As already pointed out, the philosophy of Anand finds elaborate treatment in The Adi Granth. Anand is the fundamental aspiration of the human activity and the Adi Granth is the Scripture of Man. Hence, it is but natural that Anand should be on the priority list in it. This truth is further revealed by the fact that two long descriptive poems occur in the Adi Granth which solely deal with the problem of Anand. One of them is the creation of the third guru, Shri Amardasji and its title itself is Anand. It is placed in Rag Ramkali. The second one is written by the fifth guru, Sri Arjan Dev ji and it forms a part of Rag Gaur, its title being 'Sukhmani'. This title also suggests that the fundamental problem discussed in it is that of Sukh of Mana, i.e. the happiness or peace of mind. Thus, any discussion on the philosophy of Anand as enunciated in the Adi Granth must not ignore these two poems. These are in fact two small treatises on the concept of bliss of the Adi Granth.

Let us discuss them one by one.

(a) Anand by Guru Amardasji:

This long descriptive poem is made of forty stanzas, commonly known as pauris, i.e. steps. In them, the author has way in a very beautiful and systematic way tried to explain how painful life on the earth is and what is the cause for it. How it
can be overcome and eliminated and how finally the human soul can attain the supreme bliss. In the words of Dr. Tāran Singh, the subject of Ḡanānd Sāhib is the attainment of happiness. All the methods for attainment and all the obstacles that come into its way have been described and remedies suggested. (1) Ḡanānd Sahib teaches us the courage and way of life. The principles enunciated in the Ḡanānd can definitely bestow upon us a happy life. (2) The opening stanza informs the reader that true Ḡanānd, the permanent bliss can be attained only through the medium and grace of Gurū.

Joy has welled up, O my mother, for I have obtained my True Guru. The True Guru, I have found with ease and within my mind resounds the music of bliss. Through the gem like measures and their families, the celestial fairies have come to hymn the Guru’s word. They, who enshrine the Lord in their mind, sing the Gurbanī of the Lord. Say Nanak, joy has ensued and I have attained to the True Guru. (3) (Trans. M.M.S.)

The way of life, which Adi Granth places before the world is the way of 'Sāhaj'; it is neither renunciation of the world nor total massacre of human emotions which Hath Yoga system has preached vigorously. While doing normal duties, man can achieve supreme celestial glory with the grace and help of Satguru. When a self-control and balance of life is attained that stage is known as the stage of Sahaj and that
gives a feeling of supreme bliss.

In this stage of 'Sahaj', human-mind feels a sense of total contentment and relief. It is a heavenly feeling, full of ecstasy. This stage is achieved through the 'Sabad' of 'God'. The singing of Sabad and dedication of the soul towards it is full of high-spiritualness. The Sabad is the gift of 'Satguru'.

Guru Amardas exhorts the human-soul to be always in tune with the Almighty, because this association caused termination of all the sufferings. He can give permanent bliss because He is able to do anything. He is omnipotent. He, who forgets Him is caught in the net of all miseries of human-life. Therefore, we should not forget Him. We should, rather, remember Him, every moment.

Recitation of the true Name of God is the source of real joy, the permanent happiness or bliss. Name of God causes negation of desires. Desires are the root cause of all human-suffering. When we make our dependence on Name final and unequivocal we are endowed with true peace and contentment of mind.

Kām, Krodh, Lobh, Moh and Ahaṅkār are considered five foes of human-soul. If we can kill them, rather control them, and into the kingdom of God. Hath Yogi enjoys the state of Anand through the practice of Pranayam. He hears, in the state of Dasam Duār, the beautiful and blissful sounds, which have been termed as 'Panch Sabad'. But the Sahaj Marga of the Ādi Granth seeks to inform the man that those who control
lavish desires and put a check on the activities of the five foes enjoy the same bliss that a Yogi derives out of Panch Sabad. Control over these foes can only be possible through the grace of Almighty only.

Now, what is Ānānd? According to Guru Amardasji all the people are seen talking of Ānānd but they do not know what, in fact, Ānānd means. True Ānānd can be revealed only through the medium of Guru. This revelation is also not self-sought. It springs from the grace of the Guru. It is the Guru, who gives knowledge and causes termination of all types of sins. But, the grace of the Guru is bestowed upon those, who renounce self-centrism and submit themselves to the will of God. Thus, they achieve the state of true bliss.

To achieve the state of bliss, the grace of God is primary condition. It is the grace of God that persuades human-mind towards God. Otherwise, he continues to grope in the dark. To remain under the command of the Guru and reciting the hymns of God is essential to deserve the grace of God.

Now, follows the code of conduct, which we must follow to reach our destination. This Code of Conduct aims at creating a balance in life. When this balance is created, human-soul finds an equation with the Almighty. Following are the points of this super Code of Conduct:

1. One cannot achieve godliness by virtue of cleverness. Therefore, it must be discarded.
2. Maya is a distraction from God. One should not get oneself pressed in its grip.

3. No member of his family accompanies him in the last journey. Only the Name of God will be his companion.

4. The Path of God is not simple. It is sword-edged. We have to discard all evils to be successful on this path.

5. We should not adopt double standards in our behaviour. We should do what we feel to be right. We should not deceive others. Our inner and outward lives should not differ. We should practise what we theorise.

3. We should dedicate our mortal frames to remember the Name of God. Our eyes are supposed to see the presence of God in every inch of life. Bars are the gift of God to hear His true Name. Sense of taste should also be directed to taste the really sweet dish of the Name of God.

By following this Code of Conduct, human-being rises above all the worldly attractions. Living in the lap of Maya, it is not influenced to be the slave of Maya. This is the state of Jivan Mukta, this is the state of Brahm Gyana, this is the state of Sahaj and it is in this stage, that the true bliss of God is felt. The soul is relieved of all the miseries and sufferings of life. The physical frame of man becomes the temple of God and when godliness observed in this temple, there is immense joy, true bliss. Guru Amardas depicts
this state in the following words:

My soul is in ecstasy, hearing the coming of my Lord. Sing Ye, the songs of rejoicing to welcome my Lord, O my mates. My house has now become my Lord's mansion. Ever sing Ye the songs of welcome to my God, O mates, and sorrows and sufferings shall cling Ye not. Very fortunate is the day when I am attached to the Guru's feet and reflect on my beloved. By Guru's instruction, I have realised the unbeaten music and enjoy the Divine relish of God's Name. Says Nanak, the Lord Himself, who is potent to do all deeds, has met me. (20)

(Trans. M.M.S.)

Thus, attuning ourselves with God is the cause of the negation of all sorrows and sufferings, and achievement of the blissful life.

Now, it is evident that the philosophy of Anand as systematized by Guru Amardas ji, is a practical philosophy. The stage of Anand is neither an imaginative flight nor a mere deception. It comes through action and by following a certain Code of Conduct. This Code of Conduct signified the balanced development of all human faculties in terms of his submission to the Almighty. Through this action-oriented scheme of things, one can achieve the state of Anand in this life, itself. There is no need of waiting for any Swarga or Bahishta. That is the reason why Gurmat has given a higher status to the Love of God than Mukti. (21)
This philosophy of Ánañd is the real panacea of human-life. Thus says Guru Amardas, in the closing stanza of the Anand:

Listen Ye to "Word of Bliss," O, very fortunate ones and all your longings shall be fulfilled. I have obtained Lord the Supreme Being and all my sorrows have departed. Hearing the true Gurbanī, I am rid of the troubles, maladies and sufferings. The saints and friends have become happy on (hearing) or (knowing) it from the Perfect Gurbū. Immaculate are the hearers and pure the utterers and they see the True Gurbū all pervading. Prays Nanak, repairing to the Guru's Feet, the unblown bugles play for the mortal. (22) (Trans. M.M.S.)

Thus, who follows the path shown in this long poem of Gurū Amardas Ji, is relieved of all the sufferings of all the lives and joins the blissful state of union with the Almighty. S. Sher Singh is his book "The Holy Song of Bliss Eternal" aptly says," The Ánañd Sahib is one of the holiest and heavenliest songs found in the World literature. It is a sustained soliloquy - the mind talking to itself and unravelling all hidden secrets in one endless Blaze of Light.... The Anand sahib is the Song of Bliss of Bliss ebullient, Bliss soaked with love, love that has borne its sweet Fruition." (23) Dr. Rattan Singh Jagāi says that the Ánañd of Guru Amardas is associated with the traditional Ánañd-
Sidhant, but He has presented many new aspects of it. This Anand is attained through Guru. There are so many synonyms of it - Amrit, Hari ras and Sahaj Avasthā. (24) Dr. Taran Singh says that Anand Sahib is the song of ways of achievement of happiness. Every human being is in search of happiness...

There are six suggestions in Anand Sahib regarding the achievement of happiness, i.e. an ideal personality, moral courage, good thinking, contentment, self-control and attainment of the purpose. (25) ... He further comes to the conclusion that Anand is God Himself. Anand indicates His existence. (26)

(b) Sukhmani, by Guru Arjan Devji.

Guru Arjan Devji, the fifth Guru of the Sikhs and the compiler of the Adi Granth has discussed the philosophy of Anand on a more elaborate scale in his well-known long poem "The Sukhmani", which literally means, "The Mental Peace-Giver,". It differs nowhere with the philosophy of Anand as propounded by Guru Amardas, but its elaboration and detail is noteworthy. The word 'Sukh' has been substituted for the word Anand, though at some places the word Anand also occurs. As in Anand, longing for true Anand is apparent, here the longing for true Sukh or Sahaj Sukh is discernable. Dr. S.S. Kohli calls Sukhmani 'A Modern Upanishad', the title that speaks of its importance. He aptly remarks that Sukhmani, "contains an elucidation of nearly all the aspects of Sikh Philosophy which may be divided into the following three sections: 1. Metaphysics, 2. Ethics and 3. Mysticism." (27)

"Sukhmani is a practical guide to rise to spiritual heights for every man whatever his creed or clan, may be". (28)

The very opening lines of the first Asatpadi of Sukhmani suggest that to achieve real happiness, we should remember or recite the Name of God. By doing so all the sufferings of the human body are undone. (29)

Guru Arjan further says that the Name of the Lord is bliss in itself. It is nectar like. The devotees of the Lord have understood this secret and that is why they have achieved the state of complete peace of mind. (30)

Now, see, how all types of sufferings can be overcome by remembering the Name of the Lord:

Remembrance of Lord saves from the pangs of birth,
Remembrance of Lord makes the pain of death insignificant,
Remembrance of Lord cause defeat to the foe,
Remembrance of Lord saves from all the troubles,
Remembrance of Lord awakens the soul for ever,
Remembrance of Lord causes negation of fears,
Remembrance of Lord means non-occurrence of sorrows,
But remembrance of God be done in the company of good people,
If we get ourselves coloured in the Name of God, (31)
All treasures will be bestowed upon us.

In this way, the 'Simran' or remembrance of the Name of the Lord is the basis of true happiness. Human mind longs for many kinds of 'Sukh' in life, but Guru Arjan says all the types of 'Sukh' flow from the Simran of Lord. Thus he enlists
All sorts of treasures and supernatural powers,
With tastes artistic wine,
High Lore, discerning wit and trance profound.
Out of Remembrance shine.
Yea, Puja, penance and the sacred chant,
To other Gods no worship lent.
The needs of holy dips of pilgrimage,
In heaven's court a seat upon the stage,
Perspective sound, the choice of longings right.
From Simran sprung these acquisitions bright.

(Trans. M.L.P.)

And the list does not end. It goes on.
Remembrance is the exercise supreme.
Mankind from many ills it helps redeem.
Through Simran all thirst is allayed,
All subtle things are simple made.
The dirt of mind through Simran goes,
With the Nectar-Name the heart overflows.

(Trans. M.L.P.)

And still more: -

1. Remembrance of Name results in happiest life.
2. Remembrance of Name gives the highest bliss.
3. Remembrance of Name helps the soul to be in the state of spontaneity.

Thus, according to Sukhmani the Simran of the Name of the Lord gives all types of happiness and finally, the
human soul rises above the worldly attachments and gets established in the state of Sahaj or supreme bliss. As Dr. S.S. Kohli points out: "The Name of the Lord fulfils all our desires. Those who meditate on it achieve sahnthood and in their company all the ailments are removed. The Name is like the mythological tree Kapalptree and Cow Kamdhenu. Worldly grandeur and pleasures of life lose their charm in the face of the happiness which flows from the remembrance of the Name of the Lord. Thus says Guru Arjan: -

The King of the whole World is unhappy. But, he, who repeats God's Name becomes happy. Though man be entangled in lacs and millions of bonds, by uttering God's Name he is freed. The manifold pleasures of riches allay not man's thirst. By meditation on God's Name, he is satiated. On the way on which this man goes alone, there the Name of God is with him as a comforter. Ever meditate on such a Name, O my soul! (38) (Trans M.M. S.)

Nama-Simran' is the treasure of all the boons that a human-being can think of. But how to achieve the gift of 'Nama-Simran' Guru Arjan Devji suggests three points in this regard. They are: - Grace of the Lord, Guidance of the Guru and Sat-sangat. Sukhmanī elaborates these three points in all details. Here are a few examples: -

'He, whom God Himself causes to repeat, repeats His Name, He alone sings God's praise, whom He Himself causes to sing,

By Lord's grace, the light dawns.
Through Lord's kindness, the heart-lotus blooms.
When the Lord is mightily pleased, He dwells within man's mind,
By Lord's favour man's intellect becomes sublime
All the treasures are in thine mercy, O Lord.
By himself no one attains anything.
The creatures apply themselves to do duties,
Thou hast appointed them, O Lord God.
In their hand, O Nanak, lies but nothing. (39)
(Trans. M.M.S.)

As a pillar supports a palace, similarly the word of the Guru supports the soul. As a stone floats when put into a boat, so is the mortal saved by clinging to the Guru's feet. As a lamp gives light in darkness, so does the soul bloom on holding Guru's sight? (40)
(Trans. M.M.S.)

The True Guru cherishes his disciple,
Unto his attendant the Guru is ever merciful.
The Guru washes off filth of the evil intellect of Sikh.
Under Guru's instructions, the Sikh repeats the Name of God.
The True Guru cuts off the fetters of his Sikh.
The Guru's Sikh recoils from evil deeds.
To his Sikh, the True Guru gives the wealth of God's Name.
Very fortunate is the Sikh of the Guru.
Of his Sikh, the True Guru adjusts this world and the next,
Nanak, with fulness of his heart, the True Guru,
In the company of the pious persons, the mind never wanders,
In the company of the pious persons, it ever, attains peace,
In the company of the pious persons, man receives the incomprehensible Name Commodity.
In the company of pious persons, man endures the unendurable. (42)

(Trans. M. M. S.)

He, who prays for four cardinal boons, should apply himself to the service of the holy men. (43)

(Trans. M. M. S.)

Like Anand, in Sukhmani also a Code of Conduct for the man is suggested. One who wishes to be placed in the state of bliss, one who wants to drink at the fountain of the nectar of the holy Name, one must adopt this ideal Code of Conduct. Let us analyze some of the points of this noble Code:

1. Let us discard the outward shows and not deceive the people and God. Because, God knows everything. (44)
2. Let us get rid of Kam, Krodh, Lobh, Moha and Abankar, because they are the real cause of all suffering and they keep us away from getting nearer to God. (45)
3. Let us submit to the Will of God, because living as He wills, gives solace to the soul. (46)
4. Let us use all our senses for the noble purpose. (47)
5. Do not depend upon other fellow-beings, because it is only He who knows our needs and fulfils them. (48)

Thus, adopting this Code of Conduct, human-beings, with the grace of the Lord are elevated to the state of supreme happiness. This state of mental elevation has been described very beautifully in Sukhmani, with the concept of Jivan Mukta and Brahm Gyānī. Let us see what the ‘Sukhmani’ says in this respect:

He, who in his heart loves Lord’s ordinance, is said to be the man of present salvation. As a joy, so is sorrow for him. In that place, there is everlasting happiness and no separation from God. As a Gold, so is dust for him. As is nectar, so is sour poison for him. To him as is honour, so is dishonour. As is the pauper, so is the king. He, who deems that what God puts in vogue, as the secular, that man, 0 Nanak, is said to be emancipated while still alive. (49)

(Trans. M.M.S.)

It is obvious that the Jivan Mukta of ‘Sukhmani is the perfect man. He is in the state of ‘Sādā Ānand’ i.e. everlasting bliss because he has been able to create a balance in life. He lives among the worldly activities but he is detached. He is not out of himself when he receives some boon and at the same time he does not start weeping when some sorrow comes. His reaction in both the situations is the same. Anyone, who has the power of creating this type of
balance in him, he gets union with the Lord,  as 'Brahm Gyānī' of the 'Sukhmani' does: -

'Brahm Gyānī remains ever unattached as lotus flower is on the surface of water. Brahm Gyānī has ill-will against none as the Sun gives warmth to everyone.' (50)

'To Brahm Gyānī, friend and foe are the same. Brahm Gyānī is not proud. Brahm Gyānī is the highest of the high. He, however, is humble of all, in his mind.' (51)

'Brahm Gyānī lives in humility. He takes delight in helping others. Brahm Gyānī has no worldly entanglements. Brahm Gyānī gets control over the wandering faculties of mind.' (52)

'Brahm Gyānī gains the supreme bliss of the Lord, in his mind. He is in a state of eternal happiness. Brahm Gyānī resides in a celestial palace of spontaneous bliss. Nānak, Brahm Gyānī never perishes.' (53)

Brahm Gyānī enjoys affinity with 'Parmānānd', who is Lord himself. He is in state of 'Sādā Ānānd', he is in the state of 'Sukh Sahaj', all these terms signifying supreme bliss of the Lord. Dr. S.S. Kohli's remarks about the state of Brahm Gyānī are note-worthy. He writes, "The saints (Sānt, Sādh) by constantly meditating on the Name attain final emanipation during their life time and achieve
the status of a Brahm Gyānī. The philanthropists. With the grace of the Lord, they reach the final stage of spiritual advancement". (54)

Thus, Sukhmani is a purposeful thesis of Guru Arjan Devji, which seeks to tell the path of true, supreme and lasting happiness i.e. bliss. In the words of Principal Teja Singh, "To a man complaining of life-weariness, there is nothing so cheering, so invigorating as Guru Arjun's Sukhmani. It is a great consoler of mind." (55)

He names Sukhmani as "Psalm of Peace" and says that the most characteristic feature of the Psalm is the soothing effect it has on nerves shattered by a life of hurry and furious activity and on souls tossed on the waves of passion and inordinate desire." (56)
1. Bhagti te Shakti, PP. 112.
2. Sehaj te Anand, PP. 16.
3. "Änâhâd bhaia merî mæe satguru mai pâiâ(a).
Satguru tâ pâiâ(a) sehaj setî man vajîâ vâdhaîâ(a).
Râg ratan parivâr parlî sabad gâvan âîâ(a).
Sabdâ tâ gavhu harî kerâ manijîî vasâîâ(a).
Kahai nâmâk änâhâd hoâ satguru mai pâiâ(a)."
4. " Ae man merîâ tû sadâ rahahu hari nâlê.
Hari näl rahahu tû man mere dûkh sabh visârpa.""
5. " Sabhââ gällâ samrath suûmî so kiu manhu visârâi.""
kari saûti sukhu manî ao vasiâ jin ichhâ sabh pujaîa.""
7. " Vâje panch sabad titughari sabhâgai.
Ghar sabhâgai sabod vâje kalâ jitu ghari dhârîa.
Panch dût tudh vasî kîte kâlu kaštaku mériâ.
Dhur karmi pûfî tudh jin kau si nâmî hari kai lâge.
Kahai nânâk tãhü sukhu hoâ titu ghari anhaî jîvede.""
Jâqiâ anâhd sadâ gur te kirpâ kare pîriâ.
Kar kirpâ kilvîk kate gyân ânjana sâriâ.
Ahdrâhu jin kâ museh tuîtâ tin kâ sabadu sâchâi savâriâ.
Kahââ nânâk ehu anâhd hai anâhd gar te jâniâ(a)."
Pâvai tâ so jânu dehi jisno hori kîa karhi vechâriâ(a).
Iki bharmi bhûle phirhi dahidis iki nâm lagi savâriâ(a)."
10. "Tanu manu dhanau sabhu saupi sur kau hukam maniai piai."
11. "Ae man chanchhla chaturai kina nai pai."
12. "Ehu maii mohi jin ahu bharmi bha-laii."
Shu kutaambu tui jii dekhdha chalai nahi terai nale."
Khaniahu tikhi valhu nikii etu margi jaana."
15. "Jiahu maale bahrahu nirmal.
Baarahu nirmal jiahu tae maale tinee janam juaai hari."
16. "Kahai nanak ehu sariru parvanu haai jini satgur
siu chitu lalii."
17. "Ae neetrahu meriho hari tum mahi joti chari hari
binu avaru nai dekhu koii."
18. "Ae rasna tu anrasii rach rahi teri pais nai ji.
Pais nai jai horatu kaitai jiharu hari ras palai nai pali."
Hari Maangal gau sakhii grih maandaru baanii.
Hari gau maangal nit sakhii sugo dukh nai viiepe.
Gur charan laahe din subhagai ajnaa pir jape.
Anhat banii gur sabadi jishharinamu hari rasu bhogo.
Kahai nanak prabhu ap mili karhan krpan jago."
20. "Raju na chahahu mukti na chahahu man prit charan
kamalare." (Dev Gandhari M. 5.)
Pabrhapsu prabhu paaii utre sagal visure.
Dukh rog sante utre sunii sachii baani.
Sante sajan bhae sarse puure gurte jani.
Sunee puniit kahte pavitu satguru rahiia bhepure.
Binwahtii nanak gur charan laahe vaje anhad tuere."
23. PP. XV, XVI.
25. Nam Te Prem, PP. 186.
27. Advance, May 77, PP. 10.
28. PP. VII.
30. "Sukha' mani sukh amrit prabh namu. bhagat 'janã kai man bisrãm."
31. "Prabh kai simrani garabhi nã basai. ............................................
                   .................................
                   .................................
                   Sarab nidhãn nãnak hari rangi."
Prabh kai simrani nāhi jām trāsā. 
Prabh kai simrani pūran āsā. 
Prabh kai simrani man ki mal jāi. 
Amrit nāmu rid māhi samāi.

34. "Prabh kau simrahi tin śūkh bihāvai."
35. " Prabh kau simrahi tin anad ghanere ."
36. " Prabh kai simrani sehaj samānī."
Hari kā nām japat hoī sukhiā. 
Lākh karorī baādhn ānai. 
Hari kā nām japat nīs-tariā. 
Anik māt rāṅg tikh nā bujhāvai. 
Hari kā nām japat āghāvai.
Jih mārgī ehu jāt ikelā. 
Tah hari nāmu saṅgi hoī suhelo. 
Aisā nāmu man sadā dhīlāi. 
Nānakh gurmukhi paramgati pāiāi."

39. "Āp japāe japaī so nāū. 
Āp gavāe su hari gūn gāū. 
Prabh kirpā te hoī pragāsū. 
Prabh daīā te kamal bigāsū. 
Prabh su prasann basai man soī. 
Prabh daīā te mati ītām hoī. 
Sarab nidhān prabh terī maiā. 
Āphu kīchhū nā kirī hū laīā. 
Jit Jit lāvhu titu laagn āri nāth. 
Nānakh Inkaī kīchhū nā haāth."
40. "Jiu māndār kau thāmai thammanu.  
   Tiū gūr kā sabdu manhi astham-manu.  
   Jiu pākhāṅ nāv chārāṅ tarai.  
   Praṅī gurcharan lagatu nistarai.  
   Jiu āndhkar dīpak pāragāsu.  
   Gur darsanu dekhi mani hoi bigāsu."

41. "Satguru sikh ī karai pratipāl.  
   Sewak kau guru sadā daīāl.  
   Sikh ī guru durmati malu hirai.  
   Gurbachhī hari nām uchrai.  
   Satgur sikh kai bohdhan kātai.  
   Guru kā sikh bikār te hātai.  
   Satgur sikh kau nām dhanu dei.  
   Gur kā sikh vaḍbhāṅī he.  
   Satigur sikh kā halat palatu swārai.  
   Nānak satiguru sikh kau jīa nāl samārai."

42. "Saṅh kai saṅhī nā kabhū dhāvai.  
   Saṅh kai saṅhī sadā sukhu pāvai.  
   Saṅh saṅhī bastu agochar lahai.  
   Saṅh kai saṅhī ajru sahai."

43. "Chāri pachāth je ko māgai.  
   Saṅh janā kī sevā lāgai."

44. "Karutī pasū kī mānas jāti.  
   Lok pachārā karai diru rāti.  
   Bāhāri bhekā āntarimālā mālā.  
   Chhāṅsi nāhi kachhu kare chhapālā.  
   Bāhār gūn dhyān isman.  
   Āntari biāpaī lobh suānu.
 Antar agni bāhāri tanu suāhu,
Gali pāthar kaise tarai ātmāh,.....
Nānak te jan sehaji samāti.

" Bair birodh kamkrodh moh,
Jhūṭh bikār mahā lobb dhroh.
Iāhu jugti bihāne kai janam.
Nānak rākhī lehu āpan kari karam."

" Jis jan apnā hukamu manāīā.
Sarab thok nānak tin pāīā." 

" Mithā nāhī rasnā paras,
Man mahi prīt nirājan daras.
Par tria rūp nā pekhe netar.
Sādh ki tehāl saṅt saṅg het.
Karan nā sunai kāhū ki niṅdā.
Sabh te jānaiāpas kau maṅdā."

" Manukh ki tek brīthī sabh jānu.
Devan kau ekai bhagwānu."

" Prabh ki āgiā ātām hitāvai.
Jīvan muktī sou kahāvai.
Taisā harakhu taisā usu sogu.
Sadā anāhdu tab nāhī biogu.
Taisā suṇaranu taisī usu mātī.
Taisā amrit taisī bikhu khāyī.
Taisā mānu taisa abhimānu.
Taisā rākhu taisa rājānu.
Jo vartaē sāī jugti.
Nānak Ohu purkhū kahīā jīvan-mukti."
50. "Brahm gyānī sādā nirlep.
Jaise jal mahī kamal alep.
Brahm gyānī sādā nirdokh.
Jaise sūru sarab kam sōkh."

51. "Brahm gyānī kai mītar satru samān.
Brahm gyānī kai nāhi abhimān.
Brahm gyānī ūch te ūchā.
Man apnai hai sabh te nīchā."

52. "Brahm gyānī kai garibī samāhā.
Brahm gyānī parupkār umāhā.
Brahm gyānī kai nāhī dhaṅḍhā.
Brahm gyānī la dhaṅvatu baṅḍhā."

53. "Brahm gyānī kai mani paramānād.
Brahm gyānī kai ghari sadā anaḥi.
Brahm gyānī sukh sehaj nivās.
Nānāk Brahms gyānī kā nahi binās."

56. Ibid.