ਇਕ ਆਖਯਯਰ ॥

The vedas, puranas and the Simritees, the purest of utterances were created from the One word of the Lord's name.

ਸੁਖਮਨੀ ਸੁਖ ਅੰਮ੍ਰਿਤ ਪ੍ਰਭ ਨਾਮੁ ॥ ਭਗਤ ਜਨਾ ਕੈ ਮਨਿ ਬਿਸੁਮ ॥ ਰਹਾਉ ॥

The key to the treasure of ever tranquility is the name of the Lord. The devotees abide in jovial peace. (this writing called Sukhmani is also a key to the peace)

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਰਭਿ ਨ ਬਸੈ ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੂਖੁ ਜਮੁ ਨਸੈ ॥

Reciting the Lord's Name the fear of rebirth is banished. Reciting the Lord's Name sorrows and the pain of death are dispelled.

ਸੇ ਸਿਮਰਹਿ ਜਿਨ ਆਪਿ ਸਿਮਰਾਏ ॥ ਨਾਨਕ ਤਾ ਕੈ ਲਾਗਉ ਪਾਏ ॥੩॥

Those people who are inspired by Him meditate. Nanak clings to the feet of those humble beings.

ਪ੍ਰਭ ਜੀ ਬਸਹਿ ਸਾਧ ਕੀ ਰਸਨਾ ॥ ਨਾਨਕ ਜਨ ਕਾ ਦਾਸਨਿ ਦਸਨਾ ॥੪॥

The Lord dwells on the tongues of His Saints. Nanak is the servant of the slave of His slaves.

ਹਰਿ ਸਿਮਰਨਿ ਧਾਰੀ ਸਭ ਧਰਨਾ ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਹਰਿ ਕਾਰਨ ਕਰਨਾ ॥

The whole of universe (the Creation) is upheld by the Lord's Name. Recite and recite the Lord's Name who is the Creator, and the Cause of all Causes.

## **Astapadi 2:**

**Salok:** ਦੀਨ ਦਰਦ ਦੁਖ ਭੰਜਨਾ ਘਟਿ ਘਟਿ ਨਾਥ ਅਨਾਥ ॥ ਸਰਣਿ ਤੁਮਾਰੀ ਆਇਓ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਾਥ ॥੧॥

For poor people like me you are the destroyer of pain and sorrows, and the master of every heart. I have come seeking Your sanctuary, God – please be with Nanak.

Summary: Importance of Lord's name – that its above everything, and most important article of daily use.

Words from the Astapadi:

ਜਹ ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਨ ਭਾਈ ॥ ਮਨ ਉਹਾ ਨਾਮੁ ਤੇਰੈ ਸੰਗਿ ਸਹਾਈ ॥

Where there is no mother, father, children or friends to help you – their Lord's Name shall be your help and support.

ਅਨਿਕ ਪੁਨਹਚਰਨ ਕਰਤ ਨਹੀ ਤਰੈ ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਕੋਟਿ ਪਾਪ ਪਰਹਰੈ ॥

By performing countless religious rituals, you shall not be saved. The Name of the Lord washes off millions of sins.

ਸਗਲ ਸ੍ਰਿਸਟਿ ਕੋ ਰਾਜਾ ਦੁਖੀਆ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਹੋਇ ਸੁਖੀਆ ॥

Even if one is the ruler of the world, he is still unhappy. By reciting the Lord's Name happiness is obtained.

ਜਿਹ ਮਾਰਗ ਕੇ ਗਨੇ ਜਾਹਿ ਨ ਕੋਸਾ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਉਹਾ ਸੰਗਿ ਤੋਸਾ ॥

On a path with countless miles, the Lord's Name shall be your sustenance.

ਜਹਾ ਪੰਥਿ ਤੇਰਾ ਕੋ ਨ ਸਿਵਾਨੂ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਤਹ ਨਾਲਿ ਪਛਾਨੂ ॥

On a journey where no one is known to you, the Lord's Name shall be your company.

ਭਗਤ ਜਨਾ ਕੀ ਬਰਤਨਿ ਨਾਮੁ ॥ ਸੰਤ ਜਨਾ ਕੈ ਮਨਿ ਬਿਸੁਮੁ ॥

For the devotee, Lord's Name is an article of daily use; it resides within the Saints, putting it at peace.

ਹਰਿ ਧਨੁ ਜਨ ਕਉ ਆਪਿ ਪ੍ਰਭਿ ਦੀਨਾ ॥

The treasure of Lord's Name is bestowed by Him on His servants.

ਸੰਤ ਕੀ ਸੇਵਾ ਨਾਮੁ ਧਿਆਈਐ ॥ ਨਾਮ ਤੁਲਿ ਕਛੁ ਅਵਰੁ ਨ ਹੋਇ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥੮॥੨॥

Serving the Saints, Lord's Name is received. There is nothing equal to His Name. Rare is one who, through the Guru, receives the Lord's Name.

### **Astapadi 3:**

**Salok:** ਬਹੁ ਸਾਸਤ੍ਰੁ ਬਹੁ ਸਿਮ੍ਰਿਤੀ ਪੇਖੇ ਸਰਬ ਢਢੋਲਿ ॥ ਪੂਜਸਿ ਨਾਹੀ ਹਰਿ ਹਰੇ ਨਾਨਕ ਨਾਮ ਅਮੋਲ ॥੧॥

I have searched all Sastras and Simritis (religious books). None can equal the Lord's Name which is invaluable.

Summary: Study of holy texts, performance of austerities cannot compare with practicing Lord's Name in daily life.

Words from the Astapadi:

ਵਰਤ ਨੇਮ ਕਰੈ ਬਹੁ ਭਾਤੀ ॥ ਨਹੀ ਤੁਲਿ ਰਾਮ ਨਾਮ ਬੀਚਾਰ ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੀਐ ਇਕ ਬਾਰ ॥੧॥

This shabad talks about irrelevance of (mere) reading of religious books, difficult religious tasks (such as recitation while sitting on fire), idle discussions, sermons of scriptures, righteous conduct, renunciation, rituals, offering of jewels to fire, cutting of body parts etc.

Keeping fasts, and making vows of different types. None of these are equal to thoughtful recitation of Lord's Name. Even if the Lord's Name is recited just once in consonance with the Guru's teachings.

ਕਨਿਕ ਅਸ੍ਰੁ ਹੈਵਰ ਭੂਮਿ ਦਾਨ ॥

Here Guru Arjan Dev Ji has indulged in beautiful play of words. Asv and Haver – both mean horse. However, kanik asv means tiny gold horses.

Giving away of gold horses, real horses or land is only a ritual.

ਨਿਮਖ ਨਿਮਖ ਕਰਿ ਸਰੀਰੁ ਕਟਾਵੈ ॥ ਤਉ ਭੀ ਹਉਮੈ ਮੈਲੁ ਨ ਜਾਵੈ ॥

You may cut the body into tiny pieces (undergo lot of pain); but the filth of ego will not depart.

This relates to the common practice of undergoing painful cuts advised as a cure for ego. Guru Arjan Dev Ji says this will not work.

ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਦੇਹ ਛੁਟੈ ॥ ਗਰਬੁ ਗੁਮਾਨੁ ਨ ਮਨ ਤੇ ਹੁਟੈ ॥

Many desire to give up the body at a sacred place (die at a place of pilgrimage). Still the ego is not killed.

ਅਵਰ ਕਰਤੂਤਿ ਸਗਲੀ ਜਮੁ ਡਾਨੈ ॥ ਗੋਵਿੰਦ ਭਜਨ ਬਿਨੁ ਤਿਲੁ ਨਹੀ ਮਾਨੈ ॥

All other pursuits are punished by the messenger of death, which accepts nothing apart from the praise-singing of the Lord.

ਜੇ ਕੇ ਅਪੁਨੀ ਸੋਭਾ ਲੋਰੈ ॥ ਸਾਧਸੰਗਿ ਇਹ ਹਉਮੈ ਛੋਰੈ ॥

If you want to be famous and honoured, then seek the help of saints to cure your ego.

ਆਪਸ ਕਉ ਜੋ ਜਾਣੈ ਨੀਚਾ ॥ ਸੋਊ ਗਨੀਐ ਸਭ ਤੇ ਊਚਾ ॥

One who sees himself as lowly, he will be accounted as the highest of all.

ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥

The highest religion among all religions is to practice pure conduct through recitation of the Lord's Name.

Its not possible to achieve pure conduct without the Lord's Grace. Grace is achieved through recitation of His Name.

#### **Astapadi 4:**

**Salok:** ਨਿਰਗੁਨੀਆਰ ਇਆਨਿਆ ਸੋ ਪ੍ਰਭੁ ਸਦਾ ਸਮਾਲਿ ॥ ਜਿਨਿ ਕੀਆ ਤਿਸੁ ਚੀਤਿ ਰਖੁ ਨਾਨਕ

ਨਿਬਹੀ ਨਾਲਿ ॥੧॥

We are ignorant fool without any virtues. Lets cherish in our consciousness the Creator, His Name will reside with you forever.

Summary: Elaborates reasons why Lord's Name should be practiced daily.

Words from the Astapadi:

ਬਾਰ ਬਿਵਸਥਾ ਤੁਝਹਿ ਪਿਆਰੈ ਦੂਧ ॥ ਭਰਿ ਜੋਬਨ ਭੋਜਨ ਸੁਖ ਸੂਧ ॥ ਬਿਰਧਿ ਭਇਆ ਉਪਰਿ ਸਾਕ  
ਸੈਨ ॥ ਮੁਖਿ ਅਪਿਆਉ ਬੈਠ ਕਉ ਦੈਨ ॥ ਇਹੁ ਨਿਰਗੁਨੁ ਗੁਨੁ ਕਛੁ ਨ ਬੂਝੈ ॥ ਬਖਸਿ ਲੇਹੁ ਤਉ  
ਨਾਨਕ ਸੀਝੈ ॥੧॥

In our infancy He gave us milk. During youth, He gives us food, pleasure and understanding. On growing older He gives us family and friends to feed while we rest. This worthless person does not understand Your Bounty, the only way he can be saved is through Your blessing.

ਜੋ ਠਾਕੁਰੁ ਸਦ ਸਦਾ ਹਜੂਰੇ ॥ ਤਾ ਕਉ ਅੰਧਾ ਜਾਨਤ ਦੂਰੇ ॥

The Master who is ever present close-by always – those blind consider Him distant.

ਚੰਦਨ ਲੇਪੁ ਉਤਾਰੈ ਧੋਇ ॥ ਗਰਧਬ ਪ੍ਰੀਤਿ ਭਸਮ ਸੰਗਿ ਹੋਇ ॥ ਅੰਧ ਕੂਪ ਮਹਿ ਪਤਿਤ ਬਿਕਰਾਲ ॥  
ਨਾਨਕ ਕਾਢਿ ਲੇਹੁ ਪ੍ਰਭ ਦਇਆਲ ॥੪॥

They wash off sandalwood paste; they are donkeys in love with mud. They have fallen into dark endless well of Maya. O merciful Lord God, you have the power to lift and save them.

ਬਾਹਰਿ ਭੇਖ ਅੰਤਰਿ ਮਲੁ ਮਾਇਆ ॥ ਛਪਸਿ ਨਾਹਿ ਕਛੁ ਕਰੈ ਛਪਾਇਆ ॥

They wear religious robes; but inside they have the filth of Maya. They cannot hide this fact, whatever they might do.

ਅੰਤਰਿ ਅਗਨਿ ਬਾਹਰਿ ਤਨੁ ਸੁਆਹ ॥ ਗਲਿ ਪਾਥਰ ਕੈਸੇ ਤਰੈ ਅਥਾਹ ॥



The fire of desire rages within; outside they have ash applied to body. It is like trying to cross the sea with a stone tied around their neck: how will they be able to reach the shore (Lord).

ਕਹ ਪਿੰਗੁਲ ਪਰਬਤ ਪਰ ਭਵਨ ॥ ਨਹੀ ਹੋਤ ਉਹਾ ਉਸੁ ਗਵਨ ॥ ਕਰਤਾਰ ਕਰੁਣਾ ਮੈ ਦੀਨੁ ਬੇਨਤੀ  
ਕਰੈ ॥ ਨਾਨਕ ਤੁਮਰੀ ਕਿਰਪਾ ਤਰੈ ॥੬॥

Is it possible for a cripple to reside on a mountaintop? No, he cannot reach the summit. Similarly, I beg of You, merciful Lord: how can reach You? I can only reach You if you lift me.

On Ang 809, Guruji has beautifully penned some related thoughts:

*Pingul parbat par pare khal chatur bakita.*

Yes, its possible for a cripple to cross the mountain, the fool can become a wise man,

*Andhule taribhavan sujhia gur bhet punita. ||1||*

and the blind man can see the three worlds. All of this can happen through the Guru's blessing, because the Guru is Himself Pure. ||1||

ਇਆਹੂ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ ॥ ਨਾਨਕ ਰਾਖਿ ਲੇਹੁ ਆਪਨ ਕਰਿ ਕਰਮ ॥੭॥

So many lifetimes (births) are spent in engaging in wordly affairs and corruption. Says Nanak, we can be saved only if You take pity on us.

ਕੋਇ ਨ ਜਾਨੈ ਤੁਮਰਾ ਅੰਤੁ ॥ ਉਚੇ ਤੇ ਉਚਾ ਭਗਵੰਤੁ ॥

No one knows your limits, You are the highest of all Gods.

### **Astapadi 5:**

**Salok:** ਦੇਨਹਾਰੁ ਪ੍ਰਭ ਛੋਡਿ ਕੈ ਲਾਗਹਿ ਆਨ ਸੁਆਇ ॥ ਨਾਨਕ ਕਹੂ ਨ ਸੀਝਈ ਬਿਨੁ ਨਾਵੈ ਪਤਿ  
ਜਾਇ ॥੧॥

Instead of engaging with the Bountiful Lord, we attach ourselves to other affairs. Says Nanak without the support of the Lord's Name, we shall fail – losing our honour in His Court.

Summary: Only true devotion and not mere physical actions will bring you closer to God. Worldly engagements will not bring you perpetual happiness.

Words from the Astapadi:

ਦਸ ਬਸਤੂ ਲੇ ਪਾਛੈ ਪਾਵੈ ॥ ਏਕ ਬਸਤੁ ਕਾਰਨਿ ਬਿਖੋਟਿ ਗਵਾਵੈ ॥ ਏਕ ਭੀ ਨ ਦੇਇ ਦਸ ਭੀ ਹਿਰਿ ਲੇਇ ॥ ਤਉ ਮੂੜਾ ਕਹੁ ਕਹਾ ਕਰੇਇ ॥ ਜਿਸੁ ਠਾਕੁਰ ਸਿਉ ਨਾਹੀ ਚਾਰਾ ॥ ਤਾ ਕਉ ਕੀਜੈ ਸਦ ਨਮਸਕਾਰਾ ॥

Ten things are received from Him and forgotten. When one thing is not given, we forfeit our faith in God. What if the ten were taken away and one not given, what could we fools do then? Our Master cannot be moved by force, Unto Him bow forever in adulation.

ਜਿਸੁ ਜਨ ਅਪਨਾ ਹੁਕਮੁ ਮਨਾਇਆ ॥ ਸਰਬ ਥੋਕ ਨਾਨਕ ਤਿਨਿ ਪਾਇਆ ॥੧॥

One who accepts His Will, obtains all treasures.

ਅਗਨਤ ਸਾਹੁ ਅਪਨੀ ਦੇ ਰਾਸਿ ॥ ਖਾਤ ਪੀਤ ਬਰਤੈ ਅਨਦ ਉਲਾਸਿ ॥ ਅਪੁਨੀ ਅਮਾਨ ਕਛੁ ਬਹੁਰਿ ਸਾਹੁ ਲੇਇ ॥ ਅਗਿਆਨੀ ਮਨਿ ਰੋਸੁ ਕਰੇਇ ॥ ਅਪਨੀ ਪਰਤੀਤਿ ਆਪ ਹੀ ਖੋਵੈ ॥ ਬਹੁਰਿ ਉਸ ਕਾ ਬਿਸੁਆਸੁ ਨ ਹੋਵੈ ॥ ਜਿਸ ਕੀ ਬਸਤੁ ਤਿਸੁ ਆਗੈ ਰਾਖੈ ॥ ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਮਾਨੈ ਮਾਥੈ ॥ ਉਸ ਤੇ ਚਉਗੁਨ ਕਰੈ ਨਿਹਾਲੁ ॥ ਨਾਨਕ ਸਾਹਿਬੁ ਸਦਾ ਦਇਆਲੁ ॥੨॥

God the Banker gives endless capital to us. We engage in spending it as per our will: eating, drinking and enjoyment. If some of this capital is taken back by the Banker, we show our anger. Trust is destroyed by our own actions, and then we cannot be trusted again. If one offers to God what belongs to

Him, and spends according to His will: the Lord makes him four times more happy. Says Nanak, God is always kind.

ਮਨ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਪ੍ਰੀਤਿ ਸੁਖਦਾਈ ॥ ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਆਪਿ ਲਏ ਲਾਈ ॥੩॥

O mind, love for Lord's Name is blissful. It is received through His Blessing.

ਬਿਨੁ ਬੁਝੇ ਮਿਥਿਆ ਸਭ ਭਏ ॥ ਸਫਲ ਦੇਹ ਨਾਨਕ ਹਰਿ ਹਰਿ ਨਾਮ ਲਏ ॥੫॥

Our ears engage in corruption by listening to slander. False are the eyes that gaze upon the beauty of another's wife. False is the tongue which enjoys delicacies and tastes. False are the feet if they work towards spoiling something belonging to someone else. False is the mind that covets someone's wealth. False is the whole body if it does not engage in helping others. False is the nose when it inhales costly scents. Engaging in thoughtless actions, all organs are wasted. Engaging in Lord's Name, the whole body is utilised.

In Anand Sahib, Guru Arjan Dev ji explains that ears were given to us to listen to His Name. Eyes so that we could see Lord in everybody. Tongue to recite His Name. However, we did not engage in all of this.

### **Astapadi 6:**

**Salok:** ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਬਿਨਸਿ ਜਾਇ ਅਹੰਮੇਵ ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਕਰਿ ਪ੍ਰਸਾਦੁ ਗੁਰਦੇਵ ॥੧॥

Nanak seeks the sanctuary of God: Please bless me and destroy my sexual desire, anger, greed, worldly attachments and ego.

Summary: Examples of Bounty we receive from God.

Words from the Astapadi:

ਜਿਹ ਪ੍ਰਸਾਦਿ ਗ੍ਰਿਹ ਸੰਗਿ ਸੁਖ ਬਸਨਾ ॥ ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਤਿਸੁ ਰਸਨਾ ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਰੰਗ  
ਰਸ ਭੋਗ ॥ ਨਾਨਕ ਸਦਾ ਧਿਆਈਐ ਧਿਆਵਨ ਜੋਗ ॥੧॥

By His Grace you abide peacefully with your family; Engage your tongue in His Remembrance all the time. By His Grace you enjoy tastes and pleasures; Says Nanak, He is the only One worthy of being remembered: lets meditate on the Divine Lord forever.

ਪ੍ਰਭ ਜੀ ਜਪਤ ਦਰਗਹ ਮਾਨੁ ਪਾਵਹਿ ॥ ਨਾਨਕ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਵਹਿ ॥੨॥

By meditating on God, you shall achieve honour in His Court. Says Nanak, you shall return to your true home with honour.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਪਾਈ ਢੁਲਭ ਦੇਹ ॥ ਨਾਨਕ ਤਾ ਕੀ ਭਗਤਿ ਕਰੇਹ ॥੩॥

By His Grace, you obtained this precious human body (the rare opportunity to unite with Him); Says Nanak, worship Him with devotion.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਪੇਖਹਿ ਬਿਸਮਾਦ ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਰਸਨਾ ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸਹਜੇ  
ਬਸਨਾ ॥

By His Grace, you behold amazing wonders. By His Grace, the tongue utters sweet words. By His Grace, you abide in peace and ease.

ਐਸਾ ਪ੍ਰਭੁ ਤਿਆਗਿ ਅਵਰ ਕਤ ਲਾਗਹੁ ॥ ਗੁਰੁ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਮਨਿ ਜਾਗਹੁ ॥੬॥

To whom will you attach yourself, by forsaking such kind Lord? By the Guru's Grace, says Nanak, is the mind awakened (and God recognised).

ਆਪਿ ਜਪਾਏ ਜਪੈ ਸੇ ਨਾਉ ॥ ਆਪਿ ਗਾਵਾਏ ਸੁ ਹਰਿ ਗੁਨ ਗਾਉ ॥ ਪ੍ਰਭੁ ਕਿਰਪਾ ਤੇ ਹੋਇ ਪ੍ਰਗਾਸੁ ॥  
ਪ੍ਰਭੁ ਦਇਆ ਤੇ ਕਮਲ ਬਿਗਾਸੁ ॥

Those, whom He inspires to chant, chant His Name. Those, whom He inspires to sing, sing the Glorious Praises of the Lord. By the Lord's Grace, one is enlightened and recognises Lord. By the Lord's Grace the heart-lotus blossoms forth.

'Heart-lotus' is an analogy. When we first come to the Guru's shelter, our heart is like a lifeless lotus flower: which can be imagined to be bowing down before Maya: adhering to worldly attractions. By pleasing the Guru and obtaining His Grace, we become like a blossoming lotus flower: facing the Supreme Power and no longer powerless against Maya.

ਸਰਬ ਨਿਧਾਨ ਪ੍ਰਭ ਤੇਰੀ ਮਇਆ ॥ ਆਪਹੁ ਕਛੂ ਨ ਕਿਨਹੂ ਲਇਆ ॥ ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ  
ਲਗਹਿ ਹਰਿ ਨਾਥ ॥ ਨਾਨਕ ਇਨ ਕੈ ਕਛੂ ਨ ਹਾਥ ॥੮॥੬॥

All treasures, O Lord, are found by Your Mercy, no one can obtain anything through his own wish. Everyone is executing Your Wishes, O Lord. Says Nanak, nothing is within our control.

### **Astapadi 7:**

**Salok:** ਅਗਮ ਅਗਾਧਿ ਪਾਰਬ੍ਰਹਮੁ ਸੋਇ ॥ ਜੋ ਜੋ ਕਹੈ ਸੁ ਮੁਕਤਾ ਹੋਇ ॥ ਸੁਨਿ ਮੀਤਾ ਨਾਨਕੁ  
ਬਿਨਵੰਤਾ ॥ ਸਾਧ ਜਨਾ ਕੀ ਅਚਰਜ ਕਥਾ ॥੧॥

Unreachable and unfathomable is the Supreme Lord God. Whoever recites His True Name is liberated from the effects of Maya: greed, hunger, envy, worldly attachments. My friends, listen to the ever wonderful story of the Holy with focused attention, Nanak prays.

Here Guru Nanak has used the words "*Sun meeta nanak binvanta*". *Sun* = listen, *meeta* = friend, *binvanta* = prays. In other words, the Guru is not ordering, rather requesting us to focus our attention on this while we do our recitation of Sukhmani Sahib. This shows the humility of Guru Nanak, but more important: we should understand that its very important to understand these words while we recite them.

Summary: Engaging with the company of the Holy, we can get rid of our ills.

Words from the Astapadi:

ਸਾਧ ਕੈ ਸੰਗਿ ਮਿਟੈ ਅਭਿਮਾਨੁ ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਪ੍ਰਗਟੈ ਸੁਗਿਆਨੁ ॥

Through the company of the Holy, egotism is removed. Through the company of the Holy, spiritual wisdom is obtained.

ਸਾਧ ਕੈ ਸੰਗਿ ਪਾਏ ਨਾਮ ਰਤਨੁ ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਏਕ ਉਪਰਿ ਜਤਨੁ ॥ ਸਾਧ ਕੀ ਮਹਿਮਾ ਬਰਨੈ ਕਉਨੁ ਪ੍ਰਾਨੀ ॥ ਨਾਨਕ ਸਾਧ ਕੀ ਸੋਭਾ ਪ੍ਰਭ ਮਾਹਿ ਸਮਾਨੀ ॥੧॥

Through the company of the Holy, the jewel of Lord's Name is obtained.

Through the company of the Holy, our efforts become focused only on the Lord's Name. No one can fully recite the Glory of the Holy, because the Glory of the Holy merges into the God.

ਸਾਧਸੰਗਿ ਹੋਇ ਸਭ ਕੀ ਰੇਨੁ ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਮਨੋਹਰ ਬੈਨੁ ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਕਤਹੂੰ ਧਾਵੈ ॥  
ਸਾਧਸੰਗਿ ਅਸਥਿਤਿ ਮਨੁ ਪਾਵੈ ॥

Through the company of the Holy, one's ego is removed, and one merges into the dust. Through the company of the Holy, the utterances become sweet. Through the company of the Holy, the mind's wandering is stopped. Through the company of the Holy, one obtains celestial peace: the mind is no longer outside our control – it is focused on the One Lord.

Merging into dust is a way of saying that someone has no ego.

ਆਪੇ ਜਾਨੈ ਸਾਧ ਬਡਾਈ ॥ ਨਾਨਕ ਸਾਧ ਪ੍ਰਭੂ ਬਨਿ ਆਈ ॥੩॥

Only the Lord knows the greatness of the Holy, because, Says Nanak, the Holy have an everlasting fondness for God.

ਸਾਧ ਕੈ ਸੰਗਿ ਸਭ ਕੁਲ ਉਧਾਰੈ ॥ ਸਾਧਸੰਗਿ ਸਾਜਨ ਮੀਤ ਕੁਟੰਬ ਨਿਸਤਾਰੈ ॥ ਸਾਧੂ ਕੈ ਸੰਗਿ ਸੋ ਧਨੁ ਪਾਵੈ ॥ ਜਿਸੁ ਧਨ ਤੇ ਸਭੁ ਕੋ ਵਰਸਾਵੈ ॥

Through the company of the Holy, ancestors are liberated (from the cycle of life and death). Through the company of the Holy, friends and relatives are liberated. Through the company of the Holy, True Wealth is obtained: the whole world benefits from this Wealth (as opposed to the worldly wealth, from which only the owner can benefit).

**ਪਾਰਬ੍ਰਹਮੁ ਸਾਧ ਰਿਦ ਬਸੈ ॥ ਨਾਨਕ ਉਧਰੈ ਸਾਧ ਸੁਨਿ ਰਸੈ ॥੬॥**

The Supreme Lord dwells within the hearts of the Holy. Nanak humbly proclaims: One is liberated listening to the sweet Words of the Holy.

Note that as per the teachings of Sri Guru Granth Sahib: The Lord, His True Name, and the Holy people who show the Path of His Name – all three are one and the same.

**ਸਾਧ ਕੈ ਸੰਗਿ ਮਿਟੇ ਸਭਿ ਰੋਗ ॥ ਨਾਨਕ ਸਾਧ ਭੇਟੇ ਸੰਜੋਗ ॥੭॥**

Through the company of the Holy, all illnesses are cured. How does one find the Holy person to guide us? Says Nanak, the Kind Teacher is obtained only with preordained destiny.

Both Anand Sahib, and Sohila Sahib contain passages which explain that we continue to be born, do worldly deeds and die. This cycle ends which we reach the preordained birth where we meet the Spiritual Teacher, and by joining the blessed company of the Holy, we obtain victory over our greeds. Through the kindness of the Lord we are then liberated: we cannot be liberated through our own efforts.

**ਸਾਧ ਕੀ ਮਹਿਮਾ ਬੇਦ ਨ ਜਾਨਹਿ ॥ ਜੇਤਾ ਸੁਨਹਿ ਤੇਤਾ ਬਖਿਆਨਹਿ ॥**

The Glory of the Holy cannot be understood by the Vedas. The Vedas can only describe as much as has been talked about, and heard by the authors.

**ਸਾਧ ਕੀ ਸੋਭਾ ਸਾਧ ਬਨਿ ਆਈ ॥ ਨਾਨਕ ਸਾਧ ਪ੍ਰਭ ਭੇਦੁ ਨ ਭਾਈ ॥੮॥੭॥**

Only the Holy can understand their own Glory, because, Says Nanak, there is no difference between God and the Holy.