



# SHABAD TO CHALLENGE HOPELESSNESS

Guru Arjan Dev ji

Composed in Siree Raag, SGGGS Page 70, Line 6

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥ (੨੦-੬)

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ਜਾ ਕਉ ਮੁਸਕਲੁ ਅਤਿ ਬਣੈ ਢੋਈ ਕੋਇ ਨ ਦੇਇ ॥

Jaa ka-o muskal at banai dho-ee ko-ay na day-ay.

ਲਾਗੂ ਹੋਏ ਦੁਸਮਨਾ ਸਾਕ ਭਿ ਭਜਿ ਖਲੇ ॥

Laagoo ho-ay dusmanaa saak bhe bhaj khalay.

ਸਭੋ ਭਜੈ ਆਸਰਾ ਚੁਕੈ ਸਭੁ ਅਸਰਾਉ ॥

Sabho bhajai aasraa chukai sabhasraa-o.

ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਲਗੈ ਨ ਤਤੀ ਵਾਉ ॥੧॥

Chit aavai os Paarbrahm lagai na tatee vaa-o. ||1||

ਸਾਹਬਿ ਨਿਤਾਣਿਆ ਕਾ ਤਾਣੁ ॥

Saahib nitaani-aa kaa taan.

ਆਇ ਨ ਜਾਈ ਥਿਰੁ ਸਦਾ ਗੁਰ ਸਬਦੀ ਸਚੁ ਜਾਣੁ ॥੧॥ ਰਹਾਉ ॥

Aa-ay na jaa-ee thir sadaa gur sabdee sach jaan. ||1|| Rahaa-o.

For those who, in extreme difficulty,  
Find they have no place to go.

With enemies in pursuit  
And even family abandoning them where they stand.

When all reinforcements have run away,  
And all support has failed,

Should the All-Encompassing Eternal One come into their awareness,  
Then the blistering winds  
Will not touch them. (1)

The Master is the strength of the weak,

Ever-present, never departing,  
Forever steadfast.  
Know this Ultimate Reality

Through the wisdom of the Sound Current that cuts the ego. (1)

Pay attention.

ਜੇ ਕੋ ਹੋਵੈ ਦੁਬਲਾ ਨੰਗ ਭੁਖ ਕੀ ਪੀਰ ॥

Jay ko hovai dublaa nang bhukh kee peer.

ਦਮੜਾ ਪਲੈ ਨਾ ਪਵੈ ਨਾ ਕੋ ਦੇਵੈ ਧੀਰ ॥

Damrhaa palai naa pavai naa ko dayvai dheer.

ਸੁਆਰਥੁ ਸੁਆਉ ਨ ਕੋ ਕਰੇ ਨਾ ਕਿਛੁ ਹੋਵੈ ਕਾਜੁ ॥

Su-aarath su-aa-o na ko karay naa kichh hovai kaaj.

ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਨਿਹਚਲੁ ਹੋਵੈ ਰਾਜੁ ॥੨॥

Chit aavai os paarbarahm taa nihchal hovai raaj. ||2||

ਜਾ ਕਉ ਚਿੰਤਾ ਬਹੁਤੁ ਬਹੁਤੁ ਦੇਹੀ ਵਿਆਪੈ ਰੋਗੁ ॥

Jaa ka-o chintaa bahut bahut dayheevi-aapai rog.

ਗ੍ਰਿਸਤਿ ਕੁਟੰਬਿ ਪਲੇਟਿਆ ਕਦੇ ਹਰਖੁ ਕਦੇ ਸੋਗੁ ॥

Garisat kutamb palayti-aa kaday harakh kaday sog.

ਗਉਣੁ ਕਰੇ ਚਹੁ ਕੁੰਟ ਕਾ ਘੜੀ ਨ ਬੈਸਣੁ ਸੋਇ ॥

Ga-on karay chahu kunt kaa gharhee na baisan so-ay.

ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇ ॥੩॥

Chit aavai os paarbarahm tan man seetal ho-ay. ||3||

For those who are weak,  
Naked and ashamed,  
Trapped by hunger's pain,

Possessing no wealth,  
With no one to offer sustenance,

Unable to act on their own behalf  
And none of their efforts succeed,

Should the All-Encompassing Eternal One come into their awareness,  
They shall receive an immovable kingdom. (2).

For those who suffer from extreme anxiety,  
With bodies consumed by disease,

Living at home with their families,  
Alternating between cheer and grief,

For those who wander the four corners of the earth  
Never finding a place of rest,

Should the All-Encompassing Eternal One come into their awareness,  
Then relief will soothe their bodies and minds. (3).

ਕਾਮਿ ਕਰੋਧਿ ਮੋਹਿ ਵਸਿ ਕੀਆ ਕਿਰਪਨ ਲੋਭਿ ਪਿਆਰੁ ॥

Kaam karoDh mohi vas kee-aa kirpan lobh pi-aar.

ਚਾਰੇ ਕਿਲਵਿਖ ਉਨਿ ਆਘ ਕੀਏ ਹੋਆ ਅਸੁਰ ਸੰਘਾਰੁ ॥

Chaaray kilvikh un agh kee-ay ho-aa asur sanghaar.

ਪੋਥੀ ਗੀਤ ਕਵਿਤ ਕਿਛੁ ਕਦੇ ਨ ਕਰਨਿ ਧਰਿਆ ॥

Pothee geet kavit kichh kaday na karan Dhari-aa.

ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਨਿਮਖ ਸਿਮਰਤ ਤਰਿਆ ॥੪॥

Chit aavai os paarbarahm taa nimakh simrat tari-aa. ||4||

ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ਚਾਰਿ ਮੁਖਾਗਰ ਬਿਚਰੇ ॥

Saasat simrit bayd chaar mukhaagar bichray.

ਤਪੇ ਤਪੀਸਰ ਜੋਗੀਆ ਤੀਰਥਿ ਗਵਨੁ ਕਰੇ ॥

Tapay tapeesar jogee-aa tirath gavan karay.

ਖਟੁ ਕਰਮਾ ਤੇ ਦੁਗੁਣੇ ਪੂਜਾ ਕਰਤਾ ਨਾਇ ॥

Khat karma tay dugunai poojaa kartaa naa-ay.

ਰੰਗੁ ਨ ਲਗੀ ਪਾਰਬ੍ਰਹਮ ਤਾ ਸਰਪਰ ਨਰਕੇ ਜਾਇ ॥੫॥

Rang na lagee paarbarahm taa sarpar narkayjaa-ay. ||5||

For those who dwell in the state of anger, attachment and sensual desire,  
Who live as a miser, absorbed in their greed.

Those who act in socially despicable ways,<sup>i</sup>  
Who become destructive as a demon,

Who never sing a sacred song,  
Nor focus on a work of spiritual poetry,

Should the All-Encompassing Eternal One come into their awareness,  
Then their minds will align with their Divine Identity,  
And they shall instantly swim across. (4).

There are those who can discuss by heart  
The four great spiritual books,

Or who practice the yogic techniques  
Of self-purification through the inner heat.  
There are those who wander, taking sacred baths,

Who double their efforts in ritual action<sup>ii</sup>  
To worship the Creator's Identity,

Yet should they never feel a touch of love  
For the All-Encompassing Eternal One,  
Then their awareness will surely  
End up in hell. (5)

ਰਾਜ ਮਿਲਕ ਸਿਕਦਾਰੀਆ ਰਸ ਭੋਗਣ ਬਿਸਥਾਰ ॥

Raaj milak sikdaaree-aa ras bhogan bisthaar.

ਬਾਗ ਸੁਹਾਵੇ ਸੋਹਣੇ ਚਲੈ ਹੁਕਮੁ ਅਫਾਰ ॥

Baag suhaavay sohnay chalai hukam afaar.

ਰੰਗ ਤਮਾਸੇ ਬਹੁ ਬਿਧੀ ਚਾਇ ਲਗਿ ਰਹਿਆ ॥

Rang tamaasay baho biDhee chaa-ay lag rahi-aa.

ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਸਰਪ ਕੀ ਜੂਨਿ ਗਇਆ ॥੬॥

Chit na aa-i-o paarbarahm taa sarap kee joon ga-i-aa. ||6||

ਬਹੁਤੁ ਧਨਾਢਿ ਅਚਾਰਵੰਤੁ ਸੋਭਾ ਨਿਰਮਲ ਰੀਤਿ ॥

Bahut Dhanaadh achaarvant sobhaa nirmalreet.

ਮਾਤ ਪਿਤਾ ਸੁਤ ਭਾਈਆ ਸਾਜਨ ਸੰਗਿ ਪਰੀਤਿ ॥

Maat pitaa sut bhaa-ee-aa saajan sang pareet.

ਲਸਕਰ ਤਰਕਸਬੰਦ ਬੰਦ ਜੀਉ ਜੀਉ ਸਗਲੀ ਕੀਤ ॥

Laskar tarkasband band jee-o jee-o saglee keet.

ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਖੜਿ ਰਸਾਤਲਿ ਦੀਤ ॥੭॥

Chit na aa-i-o paarbarahm taa kharh rasaatal deet. ||7||

There are those who rule kingdoms of wealth,  
Expansive and drenched in pleasure,

With delightful, luscious gardens,  
Proudly living by their own commands,

Enjoying different spectacles,  
And enchantments of many types,

Yet should the All-Encompassing Eternal One never come into their awareness,  
They will depart and assume the life of a snake. (6)

There are those who possess tremendous riches,  
Good conduct and spotless manners,

Living affectionately in fellowship  
With their mother, father, children and siblings,

There are those towards whom military platoons  
All constantly pay their respects,

Yet should the All-Encompassing Eternal One never come into their awareness,  
Then their consciousness will be consigned to the Underworld. (7)

ਕਾਇਆ ਰੋਗੁ ਨ ਛਿਦੁ ਕਿਛੁ ਨਾ ਕਿਛੁ ਕਾੜਾ ਸੋਗੁ ॥

Kaa-i-aa rog na chhidar kichh naa kichh kaarhaa sog.

ਮਿਰਤੁ ਨ ਆਵੀ ਚਿਤਿ ਤਿਸੁ ਅਹਿਨਿਸਿ ਭੋਗੈ ਭੋਗੁ ॥

Mirat na aavee chit tis ahinis bhogai bhog.

ਸਭ ਕਿਛੁ ਕੀਤੋਨੁ ਆਪਣਾ ਜੀਇ ਨ ਸੰਕ ਧਰਿਆ ॥

Sabh kichh keeton aapnaa jee-ay na sank Dhari-aa.

ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਜਮਕੰਕਰ ਵਸਿ ਪਰਿਆ ॥੮॥

Chit na aa-i-o paarbarahm jamkankar vas pari-aa. ||8||

ਕਿਰਪਾ ਕਰੇ ਜਿਸੁ ਪਾਰਬ੍ਰਹਮੁ ਹੋਵੈ ਸਾਧੂ ਸੰਗੁ ॥

Kirpaa karay jis paarbarahm hovai saaDhoo sang.

ਜਿਉ ਜਿਉ ਓਹੁ ਵਧਾਈਐ ਤਿਉ ਤਿਉ ਹਰਿ ਸਿਉ ਰੰਗੁ ॥

Ji-o ji-o oh vaDhaa-ee-ai ti-o ti-o har si-o rang.

ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਖਸਮੁ ਆਪਿ ਅਵਰੁ ਨ ਦੂਜਾ ਥਾਉ ॥

Duhaa siri-aa kaa khasam aap avar na doojaa thaa-o.

ਸਤਿਗੁਰ ਤੁਠੈ ਪਾਇਆ ਨਾਨਕ ਸਚਾ ਨਾਉ ॥੯॥੧॥੨੬॥

Satgur tuthai paa-i-aa Naanak sachaa naa-o

||9||1||26||

There are those who possess bodies with no blemish or disease,

Undisturbed by worry or grief,  
Unperturbed by death,  
Indulging in revelries day and night,

Doing everything on their own with no doubts to block the way,

Yet should the All-Encompassing Eternal One  
Never enter their awareness,  
They will fall into the abode of Death. (8)

Through the kindness of the All-Encompassing Eternal One,  
People come into the community of those who live  
By purity, grace and discipline,

And as their experience of higher consciousness  
Grows stronger and stronger,  
Just so do they find the love of the Divine Essence.

Duality originates with the Divine Husband, Himself,  
There is no other ground.

When the Teacher of Truth feels satisfied,  
Nanak recognizes his Transcendent Identity. (9)



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#### ENDNOTES

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<sup>i</sup> The original Gurmukhi line, “Chaaray Kilvikh” refers to the four terrible acts in the traditional Hindu society:

<sup>ii</sup> “Khat Karanay” refers to the six ritual actions