

# The Guru's Aarti

The Guru Granth.Sahib, the Holy book of the Sikhs.

It is a compilation of the sayings of Gurus and Great Bhaktas (Devotees).

The Guru Granth is considered the Living Guru.

From the lines of the Guru Granth:

*Guru Granth Jee Maaniyo Pragat Guraa Kee Deh  
Jaa Kaa Hirdaa Shudh hai Khoj Shabad Mei Leih*

Which means:

Believe that the Guru Granth is the Body of the Living Guru,  
The Seeker whose heart is pure will find his answer in 'The Utterings'

The Shrimad Bhaagvad recounts the different Incarnations of the Lord,

The Bhagvad Geeta expounds a Mighty Philosophy,

And The Guru Granth is an ecstatic pouring of a Spiritual Heart.

As I go through the Guru Granth , I feel that Guru Nanak is trying to describe what he 'sees' and experiences...yet he often says how difficult it is to do the above, because words fail him, to describe the magnitude of what we know as 'God'

I am sharing with you the Aarti that is generally sung, at a Gurdwaara.

This ode was partly composed by Guru Nanak.

At Jagannaath Puri, a famous pilgrimage center of the Hindus, Guru Nanak noticed that the priests were more interested in the rituals and elaborate arrangements rather than in their love for God. So he stepped outside the temple and burst into the following masterpiece.

## The Aarti

*Gagan mah thaal, Rav-chand Deepak baney  
Taarka mandal Janak Moti  
Dhoop maliaanlo Pavan chavaro karey  
Sagal Banrai phoolant jyoti*

Which means:

The Sky is Your platter,  
The sun and moon are the 'Deepaks' the lamps (lights),  
The Stars in the sky are the pearls,  
The 'Dhoop' (Incense) is the fragrance,  
That the wind propels,  
The whole forest is Your flowers.

*Kaisee Aarti hoi Bhaykandana Teree Aarti  
Anhata Shabad Vajanta bheree*

Which means:

O! What a wonderful Aarti, this is!  
You, are a destroyer of Fear,  
The sound of Your Name, which is so subtle, that It goes unheard,  
Resounds endlessly.

*Sahas Tav Nain na na  
Nain hai Tohey kau  
Sahas moorat Nana Ik Tohee*

*Sahas Pad Bimal Na na  
Ik Pad Gandh bin  
Sahas Tav Gandh Iv  
Chalat Mohee*

*Sabh Mah Jot Jot Hai Sohee  
Tis Dat Chaanan Sabh Mah Chaanan Hoi  
Gur Sakhi Jot Pragat Hoi  
Jo Tis Bhaavey So Aarti Hoi*

Which means:

You have a thousand eyes, forms, feet, noses...And you have none...  
I am charmed!  
Your Light enlightens all!  
It is by the Grace of the Guru that the real Light (Knowledge) Manifests.  
What pleases the Almighty is this Aarti (Creation)

*Har Charan Kamal Makrand Lobhit Mano  
Ana Din Mohey Aayey Pyaasa*

*Kirpaa Jal Dey Nanak Sarang Kau  
Hoi Jaatey Terey nai Vaasa*

Which means:

I yearn for Your Lotus feet,  
Night and day,  
Nanak is like the thirsty bird that asks,  
For a drop of water,  
From You O Lord!  
That drop (Grace) will make Nanak find comfort,  
In the uttering of Your Name.

**(The next part of the Aarti is a composition by Sri Ravidasji)**

*Naam Tero Aarti Majan Muraarey  
Har Kay Naam Bina Joothey Sagal Pasaarey*

*Naam Tero Aasno Naam Tero Ursaa  
Naam Tero Kesro Lay Chhitkaarey*

*Naam Tera Ambhula Naam Tero Chandno  
Ghas Japey Naam Lay Tujhahee Kau Chaarey*

*Naam Tera Deeva Naam Tera Baatee  
Naam Tero Tel Lai , Maahee Pasaarey*

*Naam Terey Kee Jyot Lagaayee  
Bhaiyaa Ujiyaaro Bhavan Saglaarey*

*Naam Teraa Taagaa Naam Phul Maalaa  
Bhaar Athaarah Sagala Joothaarey*

*Tero Keeyaa Tujhahee kyaa arpau  
Naam Tera Tuhee Chavar Dhulaarey*

*Das Atha Atha Sathey Chaarey Khaanee  
Ehay Vartan Hai Sagal Sansaare*

*Kahay Ravdaas Naam Tero Aartee  
Sat Naam Har Bhog Tuhaarey*

Sant Ravidasji says that:

O Lord, Your name is the Aarti,  
Your name is the Flower, the saffron, and the sandalwood  
That is offered to You.  
Your Name is the (Deeya)  
The Lamp, the oil and the cotton  
That is lighted in it.  
With the Light that Your Name gives out,

The whole world is brightened.  
Your Name is the Thread and Your Name is also  
The Flowers that are strung into that thread.  
All that I offer to You is Yours.  
Your Name is the flywhisk, that you use,  
The (Chant of Your) True Name,  
We offer to You,  
All is false except Your Name!

**(The following part of the aarti is composed by Sant Sainji)**

*Dhoop Deep Dhrit Saaj Aartee  
Vaarney Jaau Kamlapati*

*Mangalaa Har Mangalaa  
Nit Mangal Raaja Raam Raaiko*

*Uttam Deeyaraa Nirmal Baatee  
Toohee Niranjana Kamlaapati*

*Raam Bhagat Raamaananda Jaaney  
Pooran Paramaananda Bakhaaney*

*Madana Moorata Bhay Taarey Govindey  
Sain Bhanay Bhaj Paramaananda*

The Aarti is adorned by the lighted lamp  
And the fragrance of the incense.  
All is Auspicious.  
Thou art the Supreme and Pure Light.  
Thou art the Lord of the Goddess of Wealth.  
My obeisance to Thee.  
And to the Lord Rama, Beautiful Govinda,  
Who is described as Replete Pure Bliss!  
Sain prays to Thee, Who obliterates all Fear.

**(The following part is composed by Sant Kabeer)**

*Sun Sandhyaa Teree Dev Devaakar  
AdhPati Aadee Samaayee  
Sidh Samaadhee  
Anta Naheen Paayaa  
Laagee Rahey Sarnaayee*

*Leho Aartee Ho Purakh Niranjana  
Satguru Poojo Bhaai*

*Thaada Brahmaa Nigam Bichaarey  
Alakh Na Lakhiyaa Jaayee*

*Tat Tel Naam Keeyaa Baatee  
Deepak Deh Ujiyaaraa*

*Jyot Laayee Jagadeesha Jagaaiyaa  
Boojhey Boojhana Haaraa*

*Panchey Sabada Anaahada Baajey  
Sangey Saaringa Paanee*

*Kabeer Daas Teree Aartee Keenee  
Nirankaar Nirbaanee*

Which means:

Dear Lord!

The Greatest of Yogis have not been able to comprehend You,  
Those who worship the Unmanifest,  
Fail to realize You.

Even though they have persevered in their quest.

Your Name resounds unheard (By the worldly)  
And only He can hear (On who Your Grace descends)  
Pray to Your satguru!

Almighty Lord!

Accept the Aarti, with the oil, Lit with the Chant of Your Name,  
By You, the Lord of the Universe!

Kabirdas performs the Aarti of the 'Beyond Description' and the 'Without Form'

**(The following part is composed by Sri Dhanaji)**

*Gopaal Teraa Aartaa  
Jo Jan Teree Bhagat Karantey  
Tin Key Kaaj Sanvaartaa*

*Dal Seedhaa Maangau Ghee  
Hamraa Khusee Karey Nit Jee*

*Pania Chaadan Neekaa  
Anaaj Maangau*

*Gau Bhais Maangau Laaveree  
Ik Taajana Turee Changeree*

*Ghar Kee Geehanee Changee  
Jan Dhanaa Levey Mangee*

*Gopaal Tera Aartaa  
Hey Dayaal Teraa Aartaa*

Which means:

O Gopaala, (Accept) your Aarti!  
You grant the wishes of those who worship You!  
I ask for my basic sustenance (food, oil, lentils, good quality grains)  
Which makes me feel fulfilled.  
I also pray for a good wife, good clothes, good grain, a horse, a cow...

The following has been composed by 'Daswin Patshaahi, The 10th Guru: Gobind Singh Maharaj.

I believe that in the following words, the same feeling is conveyed as Guru Nanak's:

That the Cosmos is an Aarti, constantly in motion, paying obeisance to the Almighty.

*Yaa Tey Prasann  
Bhayey Hain Mahaa Muni*

*Devan Key Tap Mein Sukh Paavey  
Jag Karey Ik Ved Rarey*

*Bhav Taap Harey  
Mili Dhyaan Hi Laavey*

*Jhaalar Taal Mrudanga Upanga  
Rabaab Leeyey  
Sur Saaj milaavey  
Kinnar Gandharva Gaana Karey  
Gani Jachha Upachhara Nirata Dikhaavey*

*Sankhana kee Dhunee Ghantan kee Kari  
Phoolan Kee Barkhaa Barsaavey*

*Aartee Kot Karey Sur Sunder  
Pekh Purandar Key Bali Jaavey*

*Daanatee Dachhan Dey Key Pradachhan  
Bhaal Mein Kum Kum Achhan Laavey*

*Hot Kulaahal DevPuree mil Devan KeyKuli Mangal Gaavey*

*Aisey Chand Partaap Tey Devan Badhyo Prataap  
Teen Lok Jai Jai Karey Rarei Naam Sat Jaap*

It means:

The Lord is pleased by the penance, prayers, rituals recitation of the Scriptures, Meditation, music, dance of the Celestial Beings, adorned with vermilion, various musical instruments, Ringing of bells and the showering of flowers, and the tune of the Aarti . The cosmic worlds rejoice and chant the Divine Name.

*Sagal Dwaar Ko Chaad Key Gahyo Tumhaaro Dwaar  
Baanh Gahey Kee Laaj Rakh Govind Daas Tuhaar*

*Aagya Bhayee Akaal Kee Tabhee Chalaayo Panth  
Sabh Sikhan Ko Hukum Hai Guru Maaniyo Granth*

*Guru Granth Jee Maaniyo Pragat Guraa Kee Deh  
Jaa Kaa Hirdaa Shudh hai Khoj Shabad Mei Leih*

*Vaanee Guru Guru Hai Baanee Vich Baanee Amrit saarey*

*Gurbaanee Kahey Sevak Jan Maaney Partakh Guru Nistaarey*

It means:

I have come to Your door-step O Lord, having left the world behind,  
Protect me, I am in Your service.

Because of the Lord's command, this order (Sikhism)  
Came into being.

The Sikhs are urged to believe that the Granth is the Guru manifest,  
Whoever is pure in heart, will find the answers within the words of the Guru Granth  
Sahib.

Its words are the Guru, and the Guru is in the Guru Granth's Utterings,  
And within the words is the nectar (Of knowledge)  
And the words urge disciples to believe in the Guru!

The more I read the Guru Granth, the more I personally believe that the words in it are  
the result of deep and true visions of realization.

The Sindhis, though Hindus are followers of Guru Nanak and are deeply influenced by  
His teachings.

It is not uncommon to seek answers of baffling questions by opening the Divine Book at  
random. And as the Guru Granth Itself claims, the pure of heart will find their queries  
replied.

