

A BRIEF LIFE HISTORY OF GURU TEGH BAHADUR (1621-1675)

11.1 Birth and Ancestry

Guru Tegh Bahadur was born on 1st April 1621 in Guru's palace at Amritsar. He was the youngest son of Guru Hargobind. He had four brothers, Baba Gurditta, Baba Suraj Mal, Baba Ani Rai and Baba Atal and a sister, Bibi Viro. His mother was Mata Nanaki. Guru Hargobind visited the new born child in the palace and prophesied that he would be very brave, fearless and a champion for the cause of truth. He named him Tegh (sword, power of justice) Bahadur (brave).

11.2 Childhood

(Guru) Tegh Bahadur spent his childhood in Amritsar. He was quiet by nature. He took little interest in playing with other children. He preferred loneliness. He was a saint from his childhood. He was baptised at the age of eight. The early death of his three brothers, Baba Gurditta, Baba Ani Rai and Baba Atal made him very sad and serious and he turned to deep meditation and prayers from a very young age.

11.3 Education 11.3.1

(Guru) Tegh Bahadur was only 4 1/2 years old when he was sent to the local school in Amritsar. He got his primary and secondary education, by many teachers, under the supervision of the veterans like Baba Budha and Bhai Gurdas, a great poet and the scribe of Guru Granth Sahib. He studied languages, religions, philosophy, music and arithmetic. He also had training in horse riding and the use of sword.

11.3.2

He moved with his father to Kiratpur in 1635 and lived there up to 1644 until his father's death. Thereafter he moved to Bakala, a village of his maternal grandparents, with his mother, and lived there for about 20 years till the date of his prophethood.

11.4 The Prophethood

11.4.1

Guru Hargobind died in 1644 and appointed his grandson and Tegh Bahadur's nephew, Har Rai, as the seventh Guru of the Sikhs. Guru Har Rai died in 1661 and appointed his younger son and Tegh Bahadur's grand nephew, Harkrishen, as the eighth Guru of the Sikhs. Guru Harkrishen's pontificate lasted for only three years. Just before his death, on 30th March 1664, Guru Harkrishen, on the request of the Sikhs, in his semi unconscious state, told his followers to go to Bakala and anoint his great grand uncle as the next Guru of the Sikhs. He did not mention any name. The actual words he used were, "Baba Bakale". To take advantage of this apparent ambiguous pronouncement all the great grand uncles of the Guru rushed to Bakala and declared themselves to be the ninth Guru of the Sikhs.

11.4.2

There were twenty-one fake claimants and also included Dhirmal, the older son of Baba Gurditta and the older brother of Guru Har Rai. The Sikh elders including Mata Sulakhni, widow of Guru Har Rai and mother of Guru Harkrishen reached Bakala on 11th August 1664. They were besieged by the pretenders and their agents; and were offered all kinds of gifts, bribes and threats. They ignored all of them and went to Mata Nanaki's house and placed before Tegh Bahadur five paisas and a coconut, bowed to him and declared him to be the ninth Guru of the Sikhs.

11.4.3.

The impostors, in frustration, organised a movement against this installation and allured some innocent Sikhs to denounce Tegh Bahadur as the new Guru. This resistance lasted for about 50 days.

11.4.4

On 9th October, a sea merchant, Makhan Shah, who when caught in a storm at sea, had vowed to make an offering of a hundred and one gold coins to the Guru if his ships were saved, arrived at Bakala. He was confused to find so many Gurus. He went to each one of them and placed two gold coins and bowed; each one of them was pleased to have an offering of two gold coins. Makhan Shah was disappointed. He knew that the true Guru would know about the promised offerings of hundred and one gold coins, and would not be willing to accept just two gold coins. At the end he went to (Guru) Tegh Bahadur and put two gold coins and bowed his head on his feet. (Guru)Tegh Bahadur smiled and said that Makhan Shah had promised to give a hundred and one gold coins and not just two gold coins, if his ships were saved. The Guru showed to him the wound he had on his shoulders when he had rescued the ship. Makahan Shah was stunned, he could not believe his eyes or ears, he ran to the roof of the house and shouted at the top of his voice, "Guru Lado re, Guru Lado re." (I have found the Guru. I have found the Guru). Thus was re-discovered the ninth Guru of the Sikhs by the masses. This historic incident sealed the affair for good and the people renounced the imposters and came to the fold of the true Guru.

11.4.5

To avoid the wrath of the villagers all the fake gurus left Bakala immediately. Dhirmal, on his retreat, sent one of his followers, a masand, Shihin, to kill the Guru. Shihin fired at the Guru, and the bullet grazed his shoulder, but the Guru was unhurt. Dhirmal then left Bakala in haste.

11.5 A Visit to Amritsar

On 22nd November 1664, about a month after his installation as the Guru, Guru Tegh Bahadur decided to visit Amritsar and pay homage at Harimandir. Since Guru Hargobind's departure from Amritsar to Kirtapur in 1635 no other Guru had visited Harmandir. The custody of the shrine had fallen in the hands of Prithi Chand's descendants, who were staunch enemies of the Sikh Gurus and their families. On hearing the arrival of Guru Tegh Bahadur in Amritsar, the occupants closed the doors of the shrine and refused to admit the Guru and his party into the Gurdwara. Guru

Tegh Bahadur with his followers camped under a tree only a few metres to the north of Akal Takhat. This place was later known as Thara (QVw) Sahib and a gurdwara was built at the site. A few days later, on the full moon night, Makhan Shah and his men, who had accompanied the Guru to Amritsar, managed to get admittance into Harimandir. Guru Tegh Bahadur went in and offered his prayers. Soon afterwards the Guru left for Khadur and Goindwal, the places dedicated to Guru Angad and Guru Amardas respectively

11.6 The Travels

From 1665 to 1670, the Guru toured first Punjab and then the east of India up to Dhaka to spread the message of love and peace. Like Guru Nanak Dev, the Guru also visited all the important Hindu temples enroute. He left his family at Patna on his way to Bangladesh. Here (Patna Sahib) on 22nd December, 1666, a son was born to him, who later became the tenth Guru of the Sikhs. The Guru returned to Punjab in 1670. Here, most of the time, he stayed at Anandpur, a place which he had founded in 1665, on the site of an old deserted village called Makhawal, in the state of Kahlur (Bilaspur). The place was purchased by the Guru from the Raja of the Kahlur. The Guru made a tour of Malwa in 1673-74 and admitted a large number of Jats into the Sikh faith.

11.7 The Deputation of Kashmiri Pundits (Brahmins)

Emperor Aurangzeb, in the first seventeen years of his reign had surpassed the theocracy of his father Shah Jahan and his grandfather Jehangir. He had struck at the very roots of toleration and justice.

He was committed to convert all the Hindus to Islam either by persuasion or by force as previous Muslim invaders/rulers had done in Middle east, North Africa and other parts of the world. He had let loose his first heinous plan of forced conversion in Kashmir, as it was then believed that the leaders of learned Brahmins lived in that valley. Sher Afghan, the Viceroy of Kashmir gave the Kashmiri Brahmins six months to make up their minds. They had only two choices, either to embrace Islam or to die. The Brahmins called a meeting at the temple of Amar Nath situated in the Himalayan hills. There they discussed the seriousness of the situation and its possible remedies. Failing to reach any decision they prayed to Lord Shiva to avert their calamity. The chronicles state that Lord Shiva appeared to them in the dream and directed them to go to Anandpur to Guru Tegh Bahadur who would be their saviour. A 15-man deputation of Kashmiri Pundits, under the leadership of Kirpa Ram, then, came to the Guru at Anandpur on 25th May, 1675. The Guru heard their sorry plight. He was moved. At that time, his 9 years old son, Gobind Rai came there. He innocently enquired about the cause of deep sadness of the Guru and the Brahmins. The Guru told him that the nation required a holy leader to sacrifice his life to save the Hindu religion. The child innocently replied that there was no holier person than the Guru himself. The Guru realised that God had spoken through Gobind Rai. He stood up and asked the Brahmins to join him in prayers. After the prayer, he sat for a few moments with closed eyes, then something dawned at him, his face glowed with Divine light and he told the Brahmins that they should tell the Viceroy, Sher Afghan, to convert Tegh Bahadur first and they would all follow suit.

11.8 Guru's Martyrdom

The Brahmins went back and told their resolution to the Viceroy, who conveyed it to Emperor Aurangzeb. The Emperor immediately issued warrants to arrest the Guru and to bring him to Delhi. The Guru was arrested on 12th July 1675 near Ropar, where he was camping with his three followers, Mati Das, Sati Das and Dayal Das on his way to Delhi. The Guru was kept under house guard for four months as Aurangzeb was busy in quashing an uprising near Hasan Abdal. On 7th November, the Guru was presented to Aurangzeb, who did all in his power to coax the Guru to embrace Islam. He offered him, wealth, women, power, and reign. The Guru did not accept anyone of them. He asked the Emperor for the Royal justice. He opposed the Emperor's policy of forced conversion. He said that the Emperor's coercive plan of proselytization was against God's laws. The Emperor was not in a mood to accept defeat. When the dialogues broke down he sentenced the Guru and his companions to death by torture. In the next three days, all the companions of the Guru were brutally tortured to death in front of his eyes. Bhai Mati Das was sawed into two pieces from head to loins, Bhai Dayal Das was thrown into a cauldron of boiling water and Bhai Sati Das was hacked to pieces, limb by limb. At the end, on Thursday, 11th November, about 11 a.m. the Guru was brought to the open place of execution in Chandni Chowk, Delhi and was beheaded. At the places, where the Guru was beheaded and where, later his body was secretly cremated by a Sikh named Lakhi Shah Lubana, stand magnificent Gurdwaras named Sis Ganj and Rakab Ganj.

11.9 Historical Significance of the Martyrdom

The execution of Guru Tegh Bahadur brought a revolt in the Rajput princes who highly revered the Guru, and the Punjab peasantry who literally worshipped him. His execution was universally regarded by the Hindus as a sacrifice for their faith. It dramatically halted the persecution of Hindus by the Mughals. All over India, the places inhabited by the Sikhs, began to burn' with indignation and revenge. People hated the Mughals for their evil and vicious act.

11.10 Contribution and Teachings

11.10.1 The way of sacrifice

Guru Tegh Bahadur taught his followers the way of sacrifice for others. The sacrifice of his own life for the protection of the faith and religion of others added a new dimension to the philanthropy of the Sikhs. The Guru gave his life for the sake of the faith of the Hindus, without uttering a groan. His sacrifice was a mighty challenge to the strongest empire of the times, and his challenge was given in the capital to the emperor in person.

11.10.2 Missionary work

The Guru's pontificate lasted for eleven years and eight months, from March 30, 1664 to November 11, 1675. During this period he visited, in Punjab and in the east of India, a number of places where Guru Nanak Dev had established his 'sangat' (followers) to revive them with new dynamism.

11.10.3 The Concept of Jiwan-Mukt

The Guru gave to his followers a new concept of life i.e., the life of a 'Jiwan Mukh' (liberated soul). He taught that a man could lead a normal family life and could still detach himself from its charms. Such a life was essential for a God-seeker.

11.10.4 The City of Anandpur

Like his predecessors, who had founded the cities of Kartarpur, Khadur, Goindwal, Amritsar, Taran Taran and Kiratpur, Guru Tegh Bahadur founded the city of Anandpur, where, later, Guru Gobind Singh made his headquarters and founded the Khalsa.

11.11 Composition of Hymns

Guru Tegh Bahadur composed 116 hymns including 57 sloaks in 15 ragas. His hymns were incorporated in the Granth Sahib by Guru Gobind Singh, when he prepared the final version of the Granth at Damdama Sahib in 1706.

11.12 Guru Tegh Bahadur and the Early

Historians

According to J. Malcolm (Sketch of the Sikhs - 1812) the Guru was put to death by Aurangzeb without even the allegation of a crime. J.D. Cunningham (A History of the Sikhs - 1849) wrote that the Guru's own example powerfully aided in making the disciples of Guru Nanak Dev a martial as well as a devotional people; C.H. Payne (A short History of the Sikhs) mentioned that the Guru was executed for refusing to embrace the faith of Islam. Dorothy Fields (The Religion of the Sikhs - 1901) stated that the execution of Guru Tegh Bahadur left Aurangzeb in great distress and that he never regained his peace of mind. IB. Bannerji (The Evolution of Khalsa) wrote that the Guru was of a peaceful disposition. His spirit of forbearance and his love for peace were clearly brought out in the manner in which he sought to meet the intrigues of his kinsmen and those of the masands, his writings unmistakably testified to the saintliness of his character.

Bani of Guru Tegh Bahadur: Total Bani = 116 Compositions: Shabads 59; Sloaks 57

When in 1706, Guru Gobind Singh took over the task of rewriting the whole Granth Sahib (Adi Granth/Pothi Sahib), he chose to add 116 compositions of Guru Tegh Bahadur along with the other Bani in Kartarpuri Bir. He appointed Bhai Mani Singh as the scribe of the Granth. The details of the Bani so added are produced hereunder in a table.

It is believed that Guru Tegh Bahadur had written many more verses of Bani, but most of his hymns were seized and destroyed by the Muslim clergy. They had thought that it was a collection of charms and incantations. Major portion of the Bani now included in Guru Granth Sahib was written before his departure to Delhi. The Sloaks, however, were supposed to be written, in the captivity at Malikpur Ranghran, pargana Ghahaula (Ropar)¹, and brought to Anandpur, along with the Guru's head by the sweeper Jaita Ranghrete. Many scholars believe that the Guru Tegh Bahadur had sent, with an emissary, sloak no. 53 to Guru Gobind Singh at Anandpur, and Guru Gobind Singh had sent back his reply in sloak no. 54 to his father. The sloak no 54 showed the courage and belief of the child Gobind Rai, and this strong conviction gave Guru Tegh Bahadur a surety of excellent leadership qualities of the child Guru.

The Bani of Guru Tegh Bahadur has a direct impact on human minds. In uncompromising terms his Bani highlights the following:

- The innumerable miseries of life.
- The deep rooted sufferings and sorrows of the world.
- The futurity of pleasures.
- The faithlessness and selfishness of relations,
- The attachment of 'Maya' and its worst effect on the quality of life.

The whole Bani has a touch of 'Varagmae' (ivrwg~el) (detached) life. The Guru emphasizes the transient character of life and various arduous tasks to be completed, by humans, in the short span of the journey of their life..

For the Guru the world is fragile like the wall of sand.² It is entrapped in the cobweb of Maya and is full of vices.³ The pleasures of Maya are momentarily.⁴ Various stages of age pass through in wrong-doings.⁵ The humans are burning in the fire of desires.⁶ The human body has been plagued with incurable diseases⁷, and the objects of pleasure are thoroughly tasteless.⁸

The Table highlighting the compositions of Guru Tegh Bahadur

Page	Raga	Total Shabads	2 padas	3 padas	Placing of rahau verse
219	Gauri	9	7	2	First verse
411	Asa	1	1		First verse
536	Devghandhari	3	3		First verse

¹ Some historian are of the view that the Guru was first taken to Agra and then brought to Delhi.

² Raga Gauri, page 219; Raga Sorath, page 633; Raga Basant, page 1187; raga Sarang, page 1231 and sloaks 25, 49 and 52.

³ Raga Asa, page 411;

⁴ Raga Sorath, page 633

⁵ Raga Ramkali, page 902

⁶ Raga Gauri, page 219

⁷ Raga Devghadhari, page 536; Raga Tilang, page 726, Raga Sarng, page 1231, Raga Jaijaiwant, page 1353 and Sloaks 11, 42, and 47

⁸ Raga Jaitsiri, page 702; Raga Dhanasri, page 685, Raga Todi, page 718 and Raga Jaijaiwanti, page 1352.

537	Bihagra	1	x	1	First verse
631-634	Sorath	12	3	9	First verse
684-685	Dhanasri	4	4		First verse
702	Jaitsiri	3	3		First verse
718	Todi	1	1		First verse
726	Tilang	3	2	1	First verse
830	Bilawal	3	2	1	First verse
901	Ramkali	3		3	First verse
1008	Maru	3	3		First verse
1186	Basant	5	1	4	First verse
1231	Sarang	4	4		First verse
1352	Jai Jai Vanti	4	4		First verse
	15 Ragas	59	38	21	

SLOAK MEHLA 9.

[Guru Tegh Bahadur has written 116 compositions, out of which 57 are sloaks. The sloaks are recorded at the end of Guru Granth Sahib, along with the sloaks of other Gurus, under the caption of 'Sloak Varan te Vadeek.' These sloaks are immediately followed by two further sloaks, the first one titled 'Mundavni' followed by a thanks giving sloak 'Tera kita...' both composed by Guru Arjan. This concludes the Bani in Guru Granth Sahib. The heading Mundavni on the last group of two sloaks indicates the end of Guru Bani in Guru Granth Sahib. The word 'Mundavni' means the 'Seal' or the 'Stamp'.

The Sloaks of Mehla 9 have become very popular for a number of reasons:

- In a 'sadaran (swDwrn) or khulla path (Ku~lw pwT)', the reader of the path (pwT) reads the whole Bani may be on his/her own, but reaching these sloaks at page 1426, normally the whole family sits together and joins in reciting these sloaks.
- Even in an 'Akhand Path AKMf pwT' all relations join in to recite or listen to these sloaks when the reader reaches at these sloaks.
- When these hymns are being read, the head of the family organizing the path, stands at the back of Guru Granth Sahib and performs the sewa of waving the 'chaur'.
- Many devotees end their reading after these sloaks and do not read composition called 'Raga Mala' which, according to the Sikh Rehat Maryada is an optional reading.⁹]

THE SLOAKS:

gun goibMd (vwihgurU)¹⁰ gwieE¹¹ nhl jnmU AkwrQ (ivArQ) klnu (gvwnw)]
gun gobind_ gaa-i-o nahee janam akaarath keen.

⁹ Article XI (a): Sikh Rehat Maryada, published by SGPC 'Dharamparchar Committee'.

¹⁰ The word has many different meaning: God; the care-taker of cows – Krishna; Preserver etc.

¹¹ Here the word may mean: Singing, reciting, listening and reading of Gurbani

(ijhVy mnuK pRmwqmw dy gux nhIN gwNdy, auh Awpxw jlvn ivArQ gvw lYNdy hn)
Those people who do not sing the praises of God, their life is rendered useless.

khu nwnk hir Bju¹² mnw ijh ibiD jl kau mInu]1]
kaho naanak har bhaj manaa jih biDh jal ka-o meen. ||1||

(Awpxy mn nMU Bgql ivc fUMgw lgw lY, ijvy m~Cl fUMgy pwxl ivc qwrlAwN lw ky KuS huMdl hY)
Merge your mind deeper in meditation, like a fish, which feels happier swimming
in the deep waters. ||1||

¹² This refers to mode of prayers.

ibiKAn (pwp) isau kwhy ricE (ricAw honw) inmK n hoih audwsu (pwpW qoN pry, jlvn-mukq)^{13]}
bikhi-an si-o kaahay rachi-o nimakh na hohi udaas.

(qMU Awpxy pwpwN ivc ikauN KuiBAw hoieAwN hY] auT Aqy iek GVI qw igRhq-audwsl dw jlvn
ibqw ky vyK qwN shl)

Why are you so engrossed in sins? Wake up and live a life of a Jiwan-mukat, even
for a moment.

khu nwnk Bju hir mnw prY n jm (jmdUq)¹⁴ kl PWS (PwNsl dw r~sw)]2]
kaho naanak bhaj har manaa parai na jam kee faas. ||2||

(Awpxy mn nMU Bgql ivc fUMgw lgw IY, Pyr qMU jmw dl PwNsl qoN bc jwvyNgw)

Merge your mind deeper in meditation and you shall be saved from the noose of
Jamdoots (messengers of death) ||2||

qrnwpo (jvwnl) ieau hl gieE IIE irw qnu (v~fl aumr, bufwpw) jliq]
tarnaapo i-o hee ga-i-o lee-o jaraa tan jeet.

(qyrI jvwnl ivArQ dy kMmw ivc pY ky gvwc gel hyY, Aqy hun bufwpy ny qYnMU dboc ilAw hY)

Your youth has passed away in useless pursuits, and old age has overtaken your
body.

khu nwnk Bju hir mnw AauD (aumr) jwqu hY bliq]3]
kaho naanak bhaj har manaa a-oDh jaat hai beet. ||3||

(hwll vl vkq hY, Awpxy Awp nMU Bgiq ivc lln kr IY, ikauNik qyrw jlvn pMKyrU aufdw jw irhw hY)

Still there is the time, merge your mind deeper in meditation, as your life is flying
(passing fast) away! ||3||

ibriD BieE (bufwpw Aw igAw hY) sUJY nhl ((dyKx, sunx Aqy smjx dIAwN qwkqwn) kwlu
(mOq)phUicE Awin]

birDh bha-i-o soojhai nahee kaal pahoochi-o aan.

(qyry qy hun bufwpw Aw igAw hY, qyrI socn-smJn dl Skql Gt gel hy {dyKx, sunx Aqy ivcwrn dl
qwKq}, Aqy mOq drvwzy qy dsqk dy rhl hY)

You have become old and have impaired your faculties of seeing, hearing and
learning. The death is now knocking at your door.

khu nwnk nr bwvry (SYdweI) ikau n BjY Bgvwnu]4]
kaho naanak nar baavray ki-o na bhajai bhagvaan. ||4||

(auh pwgl mnuK, qMU hwll vl r~b dw nwm ikauN nhIN iDAwNdw)

O! mad person, why do you not meditate on the name of God? ||4||

Dnu dwrw (jlvn swQl) sMpiq sgl ijin Apunl kir mwin]
Dhan daaraa sampat sagal jin apunee kar maan.

(dOlq, jlvn-swQl Aqy jwiedwd, jo qMU Awpxy smjdw hYN.....)

The wealth, the spouse, and the possessions which you claim as your own.

ien mY kCu sMgl nhl nwnk swcl jwin]5]
in mai kachh sangee nahee naanak saachee jaan. ||5||

(sc qwM ieh hY ik iehnwN ivcoN, AMq ivc, mnuK dy nwl iksy vl nhIN jwnw)

None of these shall go along with you in the end. This is the truth ||5||

piqq (pwpl) auDwrn (bKSnw, swDwrnw) BY hrn hir AnwQ (ijnwN dy mwN bwp nhIN huMdy) ky
nwQ (mwlk, gwriFAAn)]

patit uDharaan bhai haran har anaath kay naath.

(pRmwqmw sb dw mwlk hY, pwplAWN nMU suDwrn vwlw hY, Aqy fr nMU invrq krx vwlw hY)

¹³ 'Udas' refers to being 'Jiwan Mukat' i.e., living a detached life while living amongst the family members.

¹⁴ It is believed that after death, the soul of sinners is dragged mercilessly by the musclemen called 'Jams', whereas the soul of virtuous people is taken away with honour by special messengers of God or by God himself.

God is the reformer of the sinners, the destroyer of the fear and the Guardian of the orphans..

khu nwnk iqh jwnIAY sdw bsqu (vsnw, rihxw) qum swiQ]6]
kaho naanak tih jaanee-ai sadaa basat tum saath. ||6||

(mnuK nMU, pRmwqmw nMU l~Bnw Aqy jwnxw cwihdw hY, auh hi iek hmySw nwl rihx vwlv swQI hY)
Human must realize and know God, He is the only ultimate companion of them.
||6||

qnu Dnu ijh qo kau dIE qW isau nyhu (ipAwr) n kIn]
tan Dhan jih to ka-o dee-o taa^N si-o nayhu na keen.

(ey (byvwkUP) mnuK, qMU aus pRmwqmw nMU ipAwr ikaNu nhIN krwd, ijs ny qYnMU qyrw Srlr Aqy qyri dOlq id~qI hY)
(O fool!) Why do you not love Him, who has given you your body and your wealth.

khu nwnk nr bwvry Ab ikau folq dIn (inmwNw)]7]
kaho naanak nar baavray ab ki-o dolaat deen. ||7||

(auh pwgl mnuK, qMU hun eyvyN ikauN fr nwl kMb irhw hYN)
O! mad person, why do you now tremble helplessly with fear. ||7||

qnu Dnu sMpY (jwiedwd) suK dIE Aru ijh nIky (sohxy) Dwm (Gr, mhl)]
tan Dhan sampai sukh dee-o ar jih neekay Dhaam.

(ijs ny qYnMU qyrw ijsm, dOlq, jwiedwd, SwNqI Aqy suMdr Gr id~qy hn)
He who has given you your body, wealth, property, peace and beautiful houses.

khu nwnk sunu ry mnw ismrq (ismrnw) kwih n rwmu¹⁵ (sb qoN v~fw, mhwn qoN mhwn)]8]
kaho naanak sun ray manaa simrat kaahi na raam. ||8||

(auh myry mn, sun, qMU aus mhwn qoN mhwn pRmwqmw nMU ikauN Xwd nhIN rKdw)
O! my mind listen, why don't you remember the greatest of the great Master? ||8||

sB suK dwqw rwmu hY dUsr nwihn koie]
sabh sukh daataa raam hai doosar naahin ko-ay.

(pRmwqmw hi sdyvl rihx vwll SwNqI Aqy suK dyNdw hY] aus dy brwbr hor koel nhIN hY)
God is the ultimate giver of all peace and comfort. There is no one other equal to Him.

khu nwnk suin ry mnw iqh ismrq giq¹⁶ (gqI, mukqI) hoie]9]
kaho naanak sun ray manaa tih simrat gat ho-ay. ||9||

(auh myry mn, iDAwn nwl sun, mukqI kyvl pRmwqmw dy nwm dI BgqI nwl hi iml skdI hY)
O! mind listen carefully, salvation can only be achieved by meditating on the Name of God.||9||

ijh ismrq giq pwelAY iqh Bju (jpxw, Bjn krnw) ry qY mlq]
jih simrat gat paa-ee-ai tih bhaj ray tai meet.

(ey dosq, ijhVw nwm mukqI dyn vwlv hY, aus nwm nMU Awpxl fMUgl BgqI ivc smoey rK)
O! my friend, the One, whose name gives you the salvation, keep remembering him in deep meditation.

khu nwnk sunu ry mnw AauD Gtq hY nIq (hr idn)]10]
kaho naanak sun ray manaa a-oDh ghataat hai neet. ||10||

¹⁵ In Sanskrit, the word Ram means God, the one which dwells in every heart.

¹⁶ giq, Moksha (*liberation*) or Mukti refers in Indian religions to liberation from the cycle of death and rebirth and all of the suffering and limitation of worldly existence. In Indian philosophy, it is seen as a transcendence of phenomenal being, a state of higher consciousness, in which matter, energy, time, space, causation (karma) and the other features of empirical reality are understood as maya. Liberation is to Indian religions as salvation is to Christianity

(auh myry mn iDAwn nwl sun, qyrw jlvn bVI qyzl nwl blql jw irhw)

O! my mind listen carefull, your life is passing away very fast. ! ||10||

pWc qq¹⁷ (hvw, pwxl, Ag, DrqI Aqy Awkws) ko qnu ricE jwnhu cqur sujwn]
paa^Nch tāt ko tan rachi-o jaanhu chaṭur sujaan.

(auh isAwny mnuK, qMU ieh jwn IY, ik qyrw Srlr pMj q~qwN dw binAw hoieAw hY - hvw, pwxl, A~g, DrqI Aqy Awkws)
O! the clever guy, you must know that your body is made up of five elements: air, water, fire, earth and sky (space)

ijh qy aupijE nwnkw lln (smw jwnw) qwih mY mwnu (mn jwnw)]11]
jih tāj upji-o naankaa leen taahi mai maan. ||11||

(qy qMU ieh mn IY, ik iek idn, qMU, aus iek ivc hl smw jweyNgw, ijs koloN qMU AwieAw hYN)
You must believe that, one day, you would merge again into the One, from whom you have come. ||11||

Gt Gt (idl-idl) mY hir jU bsY sMqn¹⁸ kihE pukwir]
ghat ghat mai har joo basai santan kahi-o pukaar.

sMq {auh lok ijnw nMU pRmwqmw nwl rihx dw AnuBv huMdw hY} ieh ielwn krđy hn ik pRmwqmw hr iek idl ivc vsdw hY)
The saints (who have had the experience of being with the Almighty) proclaim that God abides in each and every heart.

khu nwnk iqh Bju mnw Bau (fr, iBAwnk) iniD (smuMdr) auqrih pwir¹⁹]12]
kaho naanak tih bhaj manaa bha-o niDh utreh paar. ||12||

(Awpxy mn nMU BgqI ivc fUMgw lgw IY, Pyr qMu sMswr rUpl, iBAwnk, Bvswgr nMU pwr kr lvyNgw))
Merge your mind deeper in meditation and you shall be able to cross over the terrifying world-ocean. ||12||

suKu duKu ijh prsY (CUhnw) nhl loBu mohu AiBmwnu]
sukh dukh jih parsai nahee lobh moh abhimaan.

(auh mnuK ijhVy duK, suK, loB Aqy AhMkwr qoN inrlyp rihMdy hn)
Those who are not taken over by pleasure or pain, greed, attachment and egotistical pride.....

khu nwnk sunu ry mnw so mUriq Bgvwn]13]
kaho naanak sun ray manaa so mooraṭ bhagvaan. ||13||

(auh myry mn, qMU iDAwn nwl sun, auh mnuK pRmwqmw dw s~cw rUp huMdy hn)
O! my mind listen carefully, they are true image of God. ||13||

ausqIq inMidAw nwh ijh kMcN (sonw-cwNdl) loh (lohW) smwin]
ustaṭ nindi-aa naahi jihi kanchan loh samaan.

(auh mnuK ijhVy ausqQ Aqy inMdw qo pRBwvq nhIN huMdy, Aqy sony dl Dwq Aqy lohy dl Dwq nMU ieko ijhw smJdy hn...
Those people who are untouched by praise and slander, and those who look upon gold and iron alike

khu nwnk suin ry mnw mukiq qwih qY jwin]14]
kaho naanak sun ray manaa mukat taahi tai jaan. ||14||

(ey myry mn, qMu iDAwn nwl sun, ieh hl auh mnuK hn, ijhVy scmuc mukqI pw lYNdy hn)

¹⁷ About the life elements the scientist say, that following the Big Bang and the gradual cooling of the Universe, the primary constituents of the cosmos were the elements hydrogen and helium. Even today, these two elements make up 98% of the visible matter in the Universe. Nevertheless, our world and everything it contains—even life itself—is possible only because of the existence of heavier elements such as carbon, nitrogen, oxygen, silicon, iron, and many, many others. The study of stellar nurseries in which stars are born will reveal how the Universe has created and disseminated complex elements throughout its history. This will permit to predict when there was a sufficient quantity of these elements such that life creation would have been possible.

¹⁸ Sant, here, means those people who are gone nearer to God, with their meditation and good karmas. They join people with God and explain to ordinary people the realities of life. They are people who are chosen by God as His agents in the world.

¹⁹ In Gurbani, the world has been repeatedly compared with an ocean, to cross which, we need a strong boat, a pair of oars and an expert navigator. A teacher is a navigator, human character is his/her boat and meditation and good karmas are two oars

O! my mind listen carefully, they are the people who are really liberated. ||14||

hrKu (KuSI) sogu (gm) jw kY nhl bYrl (duSmnl) mlq (dosql) smwin]
harakh sog jaa kai nahee bairee meet samaan.

(ijhVy mnuK, KuSI Aqy gmlN nwl pRBwvq nhIN huMdy, Aqy dosq-duSmn nMU ieko ijhw hl smJdy hn)

Those people who are not affected by pleasure or pain, and look upon friends and enemies alike...

khu nwnk suin ry mnw mukiq qwih qY jwin]15]
kaho naanak sun ray manaa mukat taahi tai jaan. ||15||

(ey myry mn, qMu iDAwn nwl sun, ieh hl auh mnuK hn, ijhVy sc muc mukql pwNdy hn)

O! my mind listen carefully, they are the people who are really liberated. ||15||

BY kwhU kau dyq nih nih BY mwnq Awn (hor koel)]
bhai kaahoo ka-o dayt neh neh bhai maanat aan.

(ijhVy mnuK dUjy lokw nMU nhl frwNdy, auh Awp vl ikxy kolo nhIN frdy)

Those people who do not frighten others, they themselves are not scared of others.

khu nwnk suin ry mnw igAwnl qwih bKwin]16]
kaho naanak sun ray manaa gi-aanee taahi bakhaan. ||16||

(ey myry mn, qMu iDAwn nwl sun, ieh hl auh mnuK hn, ijhVy Dwrimkqw ivc bhuq lwiek hn)

O! my mind listen carefully, such people are spiritually very wise. ||16||

ijih ibiKAw (pwp) sglI qjl (Cf dYny) lIE ByK (ilbws) bYrwg (sMswrk bMdnw qoN mukq ho jwnw)]
jihi bikhi-aa saglee tajeer lee-o bhaykh bairaag.

(ijhVy mnuKwN ny pwp qoN qObw kr lel hY, Aqy ivrwgl (Gr ivc rih ky ivrwgl bnxw) dy kpVy pw ley hn)

Those people who have forsaken sins and have put on robes of neutral detachment .

khu nwnk sunu ry mnw iqh nr mwQY Bwgu]17]
kaho naanak sun ray manaa tih nar maathai bhaag. ||17||

(ey myry mn, qMu iDAwn nwl sun, ieh hl auh mnuK hn, ijnw dy msqk qy A~Cl iksmq dl muhr lgl hY)

O! my mind listen carefully, they are the people, on whose foreheads good fortune is stamped. ||17||

ijih mwieAw mmqw qjl sB qy BieE audwsu]
jihi maa-i-aa mamtaa tajeer sabh tay bha-i-o udaas.

(ijhVy mnuKwN ny mwXw nMU iqAwg idqw hY, Aqy Gr ivc rihMdy hoey iqAwgl bn gey hn...)

Those people who have renounced Maya and have become a Jiwan-mukt...[17]

khu nwnk sunu ry mnw iqh Git (idl) bRhm invwsu]18]
kaho naanak sun ray manaa tih ghat barahm nivaas. ||18||

(ey myry mn, qMu iDAwn nwl sun, ieh hl auh mnuK hn, ijnw dy ihrdy ivc pRmwqmw vsdw hY)

O! my mind listen carefully, they are the people in whose heart, God abides. ||18||

ijih pRwnl haumY qjl krqw rwmu pCwin]
jihi paraanee ha-umai tajeer kartaa raam pachhaan.

(auh lok ijnw ny hMkwr nMU iqAwg idqw hY, Aqy pRmwqmw dl mhWNqw nMU mn ilAw hY)

Those people who have forsaken their egotism and have recognized the supremacy of the Almighty.

khu nwnk vhu mukiq nru ieh mn swcl mwnu]19]
kaho naanak vahu mukat nar ih man saachee maan. ||19||

(ey myry mn, ieh sc mn lY, ik ieh hl lok zrUr mukql pwNdy hn)

O! my mind know this truth that such people are surely liberated ||19||

BY nwsn (nws krnw) durmiq (BYVI m~q) hrn (imtw dynw) kil mY hir ko nwmu]
bhai naasan durmat haran kal mai har ko naam.

(klXug dy ies AMDyry smy AMdr, pRmwqmw dw nwm hl mnu~Kw nMU fr qoN invrq krdr hY, Aqy mn dIAwN buirAwN qoN bcwNdw hY)

In this dark age of Kalyug, it is the Name of God which destroys fear and eradicates evil-mindedness.

inis (rwq) idnu jo nwnk BjY²⁰ sPl hoih iqh kwm]20]

nis din jo naanak bhajai safal hohi tih kaam. ||20||

(auh lok, ijhVy idn rwq, pRmwqmw dy nwm dl Bgql krdr hn, auh Awpxy hr kMm ivc sPlqw pwNdy hn)

Those people who meditate on God's name, day and night, they are always successful in their tasks. ||20||

ijhbw gun goibMd Bjhu krn sunhu hir nwmu]

jihbaa gun gobind bhajahu karan sunhu har naam.

(auh lok, ijhVy Awpxl zbwn nwl, sMswr dy mwlc dl prSMsw krdr hn, Aqy Awpxy kMnw nwl aus dw nwm sundy hn.....)

Those who recite with their tongue the praises of the Master of universe, and with their ears hear His Name.

khu nwnk suin ry mnw prih n jm kY Dwm]21]

kaho naanak sun ray manaa pareh na jam kai Dhaam. ||21||

(ey myry mn, qMu iDAwn nwl sun, ieh auh mnuK hn, ijhVy nrkwN ivc nhIN jwNdy)

O! man listen carefully, those people will not go to hell. ||21||

jo pRwnl mmqw qjY loB moh AhMkwr]

jo paraanee mamtaa tajai lobh moh aha^Nkaar.

(auh lok ijhVy mmqw, lwlc, moh Aqy hMkwr iqAwg dyNdy hn.....)

Those people who renounce possessiveness, greed, emotional attachment and egotism...

khu nwnk Awpn qrY AaurN (hornw nMU) lyq auDwr (bcwnw)]22]

kaho naanak aapan tarai a-uran layt uDhaar. ||22||

(auh lok Awp qr jwNdy hn Aqy nwl hornw nMU vl qwr lYNdy hn)

They themselves are saved, and they save many others as well. ||22||

ijau supnw Aru pyKnw (frwmw, nwtk) AYSy jg kau jwin]

ji-o supnaa ar paykhnaa aisay jag ka-o jaan.

(swry lok ieh jwn lYn, ik sMswr iek supxy vwMgU hY, Aqy pRmwqmw dw ricAw hoieAw iek nwtk hY...)

All people must know that the world is like a dream and a big show scripted by the Almighty.....

²⁰ As said before 'Bhajan' means communication with God. It can be either by reading, listening or singing of holy hymns.

ien mY kCu swco nhl nwnk ibnu Bgvwn]23]
in mai kachh saacho nahee naanak bin bhagvaan. ||23||

(Aqy pRmwqmw dy inrdySn qoN bgYr Kyl dw koel vl AYkt KyilAw nhIN jw skdw)
And none of these events can be performed without the direction of God. ||23||

inis (rwq) idnu mwieAw kwrny pRwnl folq nlq (hr vyly)]
nis din maa-i-aa kaarnay paraanee dolaṭ neet.

(mwXw nMu hwsI krn lel, mnuK idn rwq dOVy Bjdy iPrdy hn)
For the sake of Maya, people go mad, day and night

kotn (kroVwN) mY nwnk koaU nwrwienu ijh cliq]24]
kotan mai naanak ko-oo naaraa-in jih cheet. ||24||

(Aqy koel twvwn twvwn mnuK hl, Swied kroVw ivc iek, ijhVw mwIk nMU hr vyly Awpxy ihrdy ivc rKdw hY)
There is hardly anyone, may be one amongst millions, who keeps the Master in his/her heart. ||24||

jYsy jl qy budbudw (bulbulw) aupjY ibnsY (imt jwnw) nlq (hr vyly)]
jaisay jal tay budbuda upjai binsai neet.

(ijvyN pwxl dw bulbulw apr auTdw hY, Aqy Pyr gwieb ho jwNdw hY)
As bubbles in the water well up and disappear again and again,

jg rcnw qYsy rcl khu nwnk suin mlq]25]
jag rachnaa taisay rachee kaho naanak sun meet. ||25||

(ie~sy qrwn hY sMswr dl rcxw hoel hY] myry imq~r ieh gl iDAwn nwl sun IY)
In the same way the universe is created, listen carefully , O my friend! ||25||

pRwnl kCU n cyqel mid (Srwb) mwieAw kY AMDu (AMDkwr, A~nw)]
paraanee kachhoo na chayṭ-ee maḍ maa-i-aa kai anDh.

(ijhVy mnuK Srwb Aqy dOlq dy nSy ivc fu~byy hoey hn, Aqy ijnw kol pRmwqmw nMU Xwd krn dw koel vkq nhl hY)
Those people who are engrossed in wine and wealth, and have no time to remember God.

khu nwnk ibnu hir Bjn prq (P~s jwnw) qwih jm PMD (PMdw, PwNsl dw PMdw)]26]
kaho naanak bin har bhajan paraṭ taahi jam fanDh. ||26||

(auh mnuK, ieh iDAwn nwl sun IYx, ik pRmwqmw dy nwm dl Bgql qoN bgYr, auh mOq dl PwNsl ivc burl qrwn Ps jwngy)
They must know that without meditating on the name of the Master, they will be badly caught in the noose of death. ||26||

jau suK kau cwHY sdw srin²¹ rwm kl lyh]
ja-o sukh ka-o chaahai sadaa saran raam kee layh.

(ijhVy mnuK sdyvl rihv vwlw suK Bwdy hn, auhnw nMU pRmwqmw dl Srn ivc Aw jwnw cwiHdw hY)
Those people who long for the eternal peace, they should seek the sanctuary of the Master.

khu nwnk suin ry mnw durIB mwnuK dyh]27]
kaho naanak sun ray manaa durlabh maanukh dayh. ||27||

(auh myry mn, ieh gl iDAwn nwl sun IY, ik mn~Kw jnm bhuq muSkI nwl imldw hY] ieh jy pRmwqmw dl bKiSS hovy, qwN hl aupl~Bd huMdw hY)
O! my mind listen carefully, the human birth is a blessing and is very difficult to obtain. ||27||

²¹ Everyone is accepted as they are, just as Waheguru loves and accepts them, and Sanctuary is a place where they can experience that love and grace in community. The Sanctuary can be referred to by several names: the Gurdwara, A religious class room, the sadhsangat.

mwieAw²² kwrin Dwvhl (B~jy iPrnw) mUrK log Ajwn]
maa-i-aa kaaran Dhaavhee moorakh log ajaan.

(mwXw nMU hwsI krn lel, byvkwUP Aqy bysmJ mnuK cwry pwsy B~jy iPrdy hn)
For the sake of Maya, the fools and ignorant people run all around.

khu nwnk ibnu hir Bjn ibrQw jnmU isrwn (blq jwnw)]28]
kaho naanak bin har bhajan birthaa janam siraan. ||28||

(pRmwqmw dy nwm dl BgqI qoN bgYr, jlvn ivArQ hl guzr jwNdw hY)
Without meditating on the name of God, life passes away uselessly. ||28||

jo pRwnl inis (rwq) idnu BjY rUp rwm iqh jwnu] {dyKo slok 13}
jo paraanee nis din bhajai roop raam tih jaan.

(ijhVy mnuK, idn rwq, BgqI krDY hn, auh AqP pRmwqmw dl joq srUp hl ho jwNdy hn)
Those who meditate night and day they themselves become the embodiment of
the Master.

hir jn hir AMqru nhl nwnk swcl mwnu]29]
har jan har antar nahee naanak saachee maan. ||29||

(Pyr auhnw ivc Aqy mwIk ivc koel Prk nhIN rih jwNdw] ieh hl scwel hY, Aqy hr iek nMU ieh scwel
smj lYnl cwihdl hY)
Then there remains no difference between the Master and them. This is the truth,
everyone must know this. ||29||

mnu mwieAw mY PiD (PisAw hoieAw) riHE ibsirE (Bul jwnw) goibMd nwmU]
man maa-i-aa mai faDh rahi-o bisri-o gobind naam.

(lok mwXw jwl ivc P~sy hoey hn, Aqy pRmwqmw nMU Bul gey hn)
People are entangled in net of Maya and have forgotten the Name of God.

khu nwnk ibnu hir Bjn jlvn kauny kwM]30]
kaho naanak bin har bhajan jeevan ka-unay kaam. ||30||

(pRmwqmw dy nwm dl BgqI qoN bgYr, jlvn dw hor koel mkSD nhIN hY)
Without meditating on the name of God, the human life has no other objective
||30||

pRwnl rwmU n cyqel mid mwieAw kY AMDu]²³ {dyKo slok 26}
paraanee raam na chayt-ee mad maa-i-aa kai anDh.

(ijhVy mnuK Srwb Aqy dOlq dy ckrivau ivc Psy hoey hn, Aqy pRmwqmw nMU Xwd krn dw auhnw
kol koel vkq nhIN hY)
Those people who are engrossed in wine and wealth, and have no time to
remember God.

khu nwnk hir Bjn ibnu prq (Ps jwnw) qwih jm PMD]31]
kaho naanak har bhajan bin parat taahi jam fanDh. ||31||

(auh mnuK ieh gl jwn lYx ik pRmwqmw dy nwm ibnw auh mOq dy PMdy ivc burl qrwn Ps jwngy)
They must know that without meditating on the name of the Master, they will be
badly caught in the noose of death. | ||31||

suK mY bhU sMgl Bey duK mY sMig n koie]
sukh mai baho sangee bha-ay dukh mai sang na ko-ay.

(jd mnuK suKI huMdy hn qwN auhnw dwWly dosqwN dw Jurmt huMdw hY, pr duK vyly koel vl
swQI nhl rihMdw)
When people have good times, they have a crowd of friends around them, but in
bad times, there is no one at all.

²² Fear-driven illusion or false belief, particularly on the essence level. It is a mythological term referring to the transitory, illusory appearance of the physical world that obscures the spiritual reality from which it originates. It also refers to material wealth.

²³ Please look at sloak 26 for checking the similarity.

khu nwnk hir Bju mnw AMiq shwel hoie]32]
kaho naanak har bhaj manaa ant sahaa-ee ho-ay. ||32||

(ey mnuK qMU pRmwqmw dy nwm dl bMdgl kr lY, auh hl AMq ivc qyrw shwel hovygw)
Meditate on the name of God, He shall be your only help and support in the end.
||32||

jnm jnm Brmq (bymksd)iPirE imitE n jm (mOq) ko qRwsu (fr)]
janam janam bharmat firi-o miti-o na jam ko taraas.

(mnuK kel jnmwN jmwNqrwN, jnm mrn dy gyVw ivc PisAw, gvwicAW Gumdw rihMdw hY] Aqy
mOq dw fr Pyr vl nhIN jwNdw)

For countless ages, people have been wandering around lost and confused and the
fear of death had always been looming large upon them .

khu nwnk hir Bju mnw inrBY (infr) pwvih bwsu (vsnw, rihxw)]33]
kaho naanak har bhaj manaa nir**hai** paavahi baas. ||33||

(ey mnuK qMU pRmwqmw dy nwm dl bMdgI kr IY, Pyr qMU infr hoky jlvn bqlq kryNgw)

O! my mind, meditate on the name of the Master, and you will live a fearless life.
||33||

jqn bhuqu mY kir rihE imitE n mn ko mwnu]
jatan bahuṭ mai kar rahi-o miti-o na man ko maan.

(mYN bhuq koiSS kr lel hY, pr myry mn dw AiBmwn hwll qk nhIN igAw)

I have tried my best, but the pride of my mind has not been dispelled.

durmiq (BYVI mq) isau nwnk PiDE (Ps jwnw) rwiK lyhu Bgvwn]34]
durmat si-o naanak fa**Dhi**-o raakh layho bhagvaan. ||34||

(mYN bhuq burl qrwN bury iKAwlwN ivc Ps igAw hwN] ey! vwihgurU, mYnUM bcw IY)

I am badly caught in evil-mindedness, O! God, please save me! ||34||

bwl juAwnI Aru ibriD Puin qlin AvsQw jwin]
baal ju-aanee ar bira**Dh** fun teen avasthaa jaan.

(ies jlvn dy iqn pVwN hn: bcpx, jvwnI Aqy buVwpw)

There are three stage of life: childhood, youth and old age. .

khu nwnk hir Bjn ibnu ibrQw sB hl mwnu (mn IYxw)]35]
kaho naanak har bhajan bin birthaa sab**h** hee maan. ||35||

(pr pRmwqmw dy Bjn ibnw, swrw jlvn bymYny ho jwNdw hY)

But without meditating on the name of God, the whole life remains meaningless.
||35||

krxo hugo (ijhVw kMm krnw sl) **su nw kIE pirE loB kY PMD]**

karno huṭo so naa kee-o pari-o lobh kai fanDh.

(bhuqy mnuKwN ny auh kMm nhIN klqy, ijhVy auhnwN nMU krny cwihdy sl {pRmwqmw nMU Xwd rKnw Aqy scwel dw jlvn ibqwnw} pr auh swry lwlc dy jwl ivc hl Psy rih gey hn)

People have not done what they should have done (i.e., remembering God and living a truthful life) rather they have remained entangled in the cobweb of greed.

nwnk simE rim (IMG jwnw) **gieE Ab ikau rovq AMD]36]**

naanak sami-o ram ga-i-o ab ki-o rovaṭ anDh. ||36||

(jd jlvn dw bhuq klmqI vkq clw jwNdw hY, Pyr bwd ivc ron Aqy kurlwn dw kl Pwiedw rih jwNdw hY)

When the most valuable time of life is past and gone, then what is the use of crying and repenting. ||36||

mnu mwieAw mY rim (lln honw) **rihE inksq** (inkln dw rsqw) **nwihn mlq]**

man maa-i-aa mai ram rahi-o niksṭ naahin meet.

(auh myry dosq, kel lokw dw mn pUry dw pUrw hOmy nwl BirAw hoieAw hY, Aqy auhnw dy bcn dw koel rwh nhIN hY)

O! my friend, the mind of most is absorbed in Maya and there is no way to escape from it.

nwnk mUriq icqR ijau Cwifq nwihn Bliq (kMD, idvwr)]37]

naanak mooraṭ chiṭar ji-o chhaadiṭ naahin bheet. ||37||

(ijvyN ik iek qsvlr, ijhVI ik sy idvwr qy bnl hovy, qy Pyr vKrl nw klql jw skdl hovy)

It is like a picture painted on the wall and that it could not be separated from it.

||37||

nr (lok) **cwhq kCu Aaur AaurY kl AaurY Bel]**

nar chaahaṭ kachh a-or a-urai kee a-urai bha-ee.

(lok cwihMdy kuC hor nY, Aqy huMdw kuJ hor ey {huMdw auh hl hY, jo pRmwqmw nMU mnzUr hY})

People wish for something, but something different happens. [It is God's will that prevails]

icqvq rihE Tgaur (Tgnw, DoKw krnw) **nwnk Pwsl gil pri]38]**

chitvaṭ rahi-o thaga-ur naanak faasee gal paree. ||38||

(ijhVy lok dUsry lokw nMU DoKw dynw cwuhMdy ny, auh ies Aprwd lel, Awpxy gly PwNsl dw PMdw Awp hl bun lYNdy hn)

Those people who plan to deceive others, they put noose around their own neck, on their own, for this deceitful act. ||38||

jān bhuq suK ky kley duK ko kIE n koie]

jātan baḥṭ sukh kay kee-ay dukh ko kee-o na ko-ay.

(inrsMdhy, lok suK lYx lel pUrI koiSS krđy hn, Aqy du~KwN nMU dUr r~Kn dIAwN swirAwN ivaUNqwn socdy hn..y)

Obviously, people make all efforts to find pleasure and do everything to keep the grief and pain away..

khu nwnk suin ry mnw hir BwvY so hoie]39]

kaho naanak sun ray manaa har bhaavai so ho-ay. ||39||

(pr ey myry mn iDAwn nwl sun, AMq ivc auh hl huMdw hY, jo pRmwqmw nMU mMjUr huMdw hY) {suK Aqy duK mnuK dy h~Q ivc nhIN hn}}

O! my mind listen carefully, at the end, only that, which pleases God does happen. [pleasure and pain is not in our hands] ||39||

jgqu iBKwrl iPrqu hY sB ko dwqw rwmu]

jagat bhikhaaree firat hai sabh ko daataa raam.

(Asl ivc, ies sMswr ivc sb hl iBKwrl hn, qy AprMpwr (byAMq) dwqw kyvl pRmwqmw hl hY {ijhVw hr vyly inAwmiqAwN dy irhw hY})

Every one in the world is a begger, and ultimate giver is only God. [who is giving, His gifts, to us all the time]

khu nwnk mn ismru iqh pUrn hovih kwm]40]

kaho naanak man simar tih pooran hoveh kaam. ||40||

(ey mn qMU ausdw jwp kr Aqy Pyr qyry swry kwrj kwmXwb ho jwngy)

O! my mind meditate upon Him, and you will be successful in your tasks. ||40||

JUTY mwnu khw krY jgu supny²⁴ ijau jwnu]

jhoothai maan kaha karai jag supnay ji-o jaan.

(pqw nhl, lok, JUTw AiBmwn ikauN krđy hn? auhnwN nMU jnwxx cwihdw hY, ik sMswr kyvl iek supny vrgw hl qwN hY) ey iek Awrzi irhwieS-gw hY {QoVI dyr rihn vwll})

Why people take false pride in themselves? They must know that the world is just like a dream, a transitory abode.

ien mY kCu qyro nhl nwnk kihE bKwin]41]

in mai kachh tayro nahee naanak kahi-o bakhaan. ||41||

(sc qwN ieh hY, ik ies sMswr dw kuJ vl sdyv lel mnuK dw nhIN hY {AMq ivc sb kuC ie~Qy hl rih jwvygw}, inrsMdyh ieh iek kVvl scwel hY)

The truth is that nothing in this world truly belongs to the humans [everything will be left behind]. Without any doubt, this is the bitter reality. ||41||

grbu krqu hY dyh (Srlr) ko ibnsY (Pnw) iCn mY mlq]

garab karat hai dayh ko binsai chhin mai meet.

(lok Awpxy Srlr qy mwn krđy hn, pr auh ieh Bul jwNdy hn, ik auhnw dw Srlr, iek pl ivc Pnw ho skdw hY)

People have pride in their physique, but they forget that their bodies may perish in an instant.

ijih pRwnl hir jsu kihE nwnk iqih jgu jliq]42]

jih paraanee har jas kahi-o naanak tih jag jeet. ||42||

²⁴ A "dream" is a form of thinking that occurs when (a) there is a certain, as yet undetermined, minimal level of brain activation, *and* (b) external stimuli are blocked from entry into the mind, *and* (c) the system we call the "self system" (the "I," the "me") is shut down. This may seem overly complicated, but it is worded this way because we don't just dream during sleep, but also on some occasions in very relaxed waking states when we "drift off" and suddenly realize we have been dreaming .

(kyvl auh pRwnl, ijhVy mwlk dy gun gwNdy hn, auh hl AMq ivc ivjyel huMdy hn)
Only those mortals who sing the praises of the Master eventually conquer the world. ||42||

ijh Git ismrnu rwm ko so nru mukqw jwnu]
jih ghat simran raam ko so nar mukṭaa jaan.

(ies scwel nMU jwn lau ik ijhVy mnuK, idl nwl, pRmwqmw dw Bjn kr dy hn, auh zrUr hl mukql pwNdy hn)
All must know, that those who meditate on the name of God in their hearts, they are surely liberated.

iqih nr hir AMqru nhl nwnk swcl mwnu]43]²⁵
tihi nar har aṅṭar nahee naanak saachee maan. ||43||

(ieho ijhy mnuKwN ivc, Aqy pRmwqmw ivc Pyr koel AMqr nhIN rih jwNdw] ieh hl scwel hY, Aqy ieh sb nMU svlkw kr lYni cwihdl hY)
There, then, remains no difference between such persons and God Himself. This is the truth and everyone must accept it.. ||43||

eyk Bgiq Bgvwn ijh pRwnl kY nwih min]
ayk bhagat bhagvaan jih paraanee kai naahi man.

(ijhVy lok Bgql krn dw svwNg rcdy hn, pr idl qoN pUjw pwT nhIN kr dy....)
Those who pretend to worship but do not pray from their hearts.....

²⁵ See sloak 29 for similarities

jYsy sUkr (sUAR) suAwn (ku~qw)²⁶ nwnk mwno qwih qnu]44]
jaisay sookar su-aan naanak maano taahi tan. ||44||

(auhnw dl qulnw sUrwn Aqy kuiqAwN nwl klql jwNdl hY)
They are compared with pigs and dogs. ||44||

suAwml ko igRhu ijau sdw suAwn (ku~qw) qjq (Cf jwnw) nhl inq]
su-aamee ko garihu ji-o sadaa su-aan tajaṭ nahee niṭ.

pr ijvyN iek ku~qw Awpxy mwlk dw Gr nhIN C~fdw
But as a dog never abandons the home of his master.

nwnk ieh ibiD (qrlkw) hir Bjau iek min huie iek iciq]45]
naanak ih biDh har bhaja-o ik man hu-ay ik chiṭ. ||45||

iesy qrwn pRmwqmw nMU s~cy idloN Xwd krn vwly aus qoN kdl dUr nhIN huMdy
The only way to remember Him is to pray from deep into the mind ||45||

qlrQ brq (vrq) Aru dwn kir mn mY DrY gumwnu (GmMf)]
tirath barat ar daan kar man mai Dharai gumaan.

(ijhVy mnuK BwvyN qlrQwN dy BRmn lel jwNdy hn, im~Qy hoey aupvws rKdy hn, pun-dwn vl krdy
hn, pr Awpxy idlwN ivc AiBmwn pwll rKdy hn.....)
Those who, though, make pilgrimages to holy shrines, observe ritualistic fasts and
make donations to charity, while still nourishing pride in their minds.....

nwnk inhPI jwq (smJ) iqh ijau kuMcr (hwQl dw Awpxy au~pr im~tl-G~tw pwnw)
iesnwnu]46]
naanak nihfal jaat tih ji-o kunchar isnaan. ||46||

(auhnwn dy sb krm bykwr dy hn, aus hwQl dl qrwn, ijhVw nhwNdw qwN hY pr Pyr Awpxy Awp
nMU imtl-G~ty ivc lbyV lYNdw hY)
Their actions are useless, like that elephant, who takes a bath, but then rolls its
body in the dust. ||46||

isru kMipE pg fgmgy nYn joiq qy hln]
sir kampi-o pag dagmagay nain jot tay heen.

(BwvyN, buVwpy kwrn, kel mnu~KwN dy isr kMb rhy hn, pYr lVKVw rhy hn, Aqy A~KwN Awpxl
joq Ko cuikAwN hn.....)
Though, due to old age, the heads of many people are shaking, the feet are
staggering, and the eyes are looking dull and weak.

²⁶ Whereas in this sloak, example of a dog has been given in a negative sense, in the next sloak it has been given in a positive sense.

khu nwnk ieh ibiD (Av~sQw) Bel gaU n (qwN vl) hir ris lln]47]
kaho naanak ih biDh bha-ee ta-oo na har ras leen. ||47||

(ies drdnwk AvsQw ivc vl, lokw nMU mwk dl bMdgl krn dl zrUrq dl smJ nhIN AwNdI?)
Despite this terrible condition, why people, still, do not understand the necessity
of rendering prayers to the Master?. ||47||

inj kir (cMgl qrwn) dyiKE jgqu mY ko kwhU ko nwih (iksy dw s~cw dosq nw honw, vPw nw
krnl))
nij kar daykhi-o jagat mai ko kaahoo ko naahi.

(sMswr nMU cwro pwsy cMgl qrwn dyKn qy ieh hl pqw cldw hY, ik ie~Qy koel vl iksy nwl vPwdrwl
nhIN krw)
Looking carefully around the world, it is found that no one is really faithful
with anyone.

nwnk iQru (p~kl rihx vwll) hir Bgiq hY iqh rwKo mn mwih]48]
naanak thir har bhagat hai tih raakho man maahi. ||48||

(ey mnuK, Asll sc qwN ieh hY, ik, kyvl pRmwqmw dl Bgql hl mnuK nwl hr vyly rihMdl hY, ieh hl vPw
krdl hY)
The worship of God will remain with you for ever. This is the only faithful
companion. All must enshrine this truth in their minds. ||48||

jg rcnw sB JUT (AisQr) hY jwin lyhu ry mlq]27
jag rachnaa sabh jhooth hai jaan layho ray meet.

(myry ipAwry imqr ieh sc qMU cMgl qrwn jwn lY, ik ieh sMswr iek Awrzi jgwh hY (QoVI dyr rihn dl
jgw))
My dear friend, know this truth that this world and its affairs are all a temporary
treat.

kih nwnk iQru nw rhY ijau bwLU kl Bliq]49]
kahi naanak thir naa rahai ji-o baaloo kee bheet. ||49||

(aus ryq dl idvwr vrgl, ijhVI bhugl dyr KVI nhIN rih skdl)
It is like that wall of sand which does not endure for long. ||49||

rwmu gieE rwnu gieE jw kau bhu prvwru]
raam ga-i-o raavan ga-i-o jaa ka-o baho parvaar.

(iek idhwVy sb ny hl ies sMswr qoN qur jwnw hY] rwm cMdr (AXuidAw dw rwjw) Aqy rwnv (IMkw
dw rwjw), ijnw dy v~fy pirvwr sn, auh vl iek idn sMswr qoN cly gey sn...)
One day everyone has to leave this world. Even Rama Chander (king of
Ayodhaya) and Ravana (king of Sri Lanka), who had such a large families, too,
had to go.....

khu nwnk iQru kCu nhl supny ijau sMswru]50]
kaho naanak thir kachh nahee supnay ji-o sansaar. ||50||

(ie~Qy kuJ vl sQwel nhIN hY] Asl ivc, ieh duinAw iek spny vrgl hl hY {ijhVw rwql qwN idsdw hY, pr
nINd Kulx qy tut jwNdw hY)
Nothing is permanent in this world. In fact, the world is like a dream { which comes
at night and vanishes in the morning). ||50||

icMqw qw kl kljIAY jo Anhonei hoie]
chintaa taa kee keejee-ai jo anhonee ho-ay.

(lokwn nMU kyvl auhnwN g~lwN dl hl icMqw krnl cwihdl hY, ijhVIAwN auhnw dl smr~Qw qoN pry
hovn)
People should worry of only those things which are beyond their power.

²⁷ Readers are advised to refer to many other compositions in Guru Granth Sahib, which give an
opposite idea regarding the illusion and reality of this world. A sloak of Guru Guru Nanak and one
of Guru Angad are produced hereunder: Sloak Mehla 1 page 463): ‘scy qyry KMf scy bRhmMf] scy
qyry loA scy Awkwr]...; ‘iehu jgu s~cy kl hY koTVI scy kw ivic vwsu] (sloak Mehla 2, page 463). Two
opposite views are two different opinions and in no way they contradict each other. It is an angel
of seeing the same thing from two different directions.

iehu mwrgru sMswr ko nwnk iQru (sdyvl rihx vwlw) nhl koie]51]
ih maarag sansaar ko naanak thir nahee ko-ay. ||51||

(sMswr dw rwh, ies qrwn dw hl hY, ik ie~Qy kuJ vl hmySwN rihn vwlw nhIN hY)
The way of the world is such, that, there is nothing stable or permanent. ||51||

jo aupijE so ibnis hY pro Awju kY kwil]
jo upji-o so binas hai paro aaj kai kaal.

(ijhVw vl pYdw hoieAw hY, aus ny, iek idn, qwN murJwnw hl hY] Aj Xw kl sb kuJ Kqm ho jwvygw)
Whatever has blossomed that shall, one day, whither away. Everyone will perish,
today or tomorrow.

nwnk hir gun gwie ly Cwif sgl jMjwl]52]
naanak har gun gaa-ay lay chhaad sagal janjaal. ||52||

(ey mnuK, qMU, pRmwqmw dy gun gw, Aqy bwkl JmyilAwN nUM Cf dy)
O! mortal, sing the praises of the Almighty, and give up all other entanglements.
||52||

dohrw]
Dohraa:²⁸

blu CutikE bMDn pry kCU n hoq aupwie]
bal chhutki-o banDhan paray kachhoo na hoṭ upaa-ay.

(qwkq Qk ky muk gel hY, hr pwsy muSikl idKwel dy rhl hY] qy kliqAwN kuJ vl nhIN bn irhw)
The strength has been exhausted, the bondages have tightened and nothing is
going in the right direction..

khu nwnk Ab Et hir gj ijau hohu shwie]53]
kaho naanak ab ot har gaj ji-o hohu sahaa-ay. ||53||

(vwhgurU, md~d kr ijvyN gj (hwQl) dl shwieqw klql sl qy auhnMU bcwieAw sl)
God, please help me, as you helped the legendary elephant ‘Gaj’ and saved him.
||53||

blu hoAw bMDn Cuty sBu ikCu hoq aupwie]²⁹
bal ho-aa banDhan chhutay sabh kichh hoṭ upaa-ay.

({vwhgurUU dy ASlrvwd nwl} qwkq vwps Aw jweygl Aqy muSkwl qy bKyVy muk jwngy] Aqy hr
AOKV J~ln dl ih~mq Aw jweygl)
The strength shall be restored, and the bondages will be broken, and courage will
come to face every calamity.

nwnk sBu ikCu qumrY hwQ mY qum hl hoq shwie]54]
naanak sabh kichh tumrai haath mai tum hee hoṭ sahaa-ay. ||54||

(sb kuC vwhgurU dy h~Q ivc hY, qy AMq ivc auhny hl shwihqw krnl hY)
Everything is in the hands of the Almighty and He is the ultimate helper ||54||

sMg sKw siB qij gey koaU n inbihE swiQ]
sang sakhaa sabh taj ga-ay ko-oo na nib-hi-o saath.

(jd swry dosq sMbMdl Cf jwNdy hn, Aqy koel vl nwl nhIN inBdw...)
When all friends and companions turn away their faces, and no one remains to
help.

khu nwnk ieh ibpiq mY tyk eyk rGunwQ]55]
kaho naanak ih bipat mai tayk ayk raghunaath. ||55||

(ies AOKy vwly, iek pRmwqmw dw hl shwrw hl rih jwNdw hY)
Then in this tragic time only God’s support remains ||55||

²⁸ It is believed that this verse (sloak 53) was sent by Guru Tegh Bahadur to his young son, a few days before his execution. It is only an opinion and is difficult to prove historically.

²⁹ And this verse (sloak 54) is the reply, sent back by young Gobind Rai, to his father.

nwmu rihE swDU rihE rihE guru goibMdu]
naam rahi-o saaDhoo rahi-o rahi-o gur gobind.

(sc qwN iek hY, ik AMq ivc, sMswr AMdr, kyvl pwlhwr pRmwqmw Aqy ausdl scwel hl rih jwNdl hY)

The truth is, that at the end it is the Nam, the holy people and the Nourisher (God) Himself remain

khu nwnk ieh jgq mY ikn jipE gur mMqu]56]
kaho naanak ih jagat̄ mai kin japi-o gur mant̄. ||56||

(ies sMswr ivc, auh lok ivrly hl hn, jo idl nwl pRmwqmw dy gun gwNdy hn)

In this world, those people, are indeed very few, who sing the praises of God from their heart ||56||

rwm nwmu aur (idl) mY giHE (lw lYxw) jw kY sm (brwbr) nhl koie]
raam naam ur mai gahi-o jaa kai sam nahee ko-ay.

(hun, mYN pRmwqmw dw nwm, Awpxy idl apr Kod ilAw hY, auh sb qoN v~fw hY, Aqy aus ij~fw koel vl nhIN hY)

Now, I have embossed the Name of God on my heart. He is the greatest of the great and there is no one equal to Him.

ijh ismrq sMkt imtY drsu quhwro hoie]57]1]
jih simrat̄ sankat̄ mitai daras tuhaaro ho-ay. ||57||1||

(ausdl Bgql krn nwl, swrlAwN qklIPwN dUr ho jwNdlAwN hn] mYN bhuq hl KuSiksmq hwN ik mYnMU ausdy drSn krn dw qjrbw hoieAw hY)

Meditating on Him the troubles are taken away. I am fortunate that I have experienced His vision. ||57||1||

muMdwvxl mhlw 5]

Mundavni Mehla 5:

Composite Meaning of the Hymn

[On a large platter I have placed three things viz., Truth, Contentment and Contemplation. The nectar of the Nam (God's love) has also been placed; the unison of these has established the foundation and existence of this world. Those who meditate on these three elements of existence and apply them in life, they are, surely, saved. This advice should never be forsaken and rather preserved in the depth of one's mind. The dark world-ocean can be crossed over, by grasping the feet of the Creator. He always manifests Himself in the Creation through His Word.]

Qwl ivic iqMin vsqU peIE squ (s~cw jlvn) sMqoKu (Dirj) vlcwro (ismrn)]
thaal vich tinn vastoo pa-ee-o sat̄ santokh veechaaro.

(iek v~fy Qwl ivc, sc, Dirj Aqy ismrn nMU pw id~qw igAw hY)

In a large platter, three things have been placed: Truth, Contentment and Contemplation.

AMimRq (AMimRq vrgw, bhuq pivqr)) nwmu Twkur (vwihgurU) kw pieE ijs kw sBsu ADwro (Awsrw)]

amrit̄ naam thaakur kaa pa-i-o jis kaa sabhas aDhaaro.

(pRmwqmw dy Aiq pivqr nwm nMU vl ivc pw id~qw igAw hY, ieh nwm hl sMswr dw Asll Awsrw hY)

The purest Name of the Master, who is the support of the universe, has also been placed in it.

jy ko KwvY jy ko BuMcY (svwd lYxw, mwnxw) iqs kw hoie auDwro]
jay ko khaavai jay ko bhunchai tis kaa ho-ay uDhaaro.

(ijhVy vl iehnwN vsqUAWN nMU, jo Qwl ivc pw idqlAWN gelAwn hn, nMU idl AMdr sMBwl ik rKdy
hn Aqy jlvn dy Aml ivc ilAWNdy hn, auh sMswr dy KqirAWN qoN bc jwndy hn)
All those who keep the vital things put in the platter, safely in their hearts, and
apply them in life, they are, surely, raised to the upper level of life.

eyh vsqu qjl (iqAwgnw) nh jwel inq inq rKu air (idl) Dwro (swNBxw)]
ayh vasat tajee nah jaa-ee niṭ niṭ rakh ur Dhaaro.

(ieh scwel nMU, hr vyly, ihrdy ivc sMBwl ky r~Kx dl loV hY, ies nMU iksy vl klmq qy iqAwgnw nhIN
cwiHdw))
This is the eternal Truth and has to be always kept deeper in mind, and should
never be forgotten.

qm (hnyrw, iBAwnk) sMswru crn lig qrlAY sBu nwnk bRhm pswro (pswrw, PlwE)]1]
tam sansaar charan lag taree-ai sabh naanak barahm pasaaro. ||1||

(ijhVy lok pRmwqmw dy crnw nMU mzbUql nwl pkV ky rKdy hn, auh sMswr rUpl iBAwnk smuMdr
ivcoN zrUr pwr ho jwndy hn)
Those who firmly hold the feet of the Almighty, they surely swim across the dark
and terrible world-ocean. ||1||

slok mhlw 5] **Sloak mehla 5.**

qyrw klqw iwqo nwhl (kdr nw krnl) mYno jogu (bKiSsw) klqoel]
tayraa keetaa jaato naahee maino jog keeto-ee.

(auh myry vwiHgurU, jo kuC vl qMU mYnMU biKiSAw hY, mYN aus dl kdr nhIN kr sikAw)
O! my God I have not appreciated what You have done for me.

mY inrguixAwry (gux ivhUxw) ko guxu nwhl Awpy qrsu pieEel]
mai nirguni-aaray ko gun naahee aapay taras pa-i-o-ee.

(mYN gux ivhUxw hwn, Aqy myry Awpxy ivc koel gun hl nhl hn, Pyr vl qYNnMU myry qy qrs Aw hl
igAw)
I have no qualities and virtues at all. Even then You have taken pity upon me.

qrsu pieAw imhrwmiq hoel siqguru sjxu imilAw]
taras pa-i-aa mihraamat ho-ee satgur sajan mili-aa.

(qMU qrs klqw Aqy Pyr qyrI ikrpwlqw hoel, Aqy qMU mYnMU drSn dy idqy)
Your pity upon me invoked your blessings and I was able to meet you.

nwnk nwmu imlY qW jlvW qnu mnu QlvY (honw) hirAw]1]
naanak naam milai taa^N jeevaa^N tan man theevai hari-aa. ||1||

(qyry nwm Aqy ikRpwlqw sdky hl mYN swH lY irhw hwN, Aqy ies nwl myrw mn qy pUrw vjUd
prPul~q ho igAw hY)

I am breathing for I have your Nam and blessings, and with their essence my
whole body and mind have blossomed forth. ||1||

A look at the **Title 'Mundavni'**: A seal or stamp which is put or embossed at the
end of a document to declare it finished or closed.

Mundavni is a sloak of Guru Arjan Dev, and as referred above has been put at the end of
the last chapter titled 'Sloak varan te vadeek', in the concluding section of Guru Granth
Sahib. This sloak is followed by another sloak of thanks giving saying 'tera kita jato nahin
... qyrw klqw jwqo nwhl ', as produced above.

Scholars differ as to the meaning and explanation of the word 'Mundavni'. Bhai Kahn
Singh is of the opinion that 'Mundanvi stands for 'seal or stamp' representing the end of
the compositions of Guru Granth Sahib.

To technically understand the most appropriate meaning of the word 'Mundavni', let us
examine the arrangement of Bani in Guru Granth Sahib in its right perspective:

- a. The concluding section of Guru Granth Sahib is arranged
as
 - i. Sloak Shaskriti Mehla. I
 - ii. Sloak Shaskriti Mehla 5.
 - iii. Swayas Mehla 5.
 - iv. Swayas - Bhatts
 - v. Sloak Varan to vadeek:
 - Mehla 1
 - Mehla 3
 - Mehla 4
 - Mehla 5
 - Mehla 9
- b. The hymn of 'Mundavni' is placed at the end of the concluding section and
before 'Ragmala', which is only a list of ragas and not a part of holy hymns
(Bani).
- c. Mundavni is composed by Guru Arjan and is classified as a sloak. Though the
title sloak is not written as a caption but if this hymn is compared with a
similar hymn of Gum Amardas, recorded in Var Sorath then it can be
confirmed that the hymn is a sloak.

- d.
- e. If it were not an ending seal then it would have been placed by Guru Arjan along with his sloaks in 'Varan to wadeek' as is the order of the arrangement of Guru Bani under a particular heading i.e., sloaks of Guru Nanak, Guru Amardas, Guru Ramdas, Guru Arjan and Guru Tegh Bahadur.³⁰
- f. The placement of 'Mundavni', sloak of Guru Arjan, after the sloaks of Guru Tegh Bahadur, is a proof enough that it is the ending hymn and the meaning of Mundavni as 'Seal' or 'Stamp' is appropriate enough.
- g. Many scholars further query regarding the placement of another sloak after Mundavni and thus argue that Mundavni sloak is not the ending sloak. The answer to this query is that the sloak which follows Mundavni is a couplet of thanks giving. It reads as follows:

"O! Almighty God I have completed the Granth, but I do not know
 how could I do it? :
 It is only you O! God, who has given me wisdom and strength to
 complete it.
 I, personally, have no qualifications and no learning skills making me
 capable of completing such a technical and gigantic task.

You have chosen me amongst millions to undertake and complete this
 task. I will forever preserve the treasure of Your Name in my heart."

Mundavni gives the essence of Guru Granth Sahib, making it a magic-mirror to look through it the whole text of Guru Granth Sahib. A similar Sloak titled Mundavni was also composed by Guru Amardas when he had completed the compilation of Goindwal Pothis, know as Mohan Pothis. These pothis include works of Guru Nanak, Guru Angad and Guru Amardas. Unfortunately most of these pothis are untraceable and only two of such pothis are available which contain only 5% of the bani of the first three Gurus. It is believed that a third pothi was in the possession of late Dr. C.S. Chan who resided in Coventry, U.K.

³⁰ Throughout Guru Granth Sahib, the sequence of Bani under any one heading is: M:1 (Mehla 1), M:3, M:4, M:5 and M:9. When the heading or subject changes only then the above sequence starts again from M:1 and goes on as above. The sequence of Sloaks (Chaptr: Sloak Varan tae Vadeek slok vwrwN qy vdlk) had started from sloaks of Guru Nanak (M:1) and ended at Sloka Mehla 9. The insertion of Sloak M5 after the end of Sloak Mehla 9, by Guru Gobind Singh ji, is certainly an indication of a start of new heading, and in this case the heading The End (Mundavni)

Let us now look at two similar sloaks of Mundavni, first composed by Guru Amardas and second composed by Gum Arjan Dev:

SHABAD - SLOAK GURU AMARDAS

This sloak is included in Var Sorath of Guru Ramdas at page 645, it reads as follows:

sloku mÚ 3] Qwly ivic qY vsqU peIE hir Bojnu AMimRqu swru] ijqu KwDY mnu iqRpqIAY pweIAY
moK duAwru] iehu Bojnu AlBu hY sMqhu lBY gur vlcwir] eyh mudwvxl ikau ivchu kFIAY sdw
rKIAY auir Dwir] eyh mudwvxl siqgurU pweI guriskw lDI Bwil] nwnk ijsu buJwey su buJsl hir
pweAw gurmuiK Gwil] 1]

Meaning of difficult words:

Word	Meaning in Panjabi	Meaning in English
Qwly	Qwl	Platter
swr	SRySt	Supreme, great
iqRpqIAY	sMquSt	Satisfied
AlB	muSkI	Difficult to get
mudwvnl	muhr	Stamp, Seal
auir	idl	Heart
Dwr	ivc	In
Gwil	krVl syvw	Rigorous service

SLOAK MEHLA 3: On the platter (Pothis), three things have been placed⁴; these are of the greatest spiritual value, they represent the holy food (food for gods). Eating this, the mind is satisfied, and the door of salvation is found. It is very difficult to obtain this food, O! saints; it is obtained only by contemplating on Waheguru. Why should we cast this concept of seal out of our minds? We should keep it ever enshrined in our hearts. God has directed to put this seal at the end.. Only those understand this, whom the Waheguru inspires to understand. The Gurmukhs (the believers) work hard, and find the secrets of Waheguru.

SHABAD - SLOAK GURU ARJAN DEV

It is recorded at the end of the bani on page 1429, it reads:

muMdwvxl mhlw 5 Qwl ivic iqMin vsqU peIE squ sMqoKu vlcwro] AMimRq nwmU Twkur
kw pieE ijs kw sBsu ADwro] jy ko KwvY jy ko BuMcY iqs kw hoie auDwro] eyh vsqu qjl nh
jwel inq inq rKu auir Dwro] qm sMswru crn lig qrlAY sBu nwnk bRhM pswro] 1]

Meaning of difficult words:

Word	Meaning in Panjabi	Meaning in English
squ	sc	Truth
sMqoK	sMquSt	Satisfaction
vlcwro	ismrn	Meditation
ko	koel	Those
BuMcY	svwd mMxnw	Taste
q~jl	iqAwg	Sacrifice
auir	idl	Heart
Dwro	AMdr itkw ky rKxw	To keep inside the heart
qm	hnyrw	Darkness
pswro	ivsQwr	Vast

MUNDAVNI MEHLA 5:

On a large platter I have placed three things viz., Truth, Contentment and Contemplation. The nectar of the Nam (God's love) has also been placed; the unison of these has established the foundation and existence of this world. Those who meditate on these three elements of existence and apply them in life, they shall be saved. This advice should never be forsaken and rather preserved in the depth of one's mind. The dark world-ocean can be crossed over, by grasping the feet of the Creator. He always manifests Himself in the

Mundavni at a glance

Dough (knead) the following

Raw materials which are placed in a platter (*Guru Granth Sahib*)

The Truth

The Contentment

The Meditation (Simran)

With

The Nectar of Nam

The food (*Shabad*) so prepared (*composed*)

(as preserved in *Guru Granth Sahib*) is the *Saviour of Humanity*)

The sloaks of *Guru Tegh Bahadur* which have similar ending, in letters or/and meanings can be tabled as follows:

	Mukti	One with God's image	Jum, jm death	Crossing world ocean
Sloak no.	9	13	2	12
Sloak no.	14	29	21	22
Sloak no.	15	43	26	
Sloak no.	17		31	

Sloaks number 26 and 31 are very similar.

Ragamala (pages 1429 - 1430)

Ragamala means a list of ragas. In the literature of Indian music there are available a number of such ragamalas composed by different authors.

According to Dr. Bhai Vir Singh, the ragamala recorded at the end of Guru Granth Sahib was composed by Guru Nanak Dev. Some authors state that the composition is of Guru Arjan. Still others argue that the list was made by one Muslim author called 'Alam' and was included in the Granth at a later date. They argue that it was not a part of 'Kartarpuri Bir' as prepared by Guru Arjan. It was included in the Granth by an unknown scribe at a very later date in history.

Despite all the above thoughts, Ragamala is a part of Guru Granth Sahib and is read by the devotees along with other banis recorded in the Granth Sahib.

Ragamala must not be confused with the title 'index' of ragas, as in no way it is an index of ragas used in Guru Granth Sahib. Firstly, ragas included in this ragamala are not all the ragas used in Granth Sahib, and secondly, there are ragas used in the Granth Sahib which are not listed in this ragamala.

Indeed, 'Ragamala' is a list of some popular Indian ragas and, perhaps, have been included in the Granth Sahib for the general information of the readers. Its reading is not mandatory. The Article XI of chapter VII of the Sikh Rehat Maryada, states as follows:

“The reading of the whole Guru Granth Sahib (intermittent or non stop) may be concluded with the reading of the Mundavni or the Raga Mala according to the convention traditionally observed at the concerned place.”³¹

The Ragamal was not read at 'Akal Takhat Sahib' at the end of a bhog ceremony. This tradition was changed by Jasbir Singh Rode, when he became the Jathedar of Akal Takht in 1984. Since then it is now read at the Akal Takhat Sahib.

Tables of the description of ragas mentioned in ragamal and their linkage with the compositiops recorded in Guru Granth Sahib are produced below:

List of Raags; Raginis and their sons as mentioned in				Raags, Raginis, Raag's Sons used in Guru Granth Sahib (31)				
	RAAG		WIVES		SONS	RAAG	WIVES	SONS
1	Bhairo	1	Bhairvi	1	Pancham	Bhairo		
		2	Bilawli	2	Herkh			
		3	Plinia	3	Disakh			
		4	Bangli	4	Bang-galum			
		5	Aslekhi	5	Madhl			
				6	Madhav			
				7	Lalit			Lalit
				8	Bilawal			Bilawal
2	Malkausak	1	Gaudkari	1	Maru			Maru
		2	Devghandhari	2	Mast Ang		Devghandhari	
		3	Gandhari	3	Mewara			
		4	Seehuti	4	Parbal-chand			
		5	Dhanasri	5	Kausak		Dhansari	
				6	Ubhara			
				7	Khaukhat			
				8	Bhauranad			
3	Hindol	1	Telang	1	Sumanand	Hindol	Tilang	
		2	Devkari	2	Bhaskar			
		3	Basanti	3	Chander Bimb			

		4	Sandhur	4	Manglan			
		5	Sahs-Ahiri	5	Sarsban			
				6	Binoda			
				7	Basant		Basant	
				8	Kamoda			
4	Deepak	1	Kecheli	1	Kalnka			
		2	Patmangri	2	Klinal			
		3	Todi	3	Rama		Todi	
		4	Kamodi	4	Kamal Kusam			
		5	Gujri	5	Chapak		Gujri	
				6	Gaura			
				7	Kanra		Kanra	
				8	Kalana		Kalyan	
5	Sri	1	Berari	1	Salu	Sri	Berari	
		2	Kamati	2	Sarag		Sarag	
		3	Gavri	3	Sagra		Gauri	
		4	Asawari	4	Gaund		Asawari Gaund	
		5	Sindhvi	5	Gambir			
				6	Gund			
				7	Ktunb			
				8	Hamir			
6	Meg	1	Sorath				Sorath	
		2	Gaud	1	Beradhar			
		3	Malari	2	Gajdhar		Malar	
		4	Asa	3	Kedara		Asa Kedara	
		5	Sohoo	4	Jablidhar			
				5	Nut		Nut	
				6	Jaldhara			
				7	Sankar			
				8	Siana			
Total-Raags, Raginis and				6+30+48	Used out of this			21+3=24

Raags, Raagnis and their sons included in Guru Granth Sahib but not included in the list of raagas in Raagmala

Used in the main text	
1	Maj
2	Bihargra
3	Wadhans
4	Jaitsri
5	Suhi
6	Ramkali
7	Mali Gaura
8	Tukhari
9	Parbhathi
10	Jaijawanti
Mentioned or referred otherwise	
1	Bhopali
2	Vibas
3	Kafee
Total	15

w.
Ragas (including raginis and raga-sons) mentioned in the 'Ragamala' comparing it with the ragas used in Guru Granth Sahib

Name of the family of Raga	Name & place in Guru Granth Sahib
BHAIRO	<p>Bilawal (a son of Bhairav). It is listed as raga number 16 (pages 795 -858)</p> <p>Lalit (another son of Bhairav) - It is not listed as a separate raga; but is mixed with raga Suhi (page 793)</p>
MALKAUS	<p>Devghandhari (a wife of raga Malkaus). It is listed as raga number 6 (pages 527 - 536).</p> <p>Dhanasri (a wife of raga Malkau). It is listed as raga number 10 (pages 660 - 695)</p>
HINDOL 1	<p>Hindol (main raga). It is not listed as a separate raga; but it is mixed with raga Basant (page 1171).</p> <p>Tilang (a wife of Hindol). It is listed as raga number 14 (pages 728 - 779)</p> <p>Basant (a wife of Hindol). It is listed as raga number 25 (pages 1168 -1196)</p>
DEEPAK	<p>Todi (a wife of Deepak). It is listed as raga number 12 (pages 711 -718)</p> <p>Gujri (a wife of Deepak). It is listed as raga number 5 (pages 489 - 526)</p> <p>Kama (a son of Deepak). It is listed as raga number 28 (pages 1294 -1318)</p> <p>Kalyan (a son of Deepak). It is listed as <u>raga</u></p>

Sri	<p>Sri (main raga). It is listed as raga no. 1 (pages 14 - 93)</p> <p>Berari (a wife of Sri). It is listed as raga number 13 (pages 719 -720)</p> <p>Gauri (a wife of Sri). It is listed as raga number 3 (pages 151 - 347)</p> <p>Asawari (a wife of Sri). It is not listed as a separate raga-chapter, but is mixed with Raga Asa (pages 369 :. 370)</p> <p>Gaund (a son of Sri). It is listed as raga number 17 (pages 859 - 875)</p>
MEG	<p>Malar (a wife of Meg). It is listed as raga number 27 (pages 1254 1293)</p> <p>Sorath (a wife of Meg). It is listed as raga number 9 (pages 595 - 659)</p> <p>Asa (a wife of Meg). It is listed as raga number 4 (pages 347 - 488)</p> <p>Kedara (a son of Meg). It is listed as raga number 23 (pages (1118 -1124)</p> <p>Nut (a son of Meg). It is listed as raga number 19 (pages 975 - 983)</p>
Total raga, raginis and ragasons listed in ragamala= 84	Total titles used in Guru Granth Sahib out of 84 listed in ragamala = 24

The translation of Rag Mala from Guru Granth Sahib makes it clear that the Mala has nothing else but 84 names of different ragas, raginis and raga sons. It does not have a single word referring to God or the creation.

A translation of Ragamal in both Panjabi and English is given hereunder to prove this point:

<siqgur pRswid

Raga Mala:

rwg eyk sMig pMc brMgn (vhutIAwN)]
raag ayk sang panch barangan.

hr iek rwg dIAwN pMj blvIAwN hn
Each Raga has five wives,

sMig Alwpih (svr) AwTau nµdn (pu~qr)]
sang alaapeh aath-o nandan.

Aqy auhnwN nwl A~T pu~qr vl hn ijnw dy svr v~Kry hn
and eight sons, who have their separate musical notes.

The 1st raga: Bhairo
--

pRQm rwg BYrau vY krhl (hY, krih)]
paratham raag bhairo vai karhee.

pihlw rwg hY, rwg BYrv
The first raga is, Raga Bhairo.

Five wives (raginis) of raga Bhairo

pMc rwgnl sMig aucrhl (aucwrnw)]
panch raagnee sang uchrahee.

ies rwg dl svr nwl juvl hY iesdIAwN pMj rwgnIAwN dl Awwwz
It is accompanied by the voices of its five Raginis

pRQm BYrvl (1) iblwvll (2)]
paratham bhairvee bilaavalee.

pihl vhutl hY BYrvl, Pyr iblwvll
First come Bhairvi, and then Bilawali;

puMinAwkl (3) gwvih (gwNdl h, Awwwzwn) bMgll (4)]
punni-aakee gaavahi banglee.

Pyr Awwwzwn hn puMinAwkl dIAwN Aqy bMgll diAwN
then the songs of Punni-aaki and Bangali;

puin (Pyr) AslyKI (5) kl Bel bwrl]
pun Aslaykhi kee bha-ee baaree.

Pyr svr hY AslyKI dl
and then Asaleykhi.

ey BYrau kl pwcau nwrl]
ay bhairo kee paacha-o naaree.

ieh hl rwg BYro dIAwN pMj vhutIAwN hn
These are the five consorts of Bhairao.

The 8 sons of Bhairao

pMcm(1) hrK(2) idswK(3) sunwvih (sunwxw, gwnw)]
pancham harakh disaakh sunaaveh.

Pyr Awwwzwn hn, **pMcm, hrK, Aqy idswK** dIAwN
Then are the sounds of Pancham, Harakh and Disakh;

bMgwlm(4) mDu (5) mwDv (6) gwvih]1]
bangaalam maDh maaDhav gaavahi. ||1||

Pyr Dun hY, bMgwlm, mDu Aqy mwDv dl
then the songs of Bangalam, Madh and Madhav. ||1||

llq (7) iblwvl (8) gwvhl Apunl Apunl BWiq (FMg)]
lalat bilaaval gaavhee apunee apunee bhaa^{Nt}.

llq Aqy iblwvl Pyr Awpxy FMg dl svr dyNdy hn
Lalat and Bilawal - each gives out its own melody.

Ast (A~T) puqR BYrv ky gwvih gwien pwqR (gveley)]1]
asat puṭar bhairav kay gaavahi gaa-in paṭar. ||1||

BYrv rwg dy iehnWN A~T pu~qrwN dIAwN AwpxIAwN AwpxIAwN Dunw hn
These eight sons of Bhairao are sung in their own musical notes. ||1||

The 2nd raga: Malkausak

duqlAw mwlkausk Awlwpih]
du_{tee}-aa maalka-usak aalaapeh.

rwg pirvwr dw dUjw mYNbr mwlkausk rwg hY
The second family member is raga Malkausak,

sMig rwgnl pwcau Qwpih (Qwpxw, rKnw)]
sang raagnee paacha-o thaapeh.

ies idAwN vl pMj rwgnlAwN hn
It also has five Raginis:

The 5 raginis of raga Malkausak

goNfkrI (1) Aru dyvgMDwrl (2)]
go^Ndkaree ar dayvganDhaaree.

pihlwN hY, gOfkrI Aqy dyvgMDwrl
First is Gondakari and then Dav-Gandhari,

gMDwrl (3) slhuql (4) aucwrl]
ganDhaaree seehutee uchaaree.

Pyr AwwwzWN hn gMDwrl Aqy slhuql dIAwN
then the voices of Gandhari and Seehuti,

Dnwsrl (5) ey pwcau gwel]
Dhanaasree ay paacha-o gaa-ee.

Aqy pMjvIN gwn vwll hY, Dnwsrl
and the fifth one to sing is Dhanasri.

mwl rwg kausk sMig lweI]
maal raag ka-usak sang laa-ee.

ie[~]sy qrwN hl rwg mwlkayusk dI lVI hoNd ivc Awel hY
This is how the chain of raga Malkausak has come into being

The 8 sons of Malkausak

mwrU (1) msqAMg (2) myvwrw (3)]
maaroo masaṭang mayvaaraa.

(ieh hn) mwrU, msqAMg Aqy myvwrw
They are Maru, Masta-ang and Mayvara,
pRblcMf(4) kausk (5) auBwrw (6)]
parabalchand ka-usak ubḥaaraa.

pRblcMf, kausk Aqy auBwrw
and Prabalchand, Kausak, and Ubhara

KauKt (7) Aau Baurwnd (8) gwey]
kha-ukhat a-o bha-uraanad gaa-ay.

KauKt Aqy Baurwnd vl gw rhy hn
and Khaukhat and Bauranad singing.

Ast mwlkausk sMig lwey]1]
asat maalka-usak sang laa-ay. ||1||

ieh hl mwlkausk dy A~T pu~qr hn
These are the eight sons of Malkausak. ||1||

The 3rd raga: Hindol
--

puin AwieAau ihMfolu pMc nwir sMig Ast suq]
pun aa-i-a-o hindol panch naar sang asat suṭ.

Pyr rwg ihMfol AwauNdw hY, AwpxlAwN pMj vhutlAwN Aqy A~T pu~qrwN nwl
Then comes Hindol with his five wives and eight sons;

auTih qwn klo! (qrMgwN) gwien gwr imlwvhl (im~TI Awwwz pYdw krnl)]1]
utheh ṭaan kalol gaa-in ṭaar milaavahee. ||1||

iehnwN dl Awwwz qrMgw vwMgU auTdl qy imTws nwl BirAw Alwp CyVdl hY
Their voice rises like sea waves when the sweet-voiced chorus is sung. ||1||

Five Wives of Hindol

qylμgl (1) dyvkrl (2) Awel]
taylangee dayvkaree aa-ee.

vhutIAwN hn qylMgl Aqy dyvkrl
The wives are: Telangi and Devakari;

bsMql (3) sMdUr 4) suhwel (soBw dynw)]
basantee sandoor suhaa-ee.

Pyr Sob rhlIAwN hn, bsMql Aqy sMdUr
Then are glamorous Basanti and Sandoor;

srs Ahlrl (5) lY Bwrjw (a~qm iesqrl)]
saras aheeree lai bhaarjaa.

Pyr hY sb qoN ay~qm, Ahlrl
then Aheeree, the finest of women.

sMig lwel pWcau Awrjw (iesqrlAwN)]
sang laa-ee paa^Ncha-o aarjaa.

ieh pMjy iesqrlAwN iek~TIAwN hl AwauNdIAwN hn
These five consorts come together.

8 sons of Hindol

surmwnμd (1) Bwskr (2) Awey]
surmaanand bhaaskar aa-ay.

pihlwN hn: sUrmwnMd Aqy Bwskr
The sons: Surmanand and Bhaskar come,

cMdRibMb (3) mMgln (4) suhwey]
chandarbimb manglan suhaa-ay.

Pyr SoBdy hn: cMdRibMb Aqy mMgln
Then glow: Chandrabinb and Mangalan.

srsbwn (5) Aau Awih ibnodw(6)]
sarasbaan a-o aahi binodaa.

Pyr hn: srsbwn Aqy ibnOdw
Then are Sarasban and Binodaa,

gwvih srs (im~Ty svr) bsMq (7) kmodw (8)]
gaavahi saras basanṭ kamodaa.

Pyr hn bsMq Aqy kmodw dy idl ihlwn vwly svr
and then are thrilling notes of Basant and Kamodaa.

ies rwg dy A~T pu~qr hn
There are eight sons listed of this raga.

The 4th raga: Deepak

puin Awel dlpk kl bwrl]1]
pun aa-ee deepak kee baaree. ||1||

hun dlpk rwg dl vwrl Awel hY
Now comes the turn of raga Deepak. ||1||

kCyll (1) ptmMjrl (2) tofl (3) khI Alwip]
kachhaylee patmanjree todee kahee alaap.

ies ivc svr hn: kCyll, ptmMjrl Aqy tofl rwgnIAwN dy
In here are music notes of raginis: Kachhayli, Patamanjari and Todi;

kwmodl (4) Aau gUjrl (5) sMig dlpk ky Qwip]1]
kaamodee a-o goojree sang deepak kay thaap. ||1||

nwly kwmodl, Aqy gujrl vl swQ dy rhIAwN hn
and also the company of raganis: Kamodi and Gujri ||1||

8 sons of Raga Deepak

kwlmkw (1) kuMql (2) Aau rwmw (3)]
kaalankaa kuntal a-o raamaa.

ieh hn: kwlmkw, kunql Aqy rwmw
Kalanka, Kuntal and Rama,

kmlkusm (4) cMpk (5) ky nwmw]
kamalkusam champak kay naamaa.

Aqy: kmlkusm qy cMpk
Kamalkusam and Champak are their names;

gaurw (6) Aau kwnrw (7) kl'wnw (8)]
ga-uraa a-o kaanraa kal-yaanaa.

Aqy: gaurw, kwnrw Aqy klwHnw

And Gauraa, Kanara and Kaylana;

Ast puqR dlpk ky jwnw]1]
asat puṭar deepak kay jaanaa. ||1||

ieh hl A~T dlpk rwg dy pu~qr hn
these are the eight sons of Deepak. ||1||

The 5th raga: Sri

sB imil isrlrwg vY gwvih]
sabh mil sireeraag vai gaavahi.

swry imlky sRI rwg gw rhy hn
All join together and sing Sri raga,

5 wives of raga Sri

pWcau sMig brMgn lwvih]
paa^Ncha-o sang barangan laaveh.

ieh rwg AwpxIAwN pMj vhutIAwN nwl iv~cr irhw hY
this raga is accompanied by its five wives.:

bYrwrl (1) krnwtl (2) DrI]
bairaaree karnaatee Dharee.

ieh hn: bYrwrl Aqy krnwtkl
These are: Berari and Karnati,

gvrl (3) gwvih Awswwrl (4)]
gavree gaaveh aasaavaree.

Aqy rwgnIAwN gvrl Aqy Awswwrl dIAwN DunwN
and the svars (tunes) of raganis: Gavri and Asavari;

iqh pwCY isMDvl (5) Alwpl]
tih paachhai sinDhvee alaapee.

Aqy AMq ivc Dun hY isMDvl dl
and in the end is the echo of Sindhvi.

isrlrwg isau pWcau Qwpl]1]
sireeraag si-o paa^Ncha-o thaapee. ||1||

ieh hl sRI rwg dIAwN pMj ArDwMgnIAwN hn
These are the five wives of Sri raga ||1||

8 sons of raga Sri

swlU (1) swrg (2) swgrw (3) Aaur goNf (4) gMBlr (5)]
saaloo saarag saagraa a-or gond gambheer.

(A~T pu~qr hn): swlU, swrg, goNf Aqy gMBlr
(eight sons are:) Salu, Sarang, Sagara, Gond and Gambhir

Ast puqR sRIrwg ky guMf (6) kuMB (7) hmlr (8)]1]
asat pu^{tar} sareeraag kay gund kumbh hameer. ||1||

Aqy: guMf, kuMB qy hmlr
and Gund, Kumb and Hameer. ||1||

The 6 th raga: Meg

Kstm myG rwg vY gwvih]
khastam maygh raag vai gaavahi.

CyvIN rwg svr hY: rwg myG
The sixth raga-svar (tune) is Meg raga

5 wives of raga Meg

pWcau sMig brMgn lwvih]
paa^Ncha-o sang barangan laaveh.

ieh vl AwpxlAWN pMj vhutlAWN dy nwl hY
It is also in the company of its five wives:

soriT (1) goNf (2) mlwrl (3) Dunl (im~TI Awvwz)]
sorathh gond malaaree Dhuneer.

ieh hn: soriT, goNf, Aqy mlwrl dl im~TI Dun
These are Sorath, Gond, and the melody of Malari;

puin gwvih Aws (4) gun gunl]
pun gaavahi aasaa gun gunee.

Aqy Pyr Aws dl idl Cohn vwll Dun
And, then the harmonies of the ragini Asa

aUcY suir sUhou (5) puin klnl]
oochai sur sooha-o pun keenee.

Aqy AwKrl hY, au~cy sur vwll rwgnl sUhou
And finally comes the high toned ragini Suhau.

myG rwg isau pWcau cInI (pCwn)]1]
maygh raag si-o paa^Ncha-o cheenee. ||1||

ieh pMj iesqrlAwN myG rwg nwl pihcwnIAwN jwNdlAwN hn
These five consorts are recognized with raga Meg ||1||

8 sons of raga Meg

bYrwDr (1) gjDr (2) kydwrrw (3)]
bairaaDhar gajDhar kaydaaraa.

ies rwg dy A~T pu~qrwN ivc hn: bYrwDr, gjDr Aqy kydwrrw
The eight sons of raga Meg include: Bairadhar, Gajadhar, Kedara,

jbllDr (4) nt (5) Aau jIDwrrw (6)]
jableeDhar nat a-o jalDhaaraa.

Aqy jblIDr, nt qy jIDwrrw
and Jablidhar, Nat and Jaladhara.

puin gwvih sMkr (7) Aau isAwmw (8)]
pun gaavahi sankar a-o si-aamaa.

Pyr Dun AwNdl hY: sMkr Aqy isAwmw dl
Then come the songs of Shankar and Shyama.

myG rwg puqRn ky nwmw]1]
maygh raag putran kay naamaa. ||1||

ieh hl nwm hn myG rwg dy A~T pu~qrwN dy
These are the names of the eight sons of raga Meg. ||1||

Kst (Cy) rwg auin gwey sMig rwgnl qls (30)]
khasat raag un gaa-ay sang raagnee tees.

ies qrwN swrlAwN svrwN dw joV hY: Cy rwg Aqy qlh rwgnIAwN
So all together, there are svars (tunes) of six ragas and the thirty raginis (36),

sBY puqR rwgMn ky ATwrh (18) ds (10) bls (20)]1]1]
sabhai putar raagann kay athaarah das bees. ||1||1||

Aqy swry rwgWn dy kul pu~qr hn: 18+10+20 dw joV (48)
and the sons of all raga are a total of 18+10+20 (48). ||1||1||

[Thus the final total of svars mention in Raga Mala are 6+30+48= 84]

From the above translation it must be clear that Raga Mala, as is suggested by its name, is a collection of 84 names of ragas, raginis and raga-sons, and ny no test it can be considered a spiritual composition of any sort.