

GURU RAMDAS

An Embodiment of Sewa and
Personification of Intelligence

ਧੰਨੁ ਧੰਨੁ ਰਾਮਦਾਸ ਗੁਰੁ ਜਿਨਿ ਸਿਰਿਆ ਤਿਨੈ ਸਵਾਰਿਆ ॥
dhann dhann ramadas guru jin siriaa thinai savaariaa |

*Blessed, blessed is Guru Ramdas; He (God) who created him (Guru Ramdas),
has also exalted him (Guru Ramdas).*

(Raag Ramkali, Var Satta & Balwand, stanza 7, page 968)

ਜੇ ਹਮਰੀ ਬਿਧਿ ਹੋਤੀ ਮੇਰੇ ਸਤਿਗੁਰਾ ਸਾ ਬਿਧਿ ਤੁਮ ਹਰਿ ਜਾਣਹੁ ਆਪੇ ॥
My condition, O my Sat-Guru - that condition, O Master, is known only to You.

ਹਮ ਰੁਲਤੇ ਫਿਰਤੇ ਕੋਈ ਬਾਤ ਨ ਪੁਛਤਾ ਗੁਰ ਸਤਿਗੁਰ ਸੰਗਿ ਕੀਰੇ ਹਮ ਥਾਪੇ ॥
*I was wandering around in the dirt, and no one cared for me at all. In the Company
of the Guru, the Sat-Guru, I, the worm, have been raised up and exalted.*

(Guru Ramdas, raga Gauri, page 167)

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*This book is dedicated to
The Undefined Power of the Almighty which cannot be Measured,
Calculated and Described.*

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Modern look of Bazar Mai Sewan, Amritsar

[This street was, perhaps, the most important street during the times of Guru Ramdas]



Wagha Border

*Separating India from Pakistan, tearing apart the **heart of Punjab** into Eastern Punjab (India) and Western Punjab (Pakistan).*

The Border distances Amritsar (the city Guru Ramdas founded), from Lahore, (the city Guru Ramdas was born).



Khalsa College Amritsar

Introduction

ਹਮ ਰੁਲਤੇ ਫਿਰਤੇ ਕੋਈ ਬਾਤ ਨ ਪੂਛਤਾ ਗੁਰ ਸਤਿਗੁਰ ਸੰਗਿ ਕੀਰੇ ਹਮ ਥਾਪੇ ॥

I was wandering around in the dirt, and no one cared for me at all.

*In the Company of the Guru, the Sat-Guru, I, the worm,
have been raised up and exalted.*

There is no doubt that the power of the Almighty shows its might in different ways. One day we notice that world's GNI (Gross National Income) has risen by many folds, on other day we find that the world is facing recession and slump. One day we read that we have reached Mars, the another day we find that we cannot get out even from our homes, due to lockdown.

Today (May 2020), when the whole world is in the grip of Corona (Covid19) virus and more than 2 million people have died and every country including the USA and European countries are bowing on their knees for the Divine help, we do realise the true supremacy and power of the Master.

To understand the control of the Divine power and God's timetable, to run this world, we have to look deeper into the religious scriptures and to understand every single word written therein. I think the world has learnt its lesson that beyond wealth, technology and science there is a power which cannot be surpassed or matched, and that power is God called by different names as Waheguru, Allah, Ishwar, Lord, Yahweh and so on.

Personally, my life is totally devoted to the Almighty. I do, whatever I am directed by Him to do. Many unbelievable things have happened in my life. Two years ago, when I was sitting at Amritsar airport, waiting for my flight to Delhi, the audio of the airport was repeatedly playing the following melodious tune:

ਧੰਨੁ ਧੰਨੁ ਰਾਮਦਾਸ ਗੁਰੁ ਜਿਨਿ ਸਿਰਿਆ ਤਿਨੈ ਸਵਾਰਿਆ ॥

dhann dhann ramadas guru jin siriaa thinai savaariaa |

*Blessed, blessed is Guru Ramdas; He (God) who created him (Guru Ramdas),
has also exalted him (Guru Ramdas).*

I closed my eyes and sank deeper into the tune and the words, bringing the divine face of Guru Ramdas in front of my eyes. Then, suddenly I heard a voice

directing me to pick up my pen and write everything about the great prophet: Guru Ramdas, I felt as if Guru Ramdas is sitting next to me. I opened my eyes, but there was no one there, except the last call for boarding the plane had been made. I hurried to the aircraft. All through my journey to Delhi and then to London, I felt Guru Ramdas, very close to me.

Reaching London, I thought about Guru Ramdas and his command. At that time I was working on Guru Nanak's life, whose 550 birth anniversary was almost there and I had promised him (Guru Nanak) to make my work available to my readers before his (Guru Nanak's) Prakash divas, which was in November 2019. With his grace and blessing I successfully completed my task and my work reached all by readers.

Immediately after that I started working on the life and works of Guru Ramdas. This time my work was faster as the Guru himself was dictating to me what to write, and I could complete collating and editing the work in almost 7 months.

Here it is, now, for your reading.

London

Dr. Sukhbir Singh Kapoor

First release: 9th October, 2020

Second release: 23rd January, 2021

Guru Ramdas

(1534-1581)



- Place of Birth** : Choona Mandi Lahore
- Date of Birth** : 24th September 1534
- Parents** : Hari Das, Daya Kaur (both died when the child Jetha was only 7 years old)
- Marriage at Goindval** : 1553 (age 19 years)
- Wife** : Bibi Bhani, born on 19th January 1535 at Basarke (4 months younger to Guru Ramdas), younger daughter of Guru Amardas
- Children** : Prithi Chand (born 1558), Mahadev (born 1560), Arjan (Guru) (born 1563)
- Name at Birth (1534)** : Jetha

**Name (change name)
at the time of
marriage (1553)** : Ramdas

**Name change after
anointment as the
4th Guru (1574)** : Guru Ramdas

Emperor Akbar - Bhai Jetha in Lahore court, Akbar's visits to Goindval to meet Guru Amardas

- Emperor Akbar** : 1. Bhai Jetha representing Guru Amardas in Akbar's court - 1567
2. Akbar's visit in Goindval to meet Guru Amardas, and his eating in the langar, year 1565
(some authors are of the opinion that visit of Akbar was in year 1571)
3. Akbar's visit to Goindval to meet Guru Arjan, year 1598



**Date and Place of
Anointment of
Bhai Jetha as the Guru** : 1574 in Goindval

**Place of Departure
of Guru Ramdas,
from the Mortal World** : Goindval

**Date of Departure of
Guru Ramdas** : 1st September 1581



Phase I: The First Phase of Life

Guru Ram Das was born in Choona Mandi, Lahore. His father was Hari Das, running a small provision store, and mother was Daya Kaur, a pious and God fearing housewife. They both died when the young child was only 7 years old. Guru Ramdas's childhood name was Jetha.

1.1 CHILD JETHA'S CONTEMPORARY SIKH GURUS

The contemporary Sikh Gurus of child Jetha were:

- **Guru Nanak** (1469-1539, age 70 years) – Guru Nanak was living in Kartarpur when he left this mortal world in 1539 (Child Jethha was only 5 years old at that time, and was living with his parents in Lahore).
- **Guru Angad** (1504-1552, age 48)– Guru Angad became Guru in 1539 and left this mortal world in 1552 in Khadur (young Jetha was 18 years at that time and had lived with his maternal grandmother first in Baserke, then in Khadur and lastly in Goindval).
- **Guru Amardas** (1479-1574, age 95) – Guru Amardas became Guru in 1552 and left this mortal world in 1574 in Goindval. (Bhai Jetha was 40 years old at that time and was living with Guru Amardas, in Goindval, and later moved to Amritsar (1574) at the instructions of Guru Amardas)

The places related to the Bhai Jetha's contemporary Sikh Gurus, regarding their birth and demise are as follows:

Guru Nanak: Place of birth- Talwandi and place of demise- Karatarpur



Gurdwara Kartarpur



Guru Nanak



*Gurdwara Nankana Sahib
(Talwandi)*



Guru Angad

Guru Angad : Place of Birth– Mata ki Sarai and
Place of Demise– Khadur Sahib



Guru Amardas

Guru Amardas : Place of Birth– Baserke and
Place of Demise– Goindval

1.2 PROMINENT RESIDENCE PLACES

Bhai Jetha's prominent places of residence in the above years were as follows:

- **Lahore:** 7 years (from 1534 – 1541), it is his place of birth. (Chuna Mandi Lahore)



Lahore



Chuna Mandi, Lahore

- **Baserke:** 5 years (from 1541–1546, from age 7-12), it is the place of his maternal parents' household. [Guru Amardas was also born here, in Baserke, in 1479 and lived there until 1540 (age 61), when he moved to Khadur Sahib to live with Guru Angad]



Gurdwara Baserke

- **Khadur:** 6 years (from 1546 -1552, from age 12-18). During Guru Angad's Guru period – (1539-1552). Guru Amardas (then Bhai Amardas) was here serving Guru Angad.



Gurdwara Khadur Sahib

- **Goindval:** 25 years (from 1552 –1576/1577, 1581), [marriage with Bibi Bhani–1553; anointment as Guru – 1574, departure to the next world - 1581]



Gurdwara Goindval Sahib

- **Amritsar:** 5/7 years (from 1576/1577 – 1581)
- The work to build the city of Amritsar and the holy srover was initially started by Guru Ramdas in 1570,



*Gurdwara Harmandir Sahib
Amritsar*

1.3 FROM CHILDHOOD TO YOUNG AGE

When Jetha's parents died in 1541, his only close relative left behind was his maternal grandmother, who was living in Baserke, in her native village. On hearing the death of her daughter Daya Kaur and son-in-law Hari Das, she hurried to reach Lahore to be with her young grandson Jetha.

At the end of the last rites, the household belongings were disposed of and both young Jetha and his grandmother moved to Baserke.

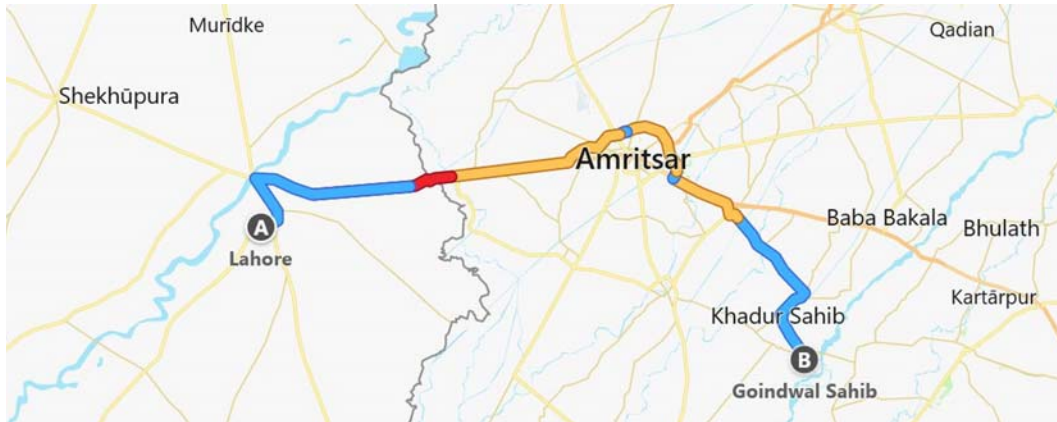
1.4 DIGNITY OF LABOUR

From childhood until the time of joining the religious service of Guru Amardas, young Jetha has been selling Grams, first in the street of Lahore, then in Baserke.

According to the Sikh historians, while in Lahore it was young Jetha's parents who were sending him to sell boiled grams to help run the household.

This suggests that Bhai Jetha's parents might either be too old or not able to work (disabled). Their untimely death leaving the child Jetha an orphan also indicates to this possibility and their own provision store was, perhaps, too small to feed the family of three.

When Jetha was 12 years old, his grandmother decided to move first to Khadur and then to Goindval and live there. Goindval, a new township was established by Guru Amardas.



The distance from Lahore to Amritsar is 48 miles, to Goindval about 65 miles and from Khadur Sahib to Goindval only 5.3 miles. A bullock cart's travelling speed is about 2 miles an hour. It would have taken at least one week to reach Goindval from Lahore.

Baserke Gillan is located 12 km from Amritsar city.



1.5 PERIOD OF SELFLESS SERVICE [FROM THE AGE 18-40]

While in Goindval, Bhai Jetha joined the Sangat of Guru Amardas and served him with full devotion for 22 years. Jetha's service to the Guru is the longest in any Guru period. [Here service includes: service in langar (buying- provisions and fuel for cooking; preparing and distribution of langar) service in the prayer hall – organising kirtan and katha, supervision to run the Guru's household, acting as Guru's spokesperson, learning and teaching Gurbani (collected by Guru Amardas, and later bound in Pothis) and helping the needy and so on].

Service Period of Other Gurus:

- *Guru Angad served Guru Nanak for 7 years, 28-35 of age, before becoming the second Guru of the Sikhs.*
- *Guru Amardas served Guru Angad for 12 years, 61-73 years of age, before becoming the third Guru of the Sikhs.*



Phase II: The Second Phase of Life

The devotion, humility and selfless seva of Bhai Jetha started the second phase of his life. While in Goindval, he almost dominated every sphere of the Guru seva (services). Amongst all devoted Sikhs living in Goindval, Bhai Jetha became the favourite of Guru Amardas. He had a very pleasant personality. He was humble and helped others when they were in need of help.

One day Guru Amardas's wife, Mata Mansa Devi, seeing Bibi Bhani, her youngest daughter, reciting Gurbani with her friends in the courtyard, said to her husband, Guru Amardas, that they ought to search for a suitable match for Bibi Bhani as she was quiet young now. Guru Amar Das called one of his confidante and instructed him to go and find a suitable match for Bibi Bhani. That evening, Bibi Bhani's mother saw Bhai Jetha conducting his duties. On observing him, she said to Guru Amardas that she has found a suitable match for Bhani, in Bhai Jetha.

When Guru Amar Das heard this, he said, "Bhai Jetha, of course, young man of superb qualities, I agree to marry Bhani with him." Guru Amar Das then spoke to Bhai Jetha, who felt most honoured by the proposal. Mata Mansa Devi also talked to Bibi Bhani about Bhai Jetha, and the matrimonial arrangements. Soon, all pre-marriage ceremonies were completed and the marriage was duly performed on March 1553. Jetha was 18 years and 6 months old, and Bhani was 18 years and 3 months old at the date of their marriage.

After the marriage, the couple remained in Goindval serving the Guru and the Sangat (congregation). Later, after the completion of the construction of the Gurdwara and Boli (well) at Goindval, Bhai Jetha was deputed by Guru Amardas to go and establish a new township on the land gifted by Emperor Akbar to Bibi Bhani, at the time of his visit to Guru Amardas.

2.1 BIBI BHANI

Bibi Bhani (born 19th January 1535) (*Guru Ramdas was born on 23rd September 1534*). Thus Bibi Bhani was about 4 months younger than her husband, Guru Ramdas.)

Basic Information

- Bibi Bhani was born on 19 January 1535 at Basarke Gillan, a village near Amritsar.
- **Parents:** Guru Amardas and Mata Mansa Devi.
- **Siblings:** Brothers Mohan, Mohri and sister Dani married to Bhai Rama.
- **Marriage:** Bhai Jetha (later named Guru Ramdas) at the age of 18 years and 3 months.



Bibi Bhani serving food to father (Guru Amardas)

2.2 INCIDENT, WHICH CHANGED THE HISTORY OF GURUSHIP LINEAGE

One morning, when the Guru Amardas was having his hair bath (wash) and Bibi Bhani was helping him with soap and water, one nail of the foot of the stool, on which the Guru was sitting, became loose, Bhani noticed it and put her own foot under the stool, to stop the stool overturning. Soon her foot started bleeding and the flowing water became red. When Guru Amardas saw this, he was touched with the sacrifice and devotion of his daughter. He asked her to have a boon. Bibi Bhani said, "Father, you have already given me all necessities and comforts of life, but if you do want to bless me with more bounties, then, please bless me with the boon, that the Guru-throne ever remains in my family (Sodhi family)." Guru Amardas put his hand on her head and said, "Your wish is granted."

The boon became true and the Guru line remained in the Sodhi family until Guru Gobind Singh bestowed it upon the Shabad-Guru, Guru Granth Sahib, in October 1708 in Nanded.

Family Names:

The family names of the first three Gurus were:

- Guru Nanak – Bedi;
- Guru Angad – Trehan and
- Guru Amardas – Bhalla.

Bhai Jetha and Bibi Bhani had 3 sons: Prithi Chand born in 1558 (Guru Ramdas's age = 24 yrs), Mahadev born in 1560 (Guru Ramdas's age= 26 yrs), and Arjan (later Guru Arjan) born in 1563 (Guru Ramdas's age=29 years). All children were born in Goindval.

2.3 PRITHI CHAND (ELDEST SON)

Older son of Bhai Jetha and Bibi Bhani (1558-1618) (age 60 years). Prithi Chand was born in 1558 in Goindval, He was by nature very ambitious, arrogant and proud.

Guru Ramdas was not very happy with him and chose his youngest son Arjan (1563-1606), over him, as his successor to the spiritual seat of Guru Nanak.

Prithi Chand was married to Karmo and had a son named Mehrban. The couple made many nasty attempts to harm first Arjan (Guru) and then his son Hargobind (Guru).

List of attempts to harass Guru Arjan and kill Hargobind (Guru) by Prithi Chand and Karmo.

- **First attempt** to kill Hargobind (child), by Prithi Chand and his wife Karmo, was made by adding poison to his food. It was put in action by Karmo. The attempt failed, as the child Hargobind refused to eat the food.
- **Second attempt:** Prithi Chand and Karmo hired a midwife, who put poison on her nipples, to poison the child Hargobind, pretending if she was feeding him. This attempt also failed, as the child did not suck milk from her breasts.
- **Third attempt** - the couple set free a poisonous snake in the child Hargobind's room. Miraculously, the snake did not bite the child Hargobind and slithered (glided) out from the room.
- **Fourth attempt** - the couple induced Mughal Commander Sulhi Khan to lead a force against Guru Arjan. Here, Sulhi Khan failed in his attempt and became blind.
- **Last attempt** - Prithi Chand became desperate and joined the detractors of the Sikh faith namely Chandu Shah and Sheikh Ahmed Faruqui Sirhindi, who frequently carried complaints against the Guru to the Mughal officials at Lahore.



Mata Ganga and young Hargobind



Guru Arjan and the hotplate

Though the first four attempts failed, but the fifth one was successful, and Guru Arjan was arrested and tortured to death. He breathed his last in Lahore in 1606, at the age of 43.

2.4 MAHADEV (SECOND SON)

Second son of Bhai Jetha and Bibi Bhani (1560-1605) (age 45 years).

Mahadev was the second son of Guru Ram Das. He was born on 1 June 1560 at Goindval, as he grew up, he remained occupied in meditation and showed very little interest in the worldly affairs. According to Bhai Gurdas, Varan... Var XXVI, pauri 33, he, for a time, turned against Guru Arjan at the instigation of his elder brother, Prithi Chand.

2.5 AN INTERESTING EPISODE AND THE TEST OF TRUE OBEDIENCE: (1580) (ARJAN WAS 17 YEARS OLD)

One day Bhai Saharimal, a cousin of Guru Ramdas, came from Lahore to invite him to attend his son's wedding. Guru Ramdas asked his sons to go on his behalf and attend the ceremony.

First, he called Prithi Chand and asked him to go on his behalf and attend the marriage. Prithi Chand replied, *"I have to take care of the duties over here, and I don't like going to weddings."*

Second, the Guru asked his second son Mahadev to go and attend the ceremony on his behalf. Mahadev said, *"I have no desire to involve myself in worldly affairs."*

Thirdly and finally, Guru Ramdas asked Arjan (the youngest son of the Guru) if he would go to represent his father. Arjan (later Guru Arjan) bowed his head and said, *"I only desire to do whatever my father wish."* Guru Ramdas was very pleased with Arjan's obedience. On enquiry from Arjan, that when should he come back, Guru Ramdas said, *"You should stay in Lahore until I send for you."*

Mata Bhani helped her youngest son, Arjan, to pack his clothes and the marriage gifts. She also gave him instructions, to stand high amongst others, as he would be representing the house of Guru Nanak.

After the marriage and the post marriage ceremonies, it was time to go back, but young Arjan remembered his father's dictum, *"You should stay in Lahore until I send for you."* When quite a considerable time lapsed and no word came from the Guru, the young Arjan decided to write to his father to take his permission to come back. He thought he would write in a poetic style. Arjan wrote a beautiful couplet, which read as follows:

ਮੇਰਾ ਮਨੁ ਲੋਚੈ ਗੁਰ ਦਰਸਨ ਤਾਈ ॥

My mind longs for the blessed vision (darshan) of my Guru (guru father)



Young Arjan Playing a Musical Instrument

ਬਿਲਪ ਕਰੇ ਚਾਤ੍ਰਕ ਕੀ ਨਿਆਈ ॥

my heart is crying out like the thirsty songbird.

ਤ੍ਰਿਖਾ ਨ ਉਤਰੈ ਸਾਂਤਿ ਨ ਆਵੈ ਬਿਨੁ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥੧॥

My thirst is not quenched, and I can find no peace, without the blessed vision of my saint-father. ||1||

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥

I am a sacrifice, my soul is a sacrifice, to the blessed vision of my beloved Saint Guru. ||1|| rahau ||

He sent this piece of paper with one of his devoted Sikhs who had come with him to Lahore. When the messenger reached Amritsar, Prithi Chand saw him and asked him about Arjan and that why he was here on his own? The Sikh said that he had brought a letter from Arjan for the Guru. Prithi Chand asked him to give the letter to him and said, "Don't worry, I will take the letter to the Guru by myself."

Later, he opened the envelope and read the stanza. He said to himself that the stanza is so beautiful that it would move his father's heart towards Arjan. He hid the paper in his pocket and sent the messenger back to Arjan telling him that the Guru wanted Arjan to stay in Lahore until sent for. The time passed.

Arjan, then wrote a second stanza on another piece of paper, which read:

ਤੇਰਾ ਮੁਖੁ ਸੁਹਾਵਾ ਜੀਉ ਸਹਜ ਧੁਨਿ ਬਾਣੀ ॥

Your looks are so very handsome, and your words have always given intuitive wisdom.

ਚਿਰੁ ਹੋਆ ਦੇਖੇ ਸਾਰਿੰਗਪਾਣੀ ॥

It is so long since this rain bird (Arjan) has had even a glimpse of water (you, my father).

ਧੰਨੁ ਸੁ ਦੇਸੁ ਜਹਾ ਤੂੰ ਵਸਿਆ ਮੇਰੇ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜੀਉ ॥੨॥

blessed is that place where You live, O my dearest divine friend (Guru Ramdas) ||2||

ਹਉ ਘੋਲੀ ਹਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥

I am a sacrifice, I am forever a sacrifice, to my friend and dearest divine Guru. ||1|| rahau ||

He gave the above piece of paper, sealed in an envelope to another Sikh, with strict instructions that it should be given only to the Guru. This time, Prithi Chand, seeing the messenger quickly grabbed the letter from his hands and put it in his pocket.

Arjan waited and then wrote a third message as follow:

ਇਕ ਘੜੀ ਨ ਮਿਲਤੇ ਤਾ ਕਲਿਜੁਗੁ ਹੋਤਾ ॥

When I could not be with You even for a moment, the darkness of separation dawned upon me.

ਹੁਣਿ ਕਦਿ ਮਿਲੀਐ ਪ੍ਰਿਅ ਤੁਧੁ ਭਗਵੰਤਾ ॥

When will I meet and see You, O my most beloved Divine-master (Guru Ramdas)?

ਮੋਹਿ ਰੈਣਿ ਨ ਵਿਹਾਵੈ ਨੀਦ ਨ ਆਵੈ ਬਿਨੁ ਦੇਖੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ ॥੩॥

I cannot endure the night, and sleep does not come, without the sight of the beloved father sitting majestically in his holy court | |3| |

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਤਿਸੁ ਸਚੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥

I am a sacrifice, my soul is a sacrifice to my true beloved Guru who sits and graces the court of prayers. | |1| |rahau| |

This time Arjan's instructions were very strict, and the messenger had been warned of the rough handling of the previous two messengers by Prithi Chand. Reaching Amritsar, the messenger hid himself and waited for Prithi Chand to leave. He then quickly reached the Guru and gave the envelope to him.

The Guru read the most touching stanza and noticed the number "3" at the end. He immediately realised that he had not received the two earlier messages. The messenger related the story of the earlier messengers to the Guru. The Guru then called Prithi Chand and asked him, many times, if he knew anything about the other letters (piece of papers containing the couplets written by Arjan). Prithi Chand denied each time. However on searching, the letters were found, hidden in his coat pocket. The Guru, then reprimanded and charged Prithi Chand for lying and being dishonest.

Immediately after this, the Guru sent Bhai Buddha to Lahore with a carriage to bring Arjan back home, as soon as possible. When Arjan finally reached Amritsar and was united with his father, the whole household rejoiced. After all worldly talk and news from the wedding, the Guru said that as Arjan had written three beautiful stanzas, and let him write a fourth, in front of the Guru to complete the shabad. Arjan then wrote the last verse as follows:

ਭਾਗੁ ਹੋਆ ਗੁਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ॥

By good fortune, I have, now, met my divine-Guru.

ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਘਰ ਮਹਿ ਪਾਇਆ ॥

I have found my Illustrious Friend within my own house.

ਸੇਵ ਕਰੀ ਪਲੁ ਚਸਾ ਨ ਵਿਛੁੜਾ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ ॥੪॥

I will now serve Him forever, and I shall never be separated from Him, even for an instant. [humble Nanak is Your slave, O my beloved [Father]. ||4||

Guru Ramdas then joined Arjan and completed the last line adding (humble Nanak- Guru Ramdas is your slave, O my beloved Master), thus giving the whole composition the Divine stamp as follows:

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ ॥ ਰਹਾਉ ॥੧॥੮॥

I am a sacrifice, my soul is a sacrifice; humble Nanak is Your slave, Master.
||rahau||1||8||

[Please note, that Arjan could not use the title Nanak in his composition, as he has not yet been anointed, so Guru Ramdas, completed the last two lines, giving the composition the Divine stamp]



Phase III: Contribution and Achievements before Anointment

3.1 ACADEMIC ACHIEVEMENT – THE COURT OF AKBAR (1567)

While in Goindval, Bhai Jetha studied Gurbani as collected by Guru Amadas, and contained in Goindval Pothis and also Hindu and Islamic scriptures as stored in Guru Amardas's collections. He also started preaching the teachings of the Gurus to the Sangat. The impact of his vocalizations was so great that many started converting to Sikhism.

This change in balance of worshippers worried both Hindu Brahmins and Muslim Maulvis. They, then, lodged an official complaint with Emperor Akbar, blaming the teachings of the Gurus and the text of the Gurbani as acts of blasphemy against the Muslim and Hindu religion. The Mughal court issued a summon and asked Guru Amardas to come to the court (in Lahore) and face the charges. Guru Amardas excused himself, from attending the court, due to his advanced age, and sent young Jetha to face the charges and defend the Sikh cause.

The following is the summary of what young Jetha said in the court of Akbar.

“Birth and caste are of no avail before God. It is one's deeds which make or unmake a man. To exploit ignorant people, with superstitions, and to call it religion is a sacrilege against God and man. To worship the infinite, formless and absolute God in the form of a symbol, an image or an insignificant time-bound object of nature; to lead people to believe that they can wash away their sins, not through compassion and self-surrender, but through ablutions; to insist upon special diets-what to eat and what not to eat; to say that a certain language and dress allows access to God and to condemn masses of human beings, men, women and children, to the status of sub-humans, who are not even allowed to learn to read the scriptures that they are told rule their lives; never allowed to enter a house of worship; who are allowed to do only the lowest degrading work, is to tear man apart from man. This is not religion nor is it religion to deny the world by becoming an ascetic, for it is in the world alone that man can find his spiritual possibilities.”

Emperor Akbar was very impressed by the oration and explanations offered by the young Jetha. He got up from his throne and walked to Bhai Jetha. He embraced him and patted him on his back, saying 'Bravo and well-done'. He also out rightly dismissed the charges.

3.2 FIRST & SECOND PLANNING OF THE FOUNDING OF RAMDASPUR

Emperor Akbar donated a piece of land of 500 bighas to Bibi Bhani as a marriage gift. Amritsar was established on this land. Firstly, the city was named as Guru da Chakk, then Chakk Ramdaspur and later, it came to be known as 'Amritsar' on the name of the holy pond present there. [Some historians believe that the land was bought by Bhai Jetha for Rs700 from the landlord of the village Tung]

The city of Amritsar is one of the largest cities of the Punjab state in India. The town's origin lies in the village of Tung and was founded by Bhai Jetha in 1570. Later, after anointment as the Guru, he moved there with Bibi Bhani and refurbished the house, which he had started building in the earlier years. He also completed the work of the pool (sarovar) which was also started a few years earlier.

[Earlier Bhai Jetha, had begun building Santokhsar Sarovar near the village of Sultanwind in 1564 (according to one source in 1570). It was completed later in 1588 by Guru Arjan, It is about 0.4 km from the Harmandir Sahib].

The history of the city of Amritsar, in the Vedic period, is marked by the existence of stories of a large number of sages and saints and the legend of Ramayana, which considers a specified area (Ram tirath), therein, to be the venue of Rishi Balmiki's ashram and the birth place of Lavh and Kush (twin sons of Lord Ram Chandra and Sita). Today, Rishi Balmik's ashram is located behind the Golden Temple complex.

The history of Amritsar also points out at the Greek influence on the region around 326 B.C., when the area came under the control of Alexander the Great. With the defeat of the Greeks, the Mauryas annexed the area, making it a part of their Empire. From the 4th century to the 6th century the history of the region came to be linked with the history of the Gupta Empire. After a short period of rule by the Shahi (Turkish) Dynasty, the area came under the control of Sultan Mahmood of Ghazni.

It was from the 16th Century that the history of the area came to be linked with the Sikh Gurus and their teachings. Guru Arjan, the fifth Guru, built the renowned temple, Harmandir, in the midst of the pool designed by Guru Ramdas, and renamed the city as Amritsar (the pool of immortality). Slowly with people settling around the temple an important town grew up.

3.3 DIGGING OF THE HOLY SAROVAR IN RAMDASPUR AND STORY OF RAJNI

The word sarovar means a pond, a pool or a lake. In Sikhism, a sarovar refers to the sacred waters of a pool, built around or close to a religious place.

The sarovars located at various Sikh gurdwaras were originally built for practical purposes including fresh water supply for cooking and bathing. In modern times the sarovars are used primarily to take a holy bath. The sacred waters of sarovars, are considered blessed because of the continual prayers of Sikh scripture recited in the vicinity.

Historically, some waters (marked part of pools) also have curative properties, like waters at Dukh Bhanjani Beri at Harmandir Sahib. There is a story related to this part of the Sarovar.

Story of Dukh Bhanjani Beri (Jujube Tree) and its Healing Powers

Once there was a king who had five beautiful daughters. When he grew old, he called his daughters and asked them, "Tell me who is your provider"? The four elder daughters said that their father was their provider.

But the younger daughter named Rajni, replied, "It is the Almighty that sustains and looks after His creation, and even her father is also under the control and governance of God."

Rajni's father was angry with her reply, and to punish her, he got her married to an ailing person affected by leprosy. He taunted her, saying, "Go to your benefactor for comfort and well-being of your husband." Rajni accepted God's will, put her husband in a trolley (wheeled cart), and started walking to the unknown to have God's blessings. On the way she heard about Guru Ramdas and the new town Ramdaspur. She reached Ramdaspur and joined in the service of the langar.

One day, when she had left her husband under the shade of a Beri tree (jujube tree), and had gone to serve in the Guru's langar, the husband, lying in the trolley, saw crows dipping down in the nearby pool and flying away with their colour changing from black to white. This divine miracle incited him to try the pool water for himself. He crawled near the pond and dipped into the water, and when he came out he found himself to be absolutely hale and hearty without any sign of leprosy or any other disease.

When Rajni returned from langar she refused to recognize him and thought if her husband had been killed and this young man was pretending to be her



Dukh Bhanjani Beri

husband. But when he told her the whole story and she herself saw black crows dipping in the pool and flying away as white birds, she realised the miracle and the signs of the Almighty.

Rajni felt very happy. Both of them then went to pay respect to Guru Ramdas and told him the whole story. The Guru smiled, for the miracle had happened, with his own blessings but with the orders of God. Guru Ramdas gave the couple permanent residence in the new township, and Rajni was made the head of langar sewadars.

The tree under which the leper boy was sitting and the holy waters of the area were then called as Dukh Bhanjani Beri (The tree which dispels sorrows) and a small Gurdwara built near it. Thousands of people take a bath everyday, in the Sarovar near that Beri.

3.4 DIGGING OF THE HOLY SAROVAR CALLED SANTOKHSAR

[Guru Arjan completed the unfinished work of excavation of the pool in 1587-89]



*Gurdwara Santokhsar Sahib is
0.4m from Golden Temple*

Earlier, on the instructions of Guru Amardas, Bhai Jetha had travelled about 40 km away from Goindval to find a suitable place for the excavation for a pool, which in history was later called Santokhsar. This place was found in 1570, about seven years before the foundation of Chak Ramdas.

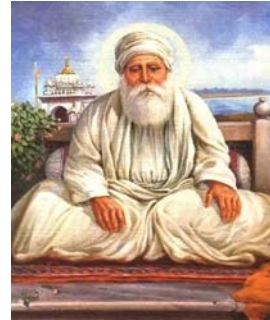
Later when Guru Arjan came there he completed the digging started by Guru Ramdas. While digging deeper into the ground, the diggers found an old Yogi, sitting there in the meditation mode. After sometimes, when the Yogi opened his eyes he told Guru Arjan that he had been meditating there for many years, waiting for a true Guru to come and give him salvation. He said that his name was Santakha. Guru Arjan then put his hand on Yogi's head and the Yogi smilingly breathed his last (received mukti). The tank was then completed and named Santokhsar.

The Last Trial (1574)

Guru Amardas was now completing 95 years of age and was seriously considering appointing his successor. He had already dismissed his sons Mohan and Mohri for the Divine duties. He was now to decide between Bhai Jetha and Bhai Rama (husband of Dani, Bhani's older sister). So far Bhai Jetha had scored all the winning points including his untiring and unblemished duties for the Guru's

court and the successful dialogue with Muslim and Hindu priests in the court of Akbar. Even then, Guru Amardas wanted to have a test of patience, endurance and obedience between Jetha and Rama to make the final and fair selection.

Guru Amardas asked both Rama and Jetha to build a raised platform, from where, in future, he would address the Sadh-Sangat. Both Bhai Rama and Bhai Jetha built the platforms but Guru Ramdas rejected both structures as unsuitable. It was rebuilt but was rejected again. It happened three times, after which Rama refused to rebuild it again. Bhai Jetha, however, went on rebuilding without losing patience and persistence. Every time it was rejected, he would fall on Guru Amardas's feet and ask for forgiveness, pleading guilty for not fulfilling Guru's exact requirement.



Guru Amardas

After 7th trial, when Guru Amardas went to inspect it he found it perfect, he hugged Bhai Jetha and said: "Son you have the most flexible, creative consciousness. Your mind is ready to accommodate challenges and the unexpected, and continue to rise and deliver something new, over and over again.". He further said, "One of the most important and significant challenges in the spiritual and mystical development happens, when the honest and sincere experience of a specialist pushes the boundaries of what has already been established and this is where demolition and re-creation become necessary, an important aspect of spiritual maturity."



Bhai Jetha and Guru Amardas

Guru Amardas, made the announcement of Bhai Jetha's elevation to be the next Guru of the Sikhs.

The underlining message in the above episode is that Bhai Jetha did not remain attached to the platform he built, instead showed the capability to create, destroy, and recreate. When looking into the history and the spiritual path taken by the world prophets, this reflects an essential attitude. The moment one becomes complacent and attached, he loses flexibility, creativity, and responsibility, and finally the ability to make a response. As our spiritual understanding evolves, our capacity to express that understanding changes.



Phase IV: Anointment as the 4th Guru of the Sikhs

4.1 THE DAY OF ANOINTMENT

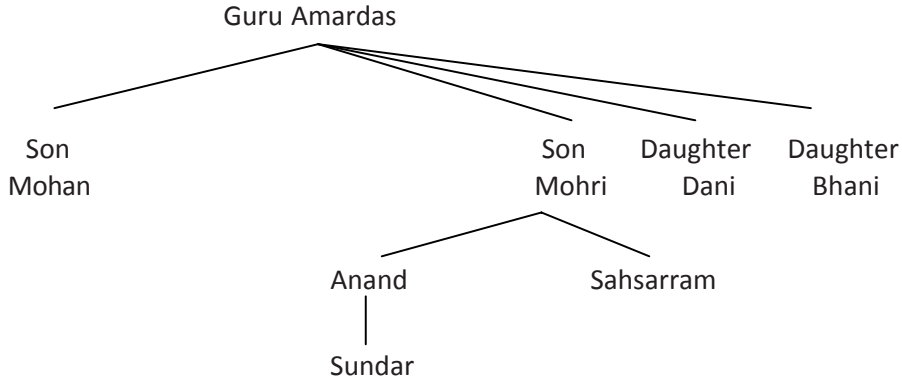
Sikh history confirms that after Guru Amardas was fully satisfied, in every respect, about the ability and capability of Bhai Jetha, he gave the 'Gur-Gaddi' (throne of spiritual sovereignty) to him and renamed him as Guru Ramdas (Servant of God). Thus Bhai Jetha, now Ramdas, was ordained as the fourth Guru of the Sikhs. The coronation took place on 16th September 1574. Guru Amardas left for the heavenly abode soon after the ceremony.

After completing the last rites of Guru Amardas, Guru Ramdas shifted the Guru-seat to Chak Ramdas. But he kept links with Goindval and regularly visited his old abode. His early youthful memories were all in Goindval, and so were the days he had spent in the seva of his mentor Guru Amardas.

His affinity with Goindval was so great that he chose this place to spend the last few days of his life in this mortal world. Guru Ramdas left for heavenly abode on 1st September 1581. His Guruship lasted for seven years and during this period he composed 679 hymns (the count of hymns differs from scholar to scholar), which are recorded in Guru Granth Sahib.

4.2 EVIDENCE OF THE CEREMONY OF ANOINTMENT (THE SUD ਸਦੁ)

Guru Arjan has recorded a composition titled as 'Sadd' ਸਦੁ in Guru Granth Sahib. It is composed by Baba Sundar, a great grandson of Guru Amardas. The composition has details of the last moments of Guru Amardas's mortal life and him appointing Ramdas as the fourth Guru of the Sikhs. The date of the compilation of the composition is September 1574.



The composition is recorded on Page 923 of Guru Granth Sahib, and reads as follows:

ਰਾਮਕਲੀ ਸਦੁ
Ramkali Sadd

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

Theme Pada 1

1. God is the greatest giver, He loves His devotees
2. Those who meditate on His name, they do realise Him
3. By the grace of Guru Nanak and Guru Angad, Guru Amardas obtained the same status.
4. Waheguru is found through devotional worship

The Text

ਜਗਿ ਦਾਤਾ ਸੋਇ ਭਗਤਿ ਵਛਲੁ ਤਿਹੁ ਲੋਇ ਜੀਉ ॥

God is the preserver of the universe and is the lover of His devotees, throughout the three worlds.

ਗੁਰ ਸਬਦਿ ਸਮਾਵਏ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਇ ਜੀਉ ॥

One who is merged in the Word (Naam) does not know any other.

ਅਵਰੋ ਨ ਜਾਣਹਿ ਸਬਦਿ ਗੁਰ ਕੈ ਏਕੁ ਨਾਮੁ ਧਿਆਵਹੇ ॥

Dwelling upon the Word, he does not know any other; he meditates on the Naam of the Master.

ਪਰਸਾਦਿ ਨਾਨਕ ਗੁਰੂ ਅੰਗਦ ਪਰਮ ਪਦਵੀ ਪਾਵਹੇ ॥ ੩

By the Grace of Guru Nanak and Guru Angad, Guru Amar Das obtained the supreme status.

ਆਇਆ ਹਕਾਰਾ ਚਲਣਵਾਰਾ ਹਰਿ ਰਾਮ ਨਾਮਿ ਸਮਾਇਆ ॥

And when the call came for him to depart, he merged in the Naam.

ਜਗਿ ਅਮਰੁ ਅਟਲੁ ਅਤੋਲੁ ਠਾਕੁਰੁ ਭਗਤਿ ਤੇ ਹਰਿ ਪਾਇਆ ॥੧॥

Through devotional worship in this world, the imperishable, immovable, immeasurable Master is found. ||1||

Theme Pada 2

1. Guru Amardas gladly accepted Waheguru's will, and is going to live with Him, from now on, forever.
2. He thanks Waheguru for giving him such a great honour.
3. At the time of the final departure, the saviour is only the Name of God.
4. Waheguru has heard Guru Amardas's request and has blended him within Himself

The Text

ਹਰਿ ਭਾਣਾ ਗੁਰ ਭਾਇਆ ਗੁਰੁ ਜਾਵੈ ਹਰਿ ਪ੍ਰਭ ਪਾਸਿ ਜੀਉ ॥

The Guru gladly accepted the Master's Will, and will be soon reaching the Master's presence.

ਸਤਿਗੁਰੁ ਕਰੇ ਹਰਿ ਪਹਿ ਬੇਨਤੀ ਮੇਰੀ ਪੈਜ ਰਖਹੁ ਅਰਦਾਸਿ ਜੀਉ ॥

The Sat-Guru prays to the Master, "Please, save my honour. This is my prayer".

ਪੈਜ ਰਾਖਹੁ ਹਰਿ ਜਨਹੁ ਕੇਰੀ ਹਰਿ ਦੇਹੁ ਨਾਮੁ ਨਿਰੰਜਨੋ ॥

Please save the honour of Your humble servant, O Master; please bless me with Your immaculate Name.

ਅੰਤਿ ਚਲਦਿਆ ਹੋਇ ਬੇਲੀ ਜਮਦੂਤ ਕਾਲੁ ਨਿਖੰਜਨੋ ॥

At this time of final departure, Naam is our only help and support; it destroys death, and the messenger of death.

ਸਤਿਗੁਰੁ ਕੀ ਬੇਨਤੀ ਪਾਈ ਹਰਿ ਪ੍ਰਭਿ ਸੁਣੀ ਅਰਦਾਸਿ ਜੀਉ ॥

The Master heard the prayer of the Sat-Guru, and granted his request.

ਹਰਿ ਧਾਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੁ ਮਿਲਾਇਆ ਧਨੁ ਧਨੁ ਕਹੈ ਸਾਬਾਸਿ ਜੀਉ ॥੨॥

The Master showered His Mercy, and blended the Sat-Guru with Himself; He said, "Blessed! Blessed! Wonderful!" ||2||

Theme Pada 3

On receiving the call from the Almighty, the Guru said to his followers:

1. It is Waheguru's will that I must go to Him.
2. He has specially come to receive me.
3. My loved ones may note that the pre-ordained death warrant cannot be changed. I am happy that I am going to be with the Almighty forever.

The Text

ਮੇਰੇ ਸਿਖ ਸੁਣਹੁ ਪੁਤ ਭਾਈਹੋ ਮੇਰੈ ਹਰਿ ਭਾਣਾ ਆਉ ਮੈ ਪਾਸਿ ਜੀਉ ॥

Listen O my Sikhs, my children and siblings of destiny; it is my Master's Will that I must now go to Him.

ਹਰਿ ਭਾਣਾ ਗੁਰ ਭਾਇਆ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਕਰੇ ਸਾਬਾਸਿ ਜੀਉ ॥

The Guru gladly accepted the Master's Will, and the Master applauded Him.

ਭਗਤੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੋਈ ਜਿਸੁ ਹਰਿ ਪ੍ਰਭੁ ਭਾਣਾ ਭਾਵਏ ॥

One who is pleased with the Master's Will is a true devotee, the Sat-Guru

ਆਨੰਦ ਅਨਹਦ ਵਜਹਿ ਵਾਜੇ ਹਰਿ ਆਪਿ ਗਲਿ ਮੇਲਾਵਏ ॥

The unstruck sound current of bliss resounds and vibrates; the Master has come to hug the Sat-Guru close in His embrace.

ਤੁਸੀ ਪੁਤ ਭਾਈ ਪਰਵਾਰੁ ਮੇਰਾ ਮਨਿ ਵੇਖਹੁ ਕਰਿ ਨਿਰਜਾਸਿ ਜੀਉ ॥

O my children and all family members, look carefully in your minds, and see.

ਪੁਰਿ ਲਿਖਿਆ ਪਰਵਾਣਾ ਫਿਰੈ ਨਾਹੀ ਗੁਰੁ ਜਾਇ ਹਰਿ ਪ੍ਰਭੁ ਪਾਸਿ ਜੀਉ ॥੩॥

The pre-ordained death warrant cannot be avoided; I am (Sat-Guru) going to be with the Master. | 3 |

Theme Pada 4

Guru Amardas sat down and addressed his family members as follows:

1. No one should weep after I am gone.
2. My meeting with the Almighty is an honour to me, so please rejoice.
3. I appoint Ramdas to take over the duties of the next Guru of the house of Nanak.

The Text:

ਸਤਿਗੁਰਿ ਭਾਣੈ ਆਪਣੈ ਬਹਿ ਪਰਵਾਰੁ ਸਦਾਇਆ ॥

The Sat-Guru, in his own sweet will, sat up and summoned his family.

ਮਤ ਮੈ ਪਿਛੈ ਕੋਈ ਰੋਵਸੀ ਸੇ ਮੈ ਮੂਲਿ ਨ ਭਾਇਆ ॥

Let no one weep for me after I am gone. That would not please me at all.

ਮਿਤੁ ਪੈਝੈ ਮਿਤੁ ਬਿਗਸੈ ਜਿਸੁ ਮਿਤ ਕੀ ਪੈਜ ਭਾਵਏ ॥

When a friend receives a robe of honour, then his friends are pleased with his honour.

ਤੁਸੀ ਵੀਚਾਰਿ ਦੇਖਹੁ ਪੁਤ ਭਾਈ ਹਰਿ ਸਤਿਗੁਰੂ ਪੈਨਾਵਏ ॥

Consider this and see, O my children and family; the Master has given me the robe of supreme honour.

ਸਤਿਗੁਰੂ ਪਰਤਖਿ ਹੋਚੈ ਬਹਿ ਰਾਜੁ ਆਪਿ ਟਿਕਾਇਆ ॥

The Sat-Guru sat up and appointed the successor to his holy throne.

ਸਭਿ ਸਿਖ ਬੰਧੁ ਪੁਤ ਭਾਈ ਰਾਮਦਾਸ ਪੈਰੀ ਪਾਇਆ ॥੪॥

All the Sikhs, relatives, children and family members fell at the feet of (Guru) Ram Das. ||4||

Theme Pada 5

Guru Amardas addressed again saying as follows:

1. When I am gone, sing the holy shabads
2. Invite learned holyman to analyse the essence of the shabads (Bani contained in Mohan Pothis).
3. Do not perform any other (Hindu) rituals and immerse my remains in any holy pool.
4. *Guru Amardas then put the traditional mark on Ramdas's forehead and declared him as the next Guru.*

Some traditional writers have suggested that Keso Gopal Pandit was the name of a historical person during the times of Guru Amar Dass, who was a devotee of Guru Amar Das. May be, the reference in 'SADD' ਸਦ has been made to him.

Sarup Das Bhalla writes that Pandit Keso Gopal used to give discourses to the afternoon gatherings, called by the Guru at Goindval.

Mahima Prakash, also mentions the name of Pandit Keso Gopal, appointed by Guru Amardas as the head of a Manji (unit of administration) .

But analysing the three words Keso, Gopal and Pundit separately, in the light of Sikh thought, it might mean as follows:

Keso means: Divine;

Gopal means: One who nourishes the world

Pundit means: Scholar, literary person

The above meanings have been illustrated with the help of some hymns taken from Guru Granth Sahib. Refer to the following:*

The Text

ਅੰਤੇ ਸਤਿਗੁਰੁ ਬੋਲਿਆ ਮੈ ਪਿਛੈ ਕੀਰਤਨੁ ਕਰਿਅਹੁ ਨਿਰਬਾਣੁ (ਇੱਕੋ ਵਾਹਿਗੁਰੂ) ਜੀਉ ॥

Finally, the Sat-Guru said, "When I am gone, recite Kirtan (shabads) in praise of the Master."

ਕੇਸੋ (ਵਾਹਿਗੁਰੂ) ਗੋਪਾਲ (ਵਾਹਿਗੁਰੂ) ਪੰਡਿਤ (ਵਿਦਵਾਨ) ਸਦਿਅਹੁ ਹਰਿ ਹਰਿ ਕਥਾ ਪੜਹਿ ਪੁਰਾਣੁ (ਉਚਾਰੀ ਜਾ ਚੁੱਕੀ ਬਾਨੀ) ਜੀਉ ॥

Call a scholarly holy person and ask him to read Gurbani shabads.

ਹਰਿ ਕਥਾ ਪੜੀਐ ਹਰਿ ਨਾਮੁ ਸੁਣੀਐ ਬੋਬਾਣੁ (ਵਢੀ ਉਮਰ ਦਾ ਜਨਾਜਾ) ਹਰਿ ਰੰਗੁ ਗੁਰ ਭਾਵਏ ॥

Read the Word of the Master and listen to the Master's Naam; I (the Guru) will be pleased with the recitation of the shabads of the Master and the continuous recitation will be a befitting exequy.

ਪਿੰਡੁ (ਜਵਾਂ ਦੀਆਂ ਪਿਨੀਆਂ) ਪਤਲਿ ((ਪੱਤੇਆਂ ਉਤੇ ਭੋਜਨ)) ਕਿਰਿਆ (ਕਿਰਿਆ ਕਰਮ) ਦੀਵਾ (ਦੀਵਾ ਜਗਾਨਾ) ਫੁਲ ਹਰਿ ਸਰਿ (ਪ੍ਰਮਾਤਮਾ ਦੇ ਸਰੋਵਰ) ਪਾਵਏ ॥

Do not bother with offering rice-balls on leaves, lighting lamps, and other rituals; instead, let the remains be immersed in any holy pool [don't do any unnecessary rituals, instead immerse by remains in the holy water of Naam]

ਹਰਿ ਭਾਇਆ ਸਤਿਗੁਰੁ ਬੋਲਿਆ ਹਰਿ ਮਿਲਿਆ ਪੁਰਖੁ ਸੁਜਾਣੁ ਜੀਉ ॥

By performing all above religious feats, the Master will certainly be pleased. And I (the Sat-Guru) will, then, blend with the all-knowing Primal Master.

ਰਾਮਦਾਸ ਸੋਢੀ ਤਿਲਕੁ ਦੀਆ ਗੁਰ ਸਬਦੁ ਸਚੁ ਨੀਸਾਣੁ ਜੀਉ ॥੫॥

Before leaving body, the Guru blessed Sodhi Ramdas with the ceremonial tilak mark, the insignia of the holy Shabad. ||5||

*Read the following for the alternate interpretation of the words KESO, GOPAL, PANDIT, and the Rituals in the stanza 5 above, from the Sikh point of view:

Meaning of KESO

Kabir uses word Keso for God: in sloak 223, page 1376

ਕਬੀਰ ਕੇਸੋ ਕੇਸੋ ਕੂਕੀਐ ਨ ਸੋਈਐ ਅਸਾਰ ॥

Kabir, always remember the Name of the Master; do not ever be unaware of wrong doings

ਹੇ ਕਬੀਰ! ਹਰ ਵੇਲੇ ਪਰਮਾਤਮਾ ਦਾ ਨਾਮ ਯਾਦ ਕਰਦੇ ਰਹੀਏ, ਕਿਸੇ ਵੇਲੇ ਭੀ ਵਿਕਾਰਾਂ ਵਲੋਂ ਬੇ-ਪਰਵਾਹ ਨਾਹ ਹੋਈਏ ।

ਰਾਤਿ ਦਿਵਸ ਕੇ ਕੂਕਨੇ ਕਬਹੂ ਕੇ ਸੁਨੈ ਪੁਕਾਰ ॥੨੨੩॥

reciting His Name night and day, the Master will eventually hear your call.
||223||

ਜੇ ਦਿਨ ਰਾਤ (ਹਰ ਵੇਲੇ) ਪਰਮਾਤਮਾ ਨੂੰ ਸਿਮਰਦੇ ਰਹੀਏ ਤਾਂ ਕਿਸੇ ਨ ਕਿਸੇ ਵੇਲੇ ਉਹ ਪ੍ਰਭੂ ਜੀਵ ਦੀ ਅਰਦਾਸ ਸੁਣ ਹੀ ਲੈਂਦਾ ਹੈ ।੨੨੩।

Meaning of GOPAL

The word Gopal has been used, many hundred times for Waheguru in Guru Granth Sahib: page 695, Bhagat Dhanna, pages 282 and 1273, Guru Arjan

ਗੋਪਾਲ ਤੇਰਾ ਆਰਤਾ ॥

O Master of the world, this is Your lamp-lit worship service.

ਹੇ ਪ੍ਰਿਥਵੀ ਦੇ ਪਾਲਣ ਵਾਲੇ ਪ੍ਰਭੂ! ਮੈਂ ਤੇਰੇ ਦਰ ਦਾ ਮੰਗਤਾ ਹਾਂ ।

Again page 1273, Guru Arjan in raga Malar:

ਹੇ ਗੋਬਿੰਦ ਹੇ ਗੋਪਾਲ ਹੇ ਦਇਆਲ ਲਾਲ ॥੧॥ ਰਹਾਉ ॥

O Master of the universe, O Master of the World, O dear merciful beloved.

||1||rahau||

ਹੇ ਗੋਬਿੰਦ! ਹੇ ਗੋਪਾਲ! ਹੇ ਦਇਆ ਦੇ ਸੋਮੇ! ਹੇ ਸੋਹਣੇ ਪ੍ਰਭੂ! ।੧।ਰਹਾਉ।

ਪ੍ਰਾਨ ਨਾਥ ਅਨਾਥ ਸਖੇ ਦੀਨ ਦਰਦ ਨਿਵਾਰ ॥੧॥

You are the Master of the breath of life, the companion of the lost and forsaken, the destroyer of the pains of the poor. ||1||

ਹੇ ਜਿੰਦ ਦੇ ਮਾਲਕ! ਹੇ ਨਿਖਸਮਿਆਂ ਦੇ ਸਹਾਈ! ਹੇ ਗਰੀਬਾਂ ਦੇ ਦਰਦ ਦੂਰ ਕਰਨ ਵਾਲੇ! ।੧।

Page 282, Sukhmani, Guru Arjan

ਟੂਟੀ ਗਾਢਨਹਾਰ ਗੋਪਾਲ ॥

The Master of the World is the mender of the broken relationships.

Meaning of PANDIT

The word Pandit has also been used for God

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ਜੁਗੁ ਜੁਗੁ ਜੋਗੀ ਖਾਣੀ ਭੋਗੀ ਪੜਿਆ ਪੰਡਿਤੁ ਆਪਿ ਥੀਆ ॥੯॥

Through each and every age, He Himself has been the Yogi, the enjoyer, the Pandit and the scholar. ||9||

Meaning of some RITUALS:

making festive dish, rice balls on leafy plates etc

The words ਪਿੰਡੁ ਪਤਲਿ ਮੇਰੀ ਕੇਸਉ ਕਿਰਿਆ in the bani of Guru Nanak are as follows:

Page 358, Asa Mehla 1

ਆਸਾ ਮਹਲਾ ੧ ॥

ਦੀਵਾ ਮੇਰਾ ਏਕੁ ਨਾਮੁ ਦੁਖੁ ਵਿਚਿ ਪਾਇਆ ਤੇਲੁ ॥

The One Name of the Master is my lamp; I have put the oil of suffering into it.

ਉਨਿ ਚਾਨਣਿ ਓਹੁ ਸੋਖਿਆ ਚੂਕਾ ਜਮ ਸਿਉ ਮੇਲੁ ॥੧॥

Its flame has dried up this oil, and I have escaped my meeting with the messenger of death. ||1||

ਲੋਕਾ ਮਤ ਕੇ ਫਕੜਿ ਪਾਇ ॥

O people, do not make fun of me.

ਲਖ ਮੜਿਆ ਕਰਿ ਏਕਠੇ ਏਕ ਰਤੀ ਲੇ ਭਾਹਿ ॥੧॥ ਰਹਾਉ ॥

Thousands of wooden logs, piled up together, need only a tiny flame to burn. ||1|| rahau ||

ਪਿੰਡੁ ਪਤਲਿ ਮੇਰੀ ਕੇਸਉ ਕਿਰਿਆ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥

The Master, Himself, is my festive dish, of rice balls on leafy plates; the True Name of the Creator is my funeral ceremony.

ਐਥੈ ਓਥੈ ਆਗੈ ਪਾਛੈ ਏਹੁ ਮੇਰਾ ਆਧਾਰੁ ॥੨॥

Here and hereafter, in the past and in the future, this is my support. ||2||

ਗੰਗ ਬਨਾਰਸਿ ਸਿਫਤਿ ਤੁਮਾਰੀ ਨਾਵੈ ਆਤਮ ਰਾਉ ॥

The Master's Praise is my river Ganges and my city of Benares; my soul takes its sacred cleansing bath there.

ਸਚਾ ਨਾਵਣੁ ਤਾਂ ਥੀਐ ਜਾਂ ਅਹਿਨਿਸਿ ਲਾਗੈ ਭਾਉ ॥੩॥

That becomes my true cleansing bath, in night and day, I enshrine love for You. ||3||

ਇਕ ਲੋਕੀ ਹੋਰੁ ਛਮਿਛਰੀ ਬ੍ਰਾਹਮਣੁ ਵਟਿ ਪਿੰਡੁ ਖਾਇ ॥

The rice balls are offered to the gods and the dead ancestors, but it is the Brahmins who eat them.

ਨਾਨਕ ਪਿੰਡੁ ਬਖਸੀਸ ਕਾ ਕਬਹੂੰ ਨਿਖੂਟਸਿ ਨਾਹਿ ॥੪॥੨॥੩੨॥

O Nanak, the rice balls of the Master are a gift which is never exhausted.
||4||2||32||

5. Herein Purana means old scriptures and refers to sermons which have already been written, i.e., the bani of Guru Nanak, Guru Angad and Guru Amardas. Purana also mean 'Puratn' i.e., the old.

Theme Pada 6

1. The relatives of Guru Amardas obeyed his will.
2. Guru Amardas's son Mohri touched Guru Ramdas's feet and then all others followed the suite.
3. Ramdas was accepted as the Guru of the Sikhs.

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਜਿ ਬੋਲਿਆ ਗੁਰਸਿਖਾ ਮੰਨਿ ਲਈ ਰਜਾਇ ਜੀਉ ॥

And as the Sat-Guru, spoke the Gursikhs obeyed his Will.

ਮੋਹਰੀ ਪੁਤੁ ਸਨਮੁਖੁ ਹੋਇਆ ਰਾਮਦਾਸੈ ਪੈਰੀ ਪਾਇ ਜੀਉ ॥

Mohri (Son of the Guru) came forward and as an obedient son, bowed, and touched Ramdas's feet.

ਸਭ ਪਵੈ ਪੈਰੀ ਸਤਿਗੁਰੂ ਕੇਰੀ ਜਿਥੈ ਗੁਰੂ ਆਪੁ ਰਖਿਆ ॥

Then, everyone bowed and touched the feet of Ramdas, into whom the departing Guru had infused his soul.

ਕੋਈ ਕਰਿ ਬਖੀਲੀ ਨਿਵੈ ਨਾਹੀ ਫਿਰਿ ਸਤਿਗੁਰੂ ਆਣਿ ਨਿਵਾਇਆ ॥

And others who did not bow then, because of envy, later, on the command of the the Sat-Guru came forward and bowed in humility.

ਹਰਿ ਗੁਰਹਿ ਭਾਣਾ ਦੀਈ ਵਡਿਆਈ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਰਜਾਇ ਜੀਉ ॥

It pleased the Guru that the Master has bestowed glorious greatness upon Him; as this was the pre-ordained destiny of the Guru.

ਕਹੈ ਸੁੰਦਰੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਭੁ ਜਗਤੁ ਪੈਰੀ ਪਾਇ ਜੀਉ ॥੬॥੧॥

Says Sundar, listen, O saints: it seemed, as if, all the world fell at Guru's feet
||6||1||

5

Important Events and Prominent People during the Guru-period

5.1 VISIT OF BABA SRI CHAND IN CHAK RAMDAS IN 1577

One day, in 1577, Baba Sri Chand, older son of Guru Nanak, who was at that time 83 years old, came to Chak Ramdas to meet Guru Ramdas. When he saw him, he was stunned, as the Guru looked just like his father. He shouted with excitement, "You are the image of my father." Guru Ramdas, gave Sri Chand a higher seat, to sit near him. Sri Chand admired the glow which was shining at the Guru's face. Then looking at Guru's long beard, he said, "Why is your beard so long"? Guru Ramdas smiled and answered, "My beard is long so that I can wipe the feet of the saints like you." He, then, virtually, bent over to rub over Sri Chand's feet. This surprised Sri Chand who jumped back, held Guru Ramdas with esteem and said, "Even after so many years of 'tap' (hard meditation) I have not been able to achieve this grace and humility. I have never seen such a modesty before." And said that you were in reality the true Yoga king.



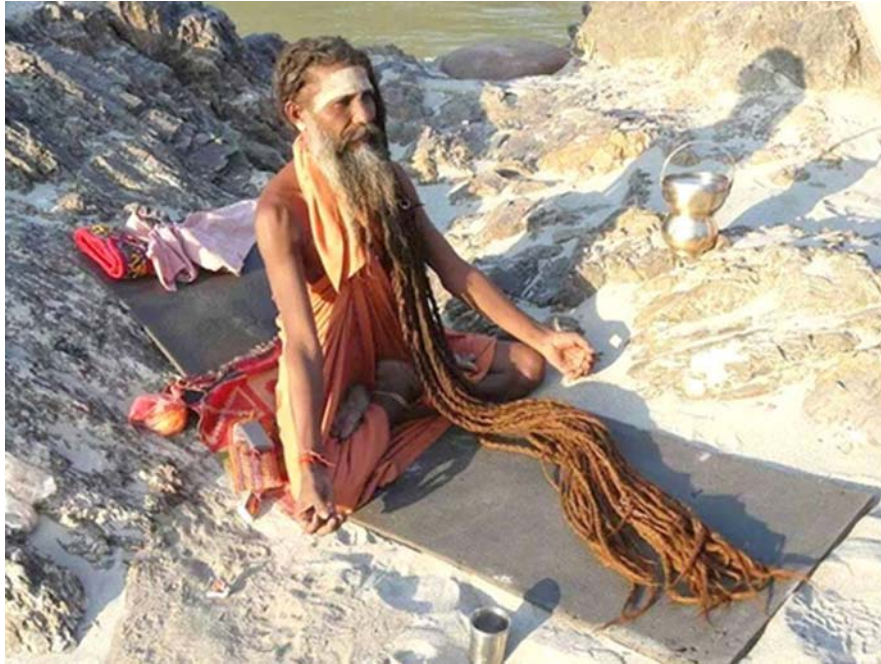
Baba Sri Chand

Baba Sri Chand was held in great reverence by the ensuing Sikh Gurus. Mohan, the eldest son of Guru Amar Das became a recluse, influenced by Sri Chand. Guru Hargobind sent his eldest son Baba Gurdita to Sri Chand and he became Sri Chand's successor after his death. During his long life, Sri Chand also stayed in Dera Baba Nanak, then called village of Ajitta Randhava. This place was his maternal home. He also brought the urn of Guru Nanak's ashes from Kartarpur and buried them there, close to the well of Ajitta

Randhava. Baba Sri Chand died at Kiratpur on 13 January 1612 in the ripe age of 118 years.

5.2 MEETING WITH YOGIS – YOGA IS UNION WITH GOD

When the comments made by Sri Chand, that Guru Ramdas was the king of yogis reached the Yogi-Muths (Groups) (ਜੋਗੀ ਮੱਠ) they started coming to Chak Ramdas, to question the Guru about different types of Yogas, i.e., Raj Yoga, Nam Yoga and Sehaj Yoga.



A Typical Yogi

Meaning of RAJ YOGA

Raja Yoga teaches meditation as the ultimate means for realising God and incorporates the highest essentials from all other forms of yoga. It is the Yoga of mind.

The Raja Yoga meditation requires the following:

1. A quiet place.
2. Comfortable aura
3. Gaze at a point in the void
4. Focus on a thought.
5. Once the flow of negative thoughts diminishes in the head and one feels calm, the positive thoughts in the mind help through the meditation exercise.

Meaning of NAAM YOGA

Naam Yoga has been around since the earliest of times. It is a universal practice that has been written about through the ages by great sages and mystics from both eastern and western traditions.

- *In the Ramayana, the great epic of Hinduism, written in about 500 BC, it is stated: "Naam was the ruling means for spiritual liberation in all four ages; In Kalyug especially, there is no other means." adding, "Those that repeat the Naam are blessed."*
- *The saint poet-Goswami Tulsidas (1500AD), has said, "Kalyug Kewal Naam Adhara, (Simar-Simar Nar) Utarahin Para".*
- *It is Naam or Word that is referred to in the Gospel of St John (1 BC). He said, "In the beginning was the Word, and the Word was with God, and the Word was God."*

Guru Nanak has said that "only those that recite the Naam are liberated and are peaceful." Gurbani further says: Kalyug mein Kirtan pardana.'

(Guru Arjan, Raga Maru, page 1075)

ਕਲਜੁਗ ਮਹਿ ਕੀਰਤਨੁ ਪਰਧਾਨਾ ॥

In this Dark Age of Kalyuga, the Kirtan of the Master's praises are most sublime and exalted.

ਗੁਰਮੁਖਿ ਜਪੀਐ ਲਾਇ ਧਿਆਨਾ ॥

Be holy, recite and focus on meditation.

ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ ਹਰਿ ਦਰਗਹ ਪਤਿ ਸਿਉ ਜਾਇਦਾ ॥੬॥

This way, you will save yourself, and save all your generations as well. And you will go to the court of the Master with great honour. | | 6 | |

- *Everything comes from the Word also called Naam. This theme runs across all sacred scriptures. All powers of the universe are contained in Naam, which is the Verbum (hymns originally transmitted orally by the Almighty). And it is the repetition of Naam that is vital in this karmic age of the kalyug.*

Meaning of SAHAJ YOGA

Sahaj Yoga is meant for everyone who desires to find his or her true self.

Sahaj Yoga is an easy meditation procedure that helps you to connect with yourself. Even though we are all spiritual, we all need to know ways in which we can take our spiritual lives to a new level and this can be done with Sahaj yoga.

The technique of this yoga is as follows:

1. Choosing a Quiet Place, Un-obtrusive Time and Comfortable Environment
In Sikhism, people gather early in morning [3 am-4 am] in Gurdwaras to recite the Name of Almighty.

2. Learning How to Connect:

One can connect with the Master by humming His Name from within his/her heart.

It is called Simran in Sikhism and is practised early in the morning in Gurdwaras and homes.

3. Speak To the Almighty

While in Sahaj Yoga one speaks to the Almighty with full conviction and faith saying that He has unfaltering belief in Him. The Sikh Ardas is a direct communication with the Almighty, when a Sikh directly talks to God.

4. Ask for Forgiveness and self realisation

This is also the time for asking forgiveness for all the wrong things one has done.

This part of Yoga is also a part of the Sikh Ardas.

Sikhism does not endorse a Yoga which requires special movements of physical postures including penitential practice, instead it recommends simple meditation methods of listening and reciting Naam without any rigorous body movements.

The Yogis wanted to know how was it possible to obtain salvation (Mukti) while living in a family life? They believed that salvation was possible only with asceticism, austerities and penitential practices.

Guru Ramdas said that Gurbani states that the highest form of yoga is meditation. For a Sikh to achieve liberation or union (yog) with God (the Supreme Yogi) one must remain absorbed in meditation reciting the Master's Name; this is the best way of yoga. Without the Master's Name, the true yoga (union) is never attained.

Guru Ramdas first recited Guru Nanak's following two shabads regarding Yog to the Yogis sitting there.

1. Raga Ramkali, page 946

ਨਾਮੇ ਨਾਮਿ ਰਹੈ ਬੈਰਾਗੀ ਸਾਚੁ ਰਖਿਆ ਉਰਿ ਧਾਰੇ ॥

Through the Naam, one remains detached; and enshrines the True Naam in his heart.

ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਜੋਗੁ ਕਦੇ ਨ ਹੋਵੈ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰੇ ॥੬੮॥

O Nanak, without the Naam, Yoga is never attained; reflect upon this in your heart, and see the real yog. ||68||

2. Raga Suhi, page 730

ਸੂਹੀ ਮਹਲਾ ੧ ਘਰੁ ੭ (ਪੰਨਾ ੭੩੦)

ੴ ਸਿਤਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜੋਗੁ ਨ ਖਿੰਥਾ ਜੋਗੁ ਨ ਡੰਡੈ ਜੋਗੁ ਨ ਭਸਮ ਚੜਾਈਐ ॥

Yoga is not the wearing of patched coat, Yoga is not the walking stick. Yoga is not smearing the body with ashes.

ਜੋਗੁ ਨ ਮੁੰਦੀ ਮੂੰਡਿ ਮੁਡਾਇਐ ਜੋਗੁ ਨ ਸਿੰਝੀ ਵਾਈਐ ॥

Yoga is not the ear-rings, and not the shaven head. Yoga is not the blowing of the horn.

ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥੧॥

Remaining unblemished in the midst of the filth of the world - this is the way to attain Yoga. |1|

ਗਲੀ ਜੋਗੁ ਨ ਹੋਈ ॥

By mere words, Yoga is not attained.

ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ ਸਮਸਰਿ ਜਾਣੈ ਜੋਗੀ ਕਹੀਐ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥

One who looks upon all with a single eye, knows them to be one and the same - he alone is known as a Yogi. |1| rahau |

ਜੋਗੁ ਨ ਬਾਹਰਿ ਮੜੀ ਮਸਾਣੀ ਜੋਗੁ ਨ ਤਾੜੀ ਲਾਈਐ ॥

Yoga is not wandering to the tombs of the dead; Yoga is not sitting in trances.

ਜੋਗੁ ਨ ਦੇਸਿ ਦਿਸੰਤਰਿ ਭਵਿਐ ਜੋਗੁ ਨ ਤੀਰਥਿ ਨਾਈਐ ॥

Yoga is not wandering through distant lands; Yoga is not bathing at sacred shrines of pilgrimage.

ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥੨॥

Remaining unblemished in the midst of the filth of the world - this is the way to attain Yoga. |2|

ਸਤਿਗੁਰੁ ਭੇਟੈ ਤਾ ਸਹਸਾ ਤੂਟੈ ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਈਐ ॥

Meeting with the True Guru, doubt is dispelled, and the wandering mind is restrained.

ਨਿਝਰੁ ਝਰੈ ਸਹਜ ਧੁਨਿ ਲਾਗੈ ਘਰ ਹੀ ਪਰਚਾ ਪਾਈਐ ॥

Nectar rains down, celestial music resounds, and deep within, wisdom is obtained.

ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ ॥੩॥

Remaining unblemished in the midst of the filth of the world - this is the way to attain Yoga. ||3||

ਨਾਨਕ ਜੀਵਤਿਆ ਮਰਿ ਰਹੀਐ ਐਸਾ ਜੋਗੁ ਕਮਾਈਐ ॥

O Nanak, remain lifeless while yet alive - practice such a Yoga.

ਵਾਜੇ ਬਾਝਹੁ ਸਿੰਝੀ ਵਾਜੈ ਤਉ ਨਿਰਭਉ ਪਦੁ ਪਾਈਐ ॥

When the horn is blown without being blown, then you shall attain the state of fearless dignity.

ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗ ਜੁਗਤਿ ਤਉ ਪਾਈਐ ॥੪॥੧॥੮॥

Remaining unblemished in the midst of the filth of the world - this is the way to attain Yoga. ||4||1||8||

He then recited Guru Amardas's Shabad on Yoga – Raga Ramkali, page 908

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ

Ramkali Mehla 3 Ashtpadi

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਰਮੈ ਦੀਆ ਮੁੰਦ੍ਰਾ ਕੰਨੀ ਪਾਇ ਜੋਗੀ ਖਿੰਥਾ ਕਰਿ ਤੂ ਦਇਆ ॥

Make humility your ear-rings, Yogi, and compassion your patched earrings.

ਆਵਣੁ ਜਾਣੁ ਬਿਭੂਤਿ ਲਾਇ ਜੋਗੀ ਤਾ ਤੀਨਿ ਭਵਣ ਜਿਣਿ ਲਇਆ ॥੧॥

Let coming and going be the ashes you apply to your body, Yogi, and then you shall conquer the three worlds. ||1||

ਐਸੀ ਕਿੰਗੁਰੀ ਵਜਾਇ ਜੋਗੀ ॥

Play that harp, Yogi,

ਜਿਤੁ ਕਿੰਗੁਰੀ ਅਨਹਦੁ ਵਾਜੈ ਹਰਿ ਸਿਉ ਰਹੈ ਲਿਵ ਲਾਇ ॥੧॥ ਰਹਾਉ ॥

which vibrates the unstruck sound current, and remain lovingly absorbed in the Master. ||1||rahau||

ਸਤੁ ਸੰਤੋਖੁ ਪਤੁ ਕਰਿ ਤੋਲੀ ਜੋਗੀ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੁਗਤਿ ਪਾਈ ॥

Make truth and contentment your plate and pouch, Yogi; take the Naam as your food.

ਧਿਆਨ ਕਾ ਕਰਿ ਡੰਡਾ ਜੋਗੀ ਸਿੰਫੀ ਸੁਰਤਿ ਵਜਾਈ ॥੨॥

Make meditation your walking stick, Yogi, and make higher consciousness the horn you blow. ||2||

ਮਨੁ ਦ੍ਰਿੜੁ ਕਰਿ ਆਸਣਿ ਬੈਸੁ ਜੋਗੀ ਤਾ ਤੇਰੀ ਕਲਪਣਾ ਜਾਈ ॥

Make your stable mind the Yogic posture you sit in, Yogi, and then you shall rid of your tormenting desires.

ਕਾਇਆ ਨਗਰੀ ਮਹਿ ਮੰਗਣਿ ਚੜਹਿ ਜੋਗੀ ਤਾ ਨਾਮੁ ਪਲੈ ਪਾਈ ॥੩॥

Go begging in the village of the body, Yogi, and then, you shall obtain the Naam in your lap. ||3||

ਇਤੁ ਕਿੰਗੁਰੀ ਧਿਆਨੁ ਨ ਲਾਗੈ ਜੋਗੀ ਨਾ ਸਚੁ ਪਲੈ ਪਾਇ ॥

This harp does not centre you in meditation, Yogi, nor does it bring the True Name into your lap.

ਇਤੁ ਕਿੰਗੁਰੀ ਸਾਂਤਿ ਨ ਆਵੈ ਜੋਗੀ ਅਭਿਮਾਨੁ ਨ ਵਿਚਹੁ ਜਾਇ ॥੪॥

This harp does not bring you peace, Yogi, nor eliminate egotism from within you. ||4||

Guru Ramdas then, himself, composed the following hymns to clear yogis doubts that how a family person be saved in the midst of family complexities: ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੧੬੭)

Gauri Bairagan Mehla 4

ਕੰਚਨ ਨਾਰੀ ਮਹਿ ਜੀਉ ਲੁਭਤੁ ਹੈ ਮੋਹੁ ਮੀਠਾ ਮਾਇਆ ॥

The soul of the man is lured by gold and women; emotional attachment to Maya is so sweet to him.

ਘਰ ਮੰਦਰ ਘੋੜੇ ਖੁਸੀ ਮਨੁ ਅਨ ਰਸਿ ਲਾਇਆ ॥

The mind has become attached to the pleasures of houses, palaces, horses and other enjoyments.

ਹਰਿ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਕਿਉ ਛੁਟਾ ਮੇਰੇ ਹਰਿ ਰਾਇਆ ॥੧॥

The Master does not even enter his thoughts; how can he be saved, O my Master King? ||1||

ਸਭੁ ਕੀਤਾ ਤੇਰਾ ਵਰਤਦਾ ਤੂੰ ਅੰਤਰਜਾਮੀ ॥

Master, You made them all; You are all-pervading. You are the Inner-knower, the searcher of hearts.

ਹਮ ਜੰਤ ਵਿਚਾਰੇ ਕਿਆ ਕਰਹ ਸਭੁ ਖੇਲੁ ਤੁਮ ਸੁਆਮੀ ॥

What can helpless humans do? The whole drama is Yours, O Master, You are our saviour everywhere.

ਜਨ ਨਾਨਕੁ ਹਾਟਿ ਵਿਹਾੜਿਆ ਹਰਿ ਗੁਲਮ ਗੁਲਾਮੀ ॥੪॥੬॥੧੨॥੫੦॥

Nanak was purchased in the slave-market. He is the slave of the Master's slaves. ||4||6||12||50||

Guru Ramdas explained to Yogis the inherent meaning of Sahaj Yoga. He said the best means of yoga is 'Nam Simran'. The love and devotion of God are the true steps to achieve liberation.

ਆਸਾ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੩੬੮)

Asa Mehla 4

ਕਬ ਕੋ ਭਾਲੈ ਘੁੰਘਰੂ ਤਾਲਾ ਕਬ ਕੋ ਬਜਾਵੈ ਰਬਾਬੁ ॥

How long must one search for ankle bells and cymbals, and how long must one play the guitar?

ਆਵਤ ਜਾਤ ਬਾਰ ਖਿਨੁ ਲਾਗੈ ਹਉ ਤਬ ਲਗੁ ਸਮਾਰਉ ਨਾਮੁ ॥੧॥

In the brief instant between coming and going, meditate on the Naam, the Name of the Master, and do Naam Simran. ||1||

ਮੇਰੈ ਮਨਿ ਐਸੀ ਭਗਤਿ ਬਨਿ ਆਈ ॥

Such is the devotional love which has been produced in my mind. Do Naam Simran, that is the true Yoga.

ਹਉ ਹਰਿ ਬਿਨੁ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ਜੈਸੇ ਜਲ ਬਿਨੁ ਮੀਨੁ ਮਰਿ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

Without the Master, I cannot live even for an instant, like the fish which dies without water. ||1||rahau||

One of the Yogis asked the Guru that how your disciples would enter heaven if they do not practise any austerities, go to pilgrims and do rigorous tap?

The Guru said that pilgrims, rigorous taps and other austerities are not pre conditions to enter heaven.

ਮਲਾਰ ਮਹਲਾ ੪ ॥ (ਪੰਨਾ ੧੨੬੩)

Malaar Meha 4:

ਗੰਗਾ ਜਮੁਨਾ ਗੋਦਾਵਰੀ ਸਰਸੁਤੀ ਤੇ ਕਰਹਿ ਉਦਮੁ ਧੂਰਿ ਸਾਧੂ ਕੀ ਤਾਈ ॥

The Ganges, the Jamuna, the Godavari and the Saraswati, these holy rivers, in reality, strive for the dust of the feet of the holy.

ਕਿਲਵਿਖ ਮੈਲੁ ਭਰੇ ਪਰੇ ਹਮਰੈ ਵਿਚਿ ਹਮਰੀ ਮੈਲੁ ਸਾਧੂ ਕੀ ਧੂਰਿ ਗਵਾਈ ॥੧॥

Overflowing with their filthy sins, the mortals take cleansing baths in them; the rivers' pollution is washed away by the dust of the feet of the holy. ||1||

ਤੀਰਥਿ ਅਠਸਠਿ ਮਜਨੁ ਨਾਈ ॥

Instead of bathing at the sixty-eight sacred shrines of pilgrimage, take your cleansing bath in Naam [and you qualify to enter heavens. You don't need any austerities or visit to pilgrims]

ਸਤਸੰਗਤਿ ਕੀ ਧੂਰਿ ਪਰੀ ਉਡਿ ਨੇਤ੍ਰੀ ਸਭ ਦੁਰਮਤਿ ਮੈਲੁ ਗਵਾਈ ॥੧॥ ਰਹਾਉ ॥

When the dust of the feet of the Satsangat rises up into the eyes, all filthy evil-mindedness is removed [and door of heaven open for you] ||1|| rahau ||



A Selected Important Devotees of the Guru Period

6.1 BLESSING TO BHAI HINDAL

Bhai Hindal was a great devotee of Guru Ramdas. He worked tirelessly in the langar at Chak Ramdas. One day when he was kneading the flour, Guru Ramdas entered the kitchen. Bhai Hindal immediately fell at Guru's feet keeping his hands, full of dough, folded at his back. Guru Ramdas embraced him and blessed him. The Guru, instructed him to go to his village Jandiala and spread the Naam over there.

Hindal accepted Guru Ramdas's advice and went back to his village.

6.2 BLESSING TO BHAI UDDAM

Bhai Uddam was a Siddhu Jat of Brar clan living in village Binju district Ferozepur. He had no child and was growing old. He went to many Pandits and Maulvis for some boon but of no avail. One of his relations had heard about Guru Ramdas, he advised him to go to Chak Ramdas and serve Guru Ramdas. Uddham along with his wife travelled to Chak Ramdas to dedicate himself to the service of Guru Ram Das, here he took up active seva in the Guru ka langar.

Everyday, he brought two loads of firewood from the forest, one of which he put in the langar, and stored the other half for the rainy days. Once, on an extremely cold night a large number of Sikhs arrived to visit the Guru. As they stood shivering in the open, Bhai Uddham fetched the stock of firewood, from his store, and lit bonfires for them. Guru Ram Das was highly pleased and asked him to ask for a boon. Uddham shyly said that he just wanted to remain with the Guru and serve in the langar. He was hesitant to tell his real wish. Guru Ramdas then asked him to come to the Diwan with his wife and ask for his wish without any hesitation.

The next day, Bhai Uddham went to the Guru with his wife and with great hesitation told him his real wish. Guru Ramdas, who was very pleased with the seva of Uddham and his wife, put his hand on his head and said that Guru Nanak will definitely fulfil his wish. He further advised that he should name his son

Bhagtu. With time Bhai Uddham was blessed with a son and he named him Bhagtu. All their lives, Bhai Uddham and Bhagtu and their families remained true devotees of the house of Nanak.

BHAI SOMA SHAH

Bhai Soma Shah was a businessman of Jehlam. He had heard of Guru Ramdas, and, one day, he came to Chak Ramdas to meet him. He was very impressed with the Guru and the people living there. He, too, decided to settle there. Bhai Soma Shah sent for his family and found a decent house in the vicinity. Soma, then, opened a shop near the sarovar. Within a brief period Soma Shah's business progressed and his income rose many times. He always retained only that part of his earnings, which was necessary for his living and gave the rest for the Guru's langar.

Guru Ram Das was very pleased to see Soma Shah's generosity and big heartedness. He blessed him and said, "Soma Shah, Be-parwah, Guru Ka Shah." which means "Soma Shah, Unmindful, Guru's Banker".

Soma Shah's son, Ram Shah was also a beloved Sikh of the Guru. He was appointed as a preacher of Multan by Guru Arjan. After that the grandson of Ram Shah named Mehar Shah became a reliable and prominent Sikh of Guru Gobind Singh.

Mehar Shah took amrit and became Mehar Singh. He was appointed to collect offerings of the Sikhs of Multan and send them to the Guru. Guru Gobind Singh was so pleased at his loyal service that he designated him as 'Bakhshand Farzand'.



Philosophy of Guru Ramdas Highlighted through his Hymns

Guru Ramdas was a Divine teacher and he spread the meaning of Naam, as propounded by Guru Nanak, and nourished by Guru Angad and Guru Amardas.

His spiritual philosophy draws heavily from the Bani of the preceding Gurus and his own hymns. Having spent 22 years in the Sewa (voluntary service) of both Guru Angad and Guru Amardas, Guru Ramdas mastered the values of Sikhism, its inherent principles and eternal truths on which it was based.

For a true Sikh, Guru Ramdas's teachings can bring a better understanding of how to lead a truthful life, specifically, how to honestly follow the basic teachings of Guru Nanak i.e., Namō Japō (Meditation), Kirt Karō (Honest living) and Wand ke Chhko (Sharing).

Guru Ramdas said, "love the Master with all your Heart, with all your Soul, and with all your Mind." [*With all your heart' means intensely, with all your soul' means sincerely, with all your mind means lovingly*] and the Master will, then surely, manifest.

The strength of Guru Ramdas's divine philosophy is best summed up in his own Consciousness-Model which deals with:

- The Unity of God,
- The importance of the Guru,
- The practice of Yoga through meditation and Naam simran
- The suppression of Ego, and
- The study of Soul.

7.1 UNITY OF GOD

All world religions support the concept that there is One God of the universe:

The Unity of God illustrates that there is but one First Cause [ੴ, the origin, the source of the whole universe] that has its Being (existence) in itself (ਸੈਭੰ, self-existent, self illuminated), and on whom all other beings depend (ਗੁਰਪ੍ਰਸਾਦਿ). In the sum total of all activities of the universe, God gives life and motion to everything that exists (ਕਰਤਾ ਪੁਰਖ, creator). There is but One God ੴ. He has created and

destroyed His creation many a times (ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ॥ ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ). He Himself is both Transcendental and Manifest. (ਨਿਰਗੁਨੁ ਆਪਿ ਸਰਗੁਨੁ ਭੀ ਓਹੀ).

Guru Nanak says that there is one God of all; Bible says the same "The Lord is One," Torah also confirms it "I believe with perfect faith that God is one." Quran also supports it "Belief in unity of Allah is an essential aspect of Islam."

Sikhism is an uncompromising monotheism. It believes in the unity of God and does not recognise the decentralisation of Divine powers amongst gods and goddesses.

According to the Sikh belief:

- God Himself is the creator, preserver and destroyer.
- Humans have direct access to reach Him, and
- One does not need any intermediary messenger to be with Him.

According to Guru Ramdas, God is both transcendental and manifest, but He must be worshipped in His transcendental form only.

Later in the Guru-lineage, Guru Gobind Singh wrote in the opening lines of Jaap Sahib:

ਚੱਕ੍ਰ ਚਿਹਨ ਅਹੁ ਬਰਨ ਜਾਤਿ ਅਰੁ ਪਾਤਿ ਨਹਿਨ ਜਿਹ ॥
O Master you have neither fixed visible features,
nor any denomination, or caste, or family.

ਰੂਪ ਰੰਗ ਅਰੁ ਰੇਖ ਭੇਖ ਕੇਉ ਕਹਿ ਨ ਸਕਤ ਕਿਹ ॥
None can describe your appearance, colour,
distinctive marks and costume

ਅਚਲ ਮੂਰਤਿ ਅਨਭਉ ਪ੍ਰਕਾਸ ਅਮਿਤੋਜਿ ਕਹਿਜੈ ॥
Your entity is immovable, You are self-resplendent,
Your power is considered to be inestimable.



Guru Ramdas writes (hymns recorded in various raga chapters):

Raga Bihagra Mehla 4, page 541

ਥਾਨ ਥਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਦਾਤਾ ਰਾਮ ॥
In the places and interspaces, O my soul, the
Supreme Master, the great giver, is pervading.

ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਈਐ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ (ਕਿਸਮਤ
ਦਾ ਲਿਖਾਰੀ) ਰਾਮ ॥

His limits cannot be found, O my soul; He is the
perfect architect of destiny.



ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਦਾ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਉ ਬਾਲਕ ਪਿਤ ਮਾਤਾ ਰਾਮ ॥
He cherishes all beings, O my soul, as the mother and father cherish their child.

ਸਹਸ ਸਿਆਣਪ (ਚਲਾਕੀਆਂ) ਨਹ ਮਿਲੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਤਾ ਰਾਮ ॥੪॥੬॥
By thousands of clever tricks, He cannot be obtained, O my soul; only the true lover (Gurmukh), has come to know the Master. | 4 | 6 |

Raga Bihagra, page 549 Pauri 2

ਪਉੜੀ ॥

Pauri

ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਿਆ ਤੂ ਸਭਨਾ ਰਾਸਿ (ਪੁੰਜੀ) ॥
All beings are Yours; You are the wealth of all.

ਜਿਸ ਨੇ ਤੂ ਦੇਹਿ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਮਿਲੈ ਕੋਈ ਹੋਰੁ ਸਰੀਕੁ (ਤੇਰੇ ਬਰਾਬਰ) ਨਾਹੀ ਤੁਧੁ ਪਾਸਿ ॥
One to whom You give, obtains everything; there is no one else to rival You.

ਤੂ ਇਕੋ ਦਾਤਾ ਸਭਸ ਦਾ ਹਰਿ ਪਹਿ ਅਰਦਾਸਿ ॥
You alone are the great giver of all; I offer my prayers to You, O my Master.

ਜਿਸ ਦੀ ਤੁਧੁ ਭਾਵੈ ਤਿਸ ਦੀ ਤੂ ਮੰਨਿ ਲੈਹਿ ਸੇ ਜਨੁ ਸਾਬਾਸਿ (ਮੁਬਾਰਕ)॥
One with whom You are pleased, is accepted by You; blessed is such a person.

ਸਭੁ ਤੇਰਾ ਚੋਜੁ ਵਰਤਦਾ ਦੁਖੁ ਸੁਖੁ ਤੁਧੁ ਪਾਸਿ॥੨॥
Your wondrous play is pervading everywhere. I place both my pain and pleasure before You. | 2 |

Raga Bihagra, page 549, pauri 3

ਪਉੜੀ ॥

Pauri

ਤੇਰੀ ਵਡਿਆਈ ਤੂਹੈ ਜਾਣਦਾ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥
You alone know Your greatness - no one else is as great as You.

ਤੁਧੁ ਜੇਵਡੁ ਹੋਰੁ ਸਰੀਕੁ ਹੋਵੈ ਤਾ ਆਖੀਐ ਤੁਧੁ ਜੇਵਡੁ ਤੂਹੈ ਹੋਈ ॥
If there were some other rival as great as You, then I would speak of him (But there is none). You are the greatest of the great.

ਜਿਨਿ ਤੂ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ਹੋਰੁ ਤਿਸ ਦੀ ਰੀਸ ਕਰੇ ਕਿਆ ਕੋਈ ॥

One who serves You obtains peace; who else can be compared with You?

ਤੂ ਭੰਨਣ ਘੜਣ ਸਮਰਥੁ ਦਾਤਾਰੁ ਹਹਿ ਤੁਧੁ ਅਗੈ ਮੰਗਣ ਨੋ ਹਥ ਜੋੜਿ ਖਲੀ ਸਭ ਹੋਈ ॥

You are all-powerful to destroy and create, O great giver; with palms pressed together, all stand before you begging your bounties.

ਤੁਧੁ ਜੇਵਡੁ ਦਾਤਾਰੁ ਮੈ ਕੋਈ ਨਦਰਿ ਨ ਆਵਈ ਤੁਧੁ ਸਭਸੈ ਨੋ ਦਾਨੁ ਦਿਤਾ ਖੰਡੀ (ਮਹਾ ਦੀਪ) ਵਰਭੰਡੀ ਬ੍ਰਹਮੰਡੁ ਪਾਤਾਲੀ ਪੁਰਈ (ਧਰਤੀ) ਸਭ ਲੋਈ ॥੩॥

I see none as great as You, O great giver; You give in charity to the beings of all the continents, worlds, solar systems, nether regions and universes. ||3||

7.2 NEED OF A GURU [DIVINE-TEACHER, PROPHET, PAIGAMBAR, AVTAR]

Why does mankind need to have a prophet or a messenger from God? Man is endowed with the mental ability by which he can distinguish between right and wrong. One can say that there is no need for heavenly guidance to tell him what to do or not to do. The average individual is able to conduct himself sensibly, so he may deal with others and with his own family in a rational way without any need of divine law.

According to various studies, for the following reasons, we need a Divine teacher:

1. There is a continuous need to remind people of God, who is the Creator, Preserver and Destroyer.

Theoretically, man is capable of proving the existence of the Creator through his observation of God's creations on earth. But, the material attractions of the world divert the best of us.

The average person does not seem to be capable of a detached comprehension of his Maker.

Nor can we expect the average man to divorce himself from the material things in the world to think clearly about God.

2. There is a need for an incontrovertible (unquestionable) authority, who is the greatest of the great and who is omnipotent, omnipresent and omniscient to look to when we are in a problem.
3. There is a need for giving people information about Life beyond Death (Afterlife) and about Heavens and Hell

In most of the world religions, including Sikhism, there is a belief, that after death, life may continue in some form or the other, and is condemned to either hell or sent to heaven. According to Sikhism, a person will be judged, for a place in the afterlife, according to his/her karmas in human life.

4. There is a need for adoration and love for God

Though a free thinker may be able to recognize God and His greatness, he usually overlooks the importance of admiration, and even if one recognizes the need for admiration, he still does not know how to express it. Some people may think:

- *It is important to sacrifice and burn animals.*
- *Others pursue animal passions in the name of God.*
- *Some believe the ascetic life is loved by God while others believe He likes family life.*
- *Others adore God by singing and playing instruments.*
- *While others believe in submission and kneeling as their form of devotion.*

The acceptable form of devotion, however, must accord with God's will, not our desires and whims. God should make His will clear to us through a messenger.

Page 10 (Nitnem Section) and Page 492 (Raga Gujri)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਰਾਗੁ ਗੁਜਰੀ ਮਹਲਾ ੪ ਚਉਪਦੇ ਘਰੁ ੧ ॥

Raga Gujri Mehla 4 choudapads ghar 1

ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤ ਪੁਰਖਾ ਹਉ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ ॥

O Master, O true Guru, O true Primal Being, I offer my prayers to You.



ਹਮ ਕੀਰੇ ਕਿਰਮ (ਮਕੌੜਾ) ਸਤਿਗੁਰ ਸਰਣਾਈ ਕਰਿ ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ ॥੧॥

I am an insect and a worm; O Sat-Guru, I seek Your sanctuary; please, be merciful and bestow upon me the light of the Naam. ||1||

Theme:

ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੇ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥

O my Best friend, O Divine Guru, please illuminate me with the Light of the Master.

ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ ਰਹਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥

By Guru's Instructions, the Naam is, now, my breath of life, and the praise of the Master is my daily living. ||1|| rahau ||

ਹਰਿ ਜਨ ਕੇ ਵਡਭਾਗ ਵਡੇਰੇ ਜਿਨ ਹਰਿ ਹਰਿ ਸਰਧਾ ਹਰਿ ਪਿਆਸ ॥

The Master's servants have the greatest good fortune; they have faith in the Master, and a thirst for Him.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਤ੍ਰਿਪਤਾਸਹਿ ਮਿਲਿ ਸੰਗਤਿ ਗੁਣ ਪਰਗਾਸਿ ॥੨॥

Obtaining the Name of the Master, they are satisfied; joining the company of the holy (Guru), their virtues shine forth. ||2||

ਜਿਨ੍ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ ਪਾਇਆ ਤੇ ਭਾਗਹੀਣ ਜਮ ਪਾਸਿ ॥

Those who have not obtained the essence of the Name of the Master are most unfortunate; they are taken away by the messenger of Death.

ਜੋ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ ਪ੍ਰਿਗੁ (ਵਿਰਥਾ) ਜੀਵੇ ਪ੍ਰਿਗੁ ਜੀਵਾਸਿ ॥੩॥

Those who have not sought the sanctuary of the Sat-Guru - cursed are their lives, and cursed are their hopes of life. ||3||

ਜਿਨ ਹਰਿ ਜਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਪਾਈ ਤਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖਾਸਿ ॥

Those humble servants of the Master, who have obtained the company of the Sat-Guru, have such pre-ordained destiny written on their foreheads.

ਧੰਨੁ ਧੰਨੁ ਸਤਸੰਗਤਿ ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ ਮਿਲਿ ਨਾਨਕ ਨਾਮੁ ਪਰਗਾਸਿ (ਚਮੱਕਨਾ)॥੪॥੧॥

Blessed, blessed is the Sat-Sangat, the true congregation, where the sublime essence of the Master is obtained. Meeting with His humble servant, O Nanak, the Naam shines forth. ||4||1||

7.3 LOVE FOR GOD

Love means Everlasting Relationship

It has to be Eternal, without Conditions and Demands

Theme:

- The Love for God is essential for His realisation.
- The Love for God is devotee's deepest interpersonal affection for Him.
- The Love for God denotes a very strong urge to remain always with Him.

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ਗਉੜੀ ਗੁਆਚੇਰੀ ਮਹਲਾ ੪ ॥

Gauri Guareri Mehla 4

ਭੀਖਕ (ਮੰਗਤਾ) ਪ੍ਰੀਤਿ ਭੀਖ ਪ੍ਰਭ ਪਾਇ ॥

The beggar (human) loves to receive charity from the wealthy land-master (Waheguru)

ਭੂਖੇ ਪ੍ਰੀਤਿ ਹੋਵੈ ਅੰਨੁ ਖਾਇ ॥

Where, the hungry person loves to eat food,

ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰ ਮਿਲਿ ਆਘਾਇ (ਸੰਨਤੁਸ਼ਟੀ) ॥੧॥

The Gur-Sikh (True Devotee) loves to find satisfaction by meeting the Guru.

||1||

ਹਰਿ ਦਰਸਨੁ ਦੇਹੁ ਹਰਿ ਆਸ ਤੁਮਾਰੀ ॥

O Master, grant me Your Darshan (vision); I place my hopes in You

ਕਰਿ ਕਿਰਪਾ ਲੋਚ ਪੂਰਿ ਹਮਾਰੀ ॥੧॥ ਰਹਾਉ ॥

Shower me with Your Mercy, and fulfill my longing. ||1|| rahau ||

ਚਕਵੀ ਪ੍ਰੀਤਿ ਸੂਰਜੁ ਮੁਖਿ ਲਾਗੈ ॥

The song-bird loves the sun shining in her face.

ਮਿਲੈ ਪਿਆਰੇ ਸਭ ਦੁਖ ਤਿਆਗੈ ॥

Meeting her beloved, all her pains are left behind.

ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰੁ ਮੁਖਿ ਲਾਗੈ ॥੨॥

The Gur-Sikh (True devotee) loves to gaze upon the face of the Guru. ||2||

ਬਛਰੇ ਪ੍ਰੀਤਿ ਖੀਰੁ ਮੁਖਿ ਖਾਇ ॥

The calf loves to suck its mother's milk;

ਹਿਰਦੈ ਬਿਗਸੈ (ਖੁਸ਼ ਹੋਨਾ) ਦੇਖੈ ਮਾਇ ॥

Its heart blossoms forth upon seeing its mother.

ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰੁ ਮੁਖਿ ਲਾਇ ॥੩॥

The Gursikh loves to gaze upon the face of the Guru. ||3||

ਹੋਰੁ ਸਭ ਪ੍ਰੀਤਿ ਮਾਇਆ ਮੋਹੁ ਕਾਚਾ (ਝੂਠੀ) ॥

All other loves and attachment to Maya are false.

ਬਿਨਸਿ (ਨਸਟ) ਜਾਇ ਕੂਰਾ ਕਚੁ ਪਾਚਾ (ਸਜਾਵਤ) ॥

They shall pass away, like false and transitory decorations.

ਜਨ ਨਾਨਕ ਪ੍ਰੀਤਿ ਤ੍ਰਿਪਤਿ ਗੁਰੁ ਸਾਚਾ ॥੪॥੪॥੪੨॥

Nanak is contented, through the love of the Sat-Guru. ||4||4||42||

The Time of Life Cycle (era)- YUG

An era is a span of time defined for the purposes of chronology or historiography

According to Indian culture, the universe is destined to pass through four aeons, each of which is a complete cycle of cosmic creation and destruction and every cycle has four *yugas*, or time periods. Because the process of creation is cyclical and never-ending, it begins to end and ends to begin. By one estimate, a single yuga cycle is said to be of 4.32 million years.

The Four Yugas:

According to the Indian traditions, and also mentioned in Guru Granth Sahib, the four Yugas in which the time cycle is divided are:

- **Satya Yuga (Golden age):** It is the era of Truth and is said to last for 4,000 divine years.
- **Treta Yuga (Silver age):** It is said to last 3000 divine years
- **Dwapar Yuga (Brass Age):** It is said to last 2000 divine years
- **Kal Yuga (Iron age):** It is estimated to last 1000 divine years
A Divine year = 432,000 earthly years.

The tradition holds that three of Yugas have already passed, and we are now living in the fourth one, the Kal Yuga. There are different theories about the symbolic meaning of these measurements of time.

Guru Ramdas's commentary on the four Yugas is given in the following shabad:

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ਆਸਾ ਮਹਲਾ ੪ ॥

Asa Mehla 4

ਸਤਜੁਗਿ ਸਭੁ ਸੰਤੋਖ ਸਰੀਰਾ ਪਗ ਚਾਰੇ ਧਰਮੁ ਧਿਆਨੁ ਜੀਉ ॥

In the Golden Age of Satya Yuga, everyone embodied contentment and meditation; religion stood upon four feet.

ਮਨਿ ਤਨਿ ਹਰਿ ਗਾਵਹਿ ਪਰਮ ਸੁਖੁ ਪਾਵਹਿ ਹਰਿ ਹਿਰਦੈ ਹਰਿ ਗੁਣ ਗਿਆਨੁ ਜੀਉ ॥

With mind and body, they sang praises of the Master, and attained supreme bliss. In their hearts was planted the spiritual wisdom of the Master's virtues.

ਗੁਣ ਗਿਆਨੁ ਪਦਾਰਥੁ ਹਰਿ ਹਰਿ ਕਿਰਤਾਰਥੁ (ਕਾਮਯਾਬੀ) ਸੋਭਾ ਗੁਰਮੁਖਿ ਹੋਈ ॥

Their wealth was the spiritual wisdom of the Master's virtues; the Master was their success, and to live as Gurmukh (holy) was their glory.

ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥

Inwardly and outwardly, they saw only One Master; for them, there was no other second.

ਹਰਿ ਹਰਿ ਲਿਵ ਲਾਈ ਹਰਿ ਨਾਮੁ ਸਖਾਈ (ਦੋਸਤ) ਹਰਿ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ਜੀਉ ॥

They centred their consciousness lovingly on the Master. The Master's Name was their companion, and in the court of the Master, they obtained honour.

ਸਤਜੁਗਿ ਸਭੁ ਸੰਤੋਖ ਸਰੀਰਾ ਪਗ ਚਾਰੇ ਧਰਮੁ ਧਿਆਨੁ ਜੀਉ ॥੧॥

In the Golden Age of Sat Yug, everyone embodied contentment and meditation; religion stood upon four feet. |1|

ਤੇਤਾ ਜੁਗੁ ਆਇਆ ਅੰਤਰਿ ਜੋਰੁ (ਤਾਕਤ) ਪਾਇਆ ਜਤੁ (ਪਵਿਤ੍ਰਤਾ) ਸੰਜਮ (ਆਪਣੇ ਆਪ ਤੇ ਕਾਬੂ ਪਾਨਾ) ਕਰਮ ਕਮਾਇ ਜੀਉ ॥

Then came the Silver Age of Treta Yug; men's minds were ruled by power, and they practised celibacy and self-discipline.

ਪਗੁ ਚਉਥਾ ਖਿਸਿਆ ਤ੍ਰੈ ਪਗ ਟਿਕਿਆ ਮਨਿ ਹਿਰਦੈ ਕ੍ਰੋਧੁ ਜਲਾਇ ਜੀਉ ॥

The fourth foot of religion dropped off, and three remained. People's hearts and minds were inflamed with anger.

ਮਨਿ ਹਿਰਦੈ ਕ੍ਰੋਧੁ ਮਹਾ ਬਿਸਲੋਧੁ (ਜ਼ਹਿਰੀਲਾ ਪਨ) ਨਿਰਪ (ਬਾਦਸ਼ਾਹ) ਧਾਵਹਿ ਲੜਿ ਦੁਖੁ ਪਾਇਆ ॥

Their hearts and minds were filled with the horribly poisonous essence of anger. The kings fought their wars and obtained only pain.

ਅੰਤਰਿ ਮਮਤਾ ਰੋਗੁ ਲਗਾਨਾ ਹਉਮੈ ਅਹੰਕਾਰੁ ਵਧਾਇਆ ॥

Their minds were afflicted with the illness of egotism, and their self-conceit and arrogance increased.

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਧਾਰੀ ਮੇਰੈ ਠਾਕੁਰਿ ਬਿਖੁ (ਜ਼ਹਿਰ) ਗੁਰਮਤਿ ਹਰਿ ਨਾਮਿ ਲਹਿ ਜਾਇ ਜੀਉ ॥

If my Master, shows His Mercy, He eradicates the poison of mind by teaching Guru's wisdom and the Master's Name.

ਤੇਤਾ ਜੁਗੁ ਆਇਆ ਅੰਤਰਿ ਜੋਰੁ ਪਾਇਆ ਜਤੁ ਸੰਜਮ ਕਰਮ ਕਮਾਇ ਜੀਉ ॥੨॥

Then came the Silver Age of Treta yug; men's minds were ruled by power, and they practised celibacy and self-discipline. |2|

ਜੁਗੁ ਦੁਆਪੁਰੁ ਆਇਆ ਭਰਮਿ ਭਰਮਾਇਆ ਹਰਿ ਗੋਪੀ ਕਾਨੁ ਉਪਾਇ ਜੀਉ ॥

The Brass Age of Dwapar Yug came, and people wandered in doubt. The Master created the Gopis and Krishna.

ਤਪੁ ਤਾਪਨ ਤਾਪਹਿ ਜਗ ਪੁੰਨ ਆਰੰਭਹਿ ਅਤਿ ਕਿਰਿਆ ਕਰਮ ਕਮਾਇ ਜੀਉ ॥

The penitents practised penance, they offered sacred feasts and charity, and performed many rituals and religious rites.

ਕਿਰਿਆ ਕਰਮ ਕਮਾਇਆ ਪਗ ਦੁਇ ਖਿਸਕਾਇਆ ਦੁਇ ਪਗ ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ ॥

They performed many rituals and religious rites; two legs of religion dropped away, and only two legs remained.

ਮਹਾ ਜੁਧ ਜੋਧ ਬਹੁ ਕੀਨੇ ਵਿਚਿ ਹਉਮੈ ਪਚੈ ਪਚਾਇ ਜੀਉ ॥

So many heroes waged great wars; in their egos they were ruined, and they ruined others as well.

ਦੀਨ ਦਇਆਲਿ ਗੁਰੁ ਸਾਧੁ ਮਿਲਾਇਆ ਮਿਲਿ ਸਤਿਗੁਰੁ ਮਲੁ (ਮੈਲ) ਲਹਿ ਜਾਇ ਜੀਉ ॥

The Master, compassionate to the poor, led them to meet the Sat-Guru. Meeting him, their filth is washed away.

ਜੁਗੁ ਦੁਆਪੁਰੁ ਆਇਆ ਭਰਮਿ ਭਰਮਾਇਆ ਹਰਿ ਗੋਪੀ ਕਾਨ੍ਹ ਉਪਾਇ ਜੀਉ ॥੩॥

The Brass Age of Dwaapar Yug came, and the people wandered in doubt. The Master created the Gopis and Krishna. ||3||

ਕਲਿਜੁਗੁ ਹਰਿ ਕੀਆ ਪਗ ਤ੍ਰੈ ਖਿਸਕੀਆ ਪਗੁ ਚਉਥਾ ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ ॥

The Master ushered in the Dark Age, the Iron Age of Kal Yug; three legs of religion were lost, and only the fourth leg remained intact.

ਗੁਰੁ ਸਬਦੁ ਕਮਾਇਆ ਅਉਖਧੁ (ਦਵਾਈ) ਹਰਿ ਪਾਇਆ ਹਰਿ ਕੀਰਤਿ ਹਰਿ ਸਾਂਤਿ ਪਾਇ ਜੀਉ ॥

Acting in accordance with the Word of the Guru's Shabad, the medicine of the Master's Name is obtained. Singing the Kirtan of the Master's praises, divine peace is obtained.

ਹਰਿ ਕੀਰਤਿ ਰੁਤਿ ਆਈ ਹਰਿ ਨਾਮੁ ਵਡਾਈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਖੇਤੁ ਜਮਾਇਆ ॥

The season of singing the Master's praise has arrived; the Master's Name is glorified, and the Name of the Master, grows in the field of the body.

ਕਲਿਜੁਗਿ ਬੀਜੁ ਬੀਜੇ ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਲਾਹਾ ਮੂਲੁ ਗਵਾਇਆ ॥

In the Dark Age of Kal Yug, if one plants any other seed than the Name, all profit and capital is lost.

ਜਨ ਨਾਨਕਿ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਮਨਿ ਹਿਰਦੈ ਨਾਮੁ ਲਖਾਇ ਜੀਉ ॥

Nanak has found the Perfect Guru, who has revealed to him the Naam within his heart and mind.

ਕਲਜੁਗੁ ਹਰਿ ਕੀਆ ਪਗ ਤ੍ਰੈ ਖਿਸਕੀਆ ਪਗੁ ਚਉਥਾ ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ ॥੪॥੪॥੧੧॥

The Master ushered in the Dark Age, the Iron Age of Kal Yug; three legs of religion were lost, and only the fourth leg remained intact. ||4||4||11||

Guru Nanak also mentions, these four Yugas, in Asa di Var, page 470

ਸਲੋਕੁ ਮ॥ ੧ ॥

Sloak Mehla 1

ਨਾਨਕ ਮੇਰੁ ਸਰੀਰ ਕਾ ਇਕੁ ਰਥੁ ਇਕੁ ਰਥਵਾਹੁ ॥

O Nanak, the soul of the body has one chariot and one charioteer.

ਜੁਗੁ ਜੁਗੁ ਫੇਰਿ ਵਟਾਈਅਹਿ ਗਿਆਨੀ ਬੁਝਹਿ ਤਾਹਿ ॥

In age after age they change; the spiritually wise understand this.

ਸਤਜੁਗਿ ਰਥੁ ਸੰਤੋਖ ਕਾ ਧਰਮੁ ਅਗੈ ਰਥਵਾਹੁ ॥

In the Golden Age of Sat Yug, contentment was the chariot and righteousness the charioteer.

ਤ੍ਰੇਤੈ ਰਥੁ ਜਤੈ ਕਾ ਜੋਰੁ ਅਗੈ ਰਥਵਾਹੁ ॥

In the Silver Age of Treta Yug, celibacy was the chariot and power the charioteer.

ਦੁਆਪੁਰਿ ਰਥੁ ਤਪੈ ਕਾ ਸਤੁ ਅਗੈ ਰਥਵਾਹੁ ॥

In the Brass Age of Dwapar Yug, penance was the chariot and truth the charioteer.

ਕਲਜੁਗਿ ਰਥੁ ਅਗਨਿ ਕਾ ਕੁੜੁ ਅਗੈ ਰਥਵਾਹੁ ॥੧॥

In the Iron Age of Kali Yug, fire is the chariot and falsehood the charioteer. ||1||

Summary

In **Sat Yug** Chariot was Contentment; Righteousness was Charioteer

In **Treta Yug** Chariot was Celibacy; Power was Charioteer

In **Dwapar Yug** Chariot was Penance; Truth was Charioteer

In **Kal Yug** Chariot was Fire; Falsehood was the Charioteer

Here Chariot points to human Body: and its Mood and Temperament; and Charioteer points to Brain and Mind: the Ruling entity

Further Explanation:

The Yuga	Charioteer	Chariot
	It refers to the human Brain and Mind	It points to the human body
	It decides the AIMS of life and then controls (rule) the body to achieve those aims.	And the aim set by the brain and mind have great impact on body's mood or/and temperament
Sat Yug	Religion	Contentment [pleasure, satisfaction]
Treta Yug	Power	Jat ਜੱਤ Self restraint, self regulator, refraining from sinful activity
Dwapar Yug	Truth	Penance – Preparation for personality torture becoming noble governor
Kal Yug	Falsehood	Fire – Desire, Trishna

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ਆਸਾ ਮਹਲਾ ੪ ॥

Asa Mehla 4

ਹਰਿ ਅੰਮ੍ਰਿਤ ਭਗਤਿ ਭੰਡਾਰ ਹੈ ਗੁਰ ਸਤਿਗੁਰ ਪਾਸੇ ਰਾਮ ਰਾਜੇ ॥

The treasure of Nectar, the Master's devotional service, is found through the Guru, the Sat-Guru.

ਗੁਰੁ ਸਤਿਗੁਰੁ ਸਚਾ ਸਾਹੁ ਹੈ ਸਿਖ ਦੇਇ ਹਰਿ ਰਾਸੇ ॥

The Guru, the Sat-Guru, is the real banker, who gives to His Sikhs the capital of the Master.

ਧਨੁ ਧੰਨੁ ਵਣਜਾਰਾ ਵਣਜੁ ਹੈ ਗੁਰੁ ਸਾਹੁ ਸਾਬਾਸੇ ॥

Blessed, blessed is the trader and the trade; how wonderful is the banker, the Guru.

ਜਨੁ ਨਾਨਕੁ ਗੁਰੁ ਤਿਨੀ ਪਾਇਆ ਜਿਨ ਧੁਰਿ ਲਿਖਤੁ ਲਿਲਾਟਿ ਲਿਖਾਸੇ ॥੧॥

O Nanak, they alone obtain the Guru, who have such pre-ordained destiny written upon their foreheads. ||1||

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ਆਸਾ ਮਹਲਾ ੪ ॥

Asa Mehla 4

ਜਿਨ ਮਸਤਕਿ ਧੁਰਿ ਹਰਿ ਲਿਖਿਆ ਤਿਨਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਰਾਮ ਰਾਜੇ ॥

Those who have the blessed pre-ordained destiny of the Master written on their foreheads, meet the Sat-Guru

ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨੁ ਘਟਿ ਬਲਿਆ ॥

The Guru removes the darkness of ignorance, and spiritual wisdom illuminates their hearts.

ਹਰਿ ਲਧਾ ਰਤਨੁ ਪਦਾਰਥੇ ਫਿਰਿ ਬਹੁਤਿ ਨ ਚਲਿਆ ॥

They find the wealth of the jewel of the Master, and then, they do not wander any longer.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਆਰਾਧਿਆ ਆਰਾਧਿ ਹਰਿ ਮਿਲਿਆ ॥੧॥

Nanak meditates on the Naam, and in meditation, he meets the Master. ||1||

ਹਰਿ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਸਿਰਿ ਰੋਗੁ ਹਥੁ ਦੀਜੈ ॥

The Creator knows everything, although they may try to hide their sins and the causes of their illnesses.

ਜਿਨਾ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਿਰਦਾ ਸੁਧੁ ਹੈ ਹਰਿ ਭਗਤਿ ਹਰਿ ਲੀਜੈ ॥੪॥੧੧॥੧੮॥

O Nanak, those Gurmukhs whose hearts are pure, obtain the Master, by their devotional worship. ||4||11||18||

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ਆਸਾ ਮਹਲਾ ੪ ॥

Asa Mehla 4:

ਜਿਨਾ ਭੋਟਿਆ ਮੇਰਾ ਪੂਰਾ ਸਤਿਗੁਰੂ ਤਿਨ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ (ਅੰਦਰ ਪਾ ਦੇਨਾ) ਰਾਮ ਰਾਜੇ ॥

Those who meet my Perfect Sat-Guru - He implants within them the Name of the Master

ਤਿਸ ਕੀ ਤ੍ਰਿਸਨਾ ਭੁਖ ਸਭ ਉਤਰੈ ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

Those who meditate on the Master's Name have all of their desire and hunger removed.

ਜੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਏ ਤਿਨ੍ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ॥

Those who meditate on the Name of the Master, the messenger of death cannot even approach them.

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਿ ਨਿਤ ਜਪੈ ਹਰਿ ਨਾਮੁ ਹਰਿ ਨਾਮਿ ਤਰਾਵੈ ॥੧॥

O Master, shower Your mercy upon Nanak, that he may ever recite the Name of the Master; through the Name of the Master, he is saved. ||1||

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Wadhans ki Var Mehla 4, pauri 5

ਪਉੜੀ ॥

Pauri:

ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਵਾਰਿਆ ਜਿਨਿ ਹਰਿ ਕੀ ਹਰਿ ਕਥਾ ਸੁਣਾਈ ॥

I am a sacrifice to the Guru, who recites the sermon of the Master's teachings.

ਤਿਸੁ ਗੁਰ ਕਉ ਸਦ ਬਲਿਹਾਰਣੈ ਜਿਨਿ ਹਰਿ ਸੇਵਾ ਬਣਤ ਬਣਾਈ ॥

I am forever a sacrifice to that Guru, who has led me to serve the Master.

ਸੋ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਮੇਰੈ ਨਾਲਿ ਹੈ ਜਿਥੈ ਕਿਥੈ ਮੈਨੋ ਲਏ ਛੁਡਾਈ ॥

My beloved Sat-Guru is always with me; wherever I may be, He will save me.

ਤਿਸੁ ਗੁਰ ਕਉ ਸਾਬਾਸਿ ਹੈ ਜਿਨਿ ਹਰਿ ਸੋਝੀ ਪਾਈ ॥

Most blessed is that Guru, who imparts understanding of the Master.

ਨਾਨਕੁ ਗੁਰ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਨਿ ਹਰਿ ਨਾਮੁ ਦੀਆ ਮੇਰੇ ਮਨ ਕੀ ਆਸ ਪੁਰਾਈ ॥੫॥

O Nanak, I am a sacrifice to the Guru, who has given me the Master's Name, and fulfilled the desires of my mind. ||5||

7.4 THE NAAM: NAAM IS THE LADDER TO REACH THE ALMIGHTY

According to one count the word 'Naam' appears in the Guru Granth Sahib at least 2,542 times. At each of these occurrences of the word, the Shabads explain this concept in its relevant context. In simple words it stands for the union of the mind and spirit with the Reality.

It must be noted that the mention of the concept of Naam is found in almost all world scriptures viz., Bible, Qoran and Vedas.

The true meaning of Naam is not just the reciting of God's name but the understanding of the connotation of Reality that we call "Waheguru". It also means the realisation of the visualization of God as explained by the Sikh Gurus in their Shabads. The Sikhs owe a duty to understand this concept of God and then to keep it in focus as they lead their normal life.



Guru Ramdas

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ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

Sriraga Mehla 4:

ਨਾਮੁ ਮਿਲੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਬਿਨੁ ਨਾਮੈ ਪ੍ਰਿਗੁ ਜੀਵਾਸੁ ॥

Receiving the Naam, the mind is satisfied; without the Naam, life is cursed.

ਕੋਈ ਗੁਰਮੁਖਿ ਸਜਣੁ ਜੇ ਮਿਲੈ ਮੈ ਦਸੇ ਪ੍ਰਭੁ ਗੁਣਤਾਸੁ ॥

If I meet the Gurmukh, my spiritual friend, he will show me God, the treasure of excellence.

ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਚਉ ਖੰਨੀਐ ਮੈ ਨਾਮ ਕਰੇ ਪਰਗਾਸੁ ॥੧॥

I am every bit a sacrifice to one who reveals to me the Naam. ||1||

ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਹਉ ਜੀਵਾ ਨਾਮੁ ਧਿਆਇ ॥

O my beloved, I live by meditating on Your Name.

ਬਿਨੁ ਨਾਵੈ ਜੀਵਣੁ ਨਾ ਥੀਐ ਮੇਰੇ ਸਤਿਗੁਰ ਨਾਮੁ ਦ੍ਰਿੜਾਇ ॥੧॥ ਰਹਾਉ ॥

Without Your Name, my life does not even exist. My Sat-Guru has implanted the Naam within me. ||1|| rahau ||

Page 87 [Srirag Var Mehla 4]

ਪਉੜੀ ॥

Pauri

ਜੇ ਮਿਲਿਆ ਹਰਿ ਦੀਬਾਣ ਸਿਉ ਸੋ ਸਭਨੀ ਦੀਬਾਣੀ ਮਿਲਿਆ ॥

One who is accepted at the court of the Master shall be accepted in courts everywhere.

ਜਿਥੈ ਓਹੁ ਜਾਇ ਤਿਥੈ ਓਹੁ ਸੁਰਖਰੂ ਉਸ ਕੈ ਮੁਹਿ ਡਿਠੈ ਸਭ ਪਾਪੀ ਤਰਿਆ ॥

Wherever he goes, he is recognized as honourable. Seeing his face, all sinners are saved.

ਓਸੁ ਅੰਤਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਨਾਮੋ ਪਰਵਰਿਆ ॥

Within him is the treasure of the Naam. Through the Naam, he is exalted.

ਨਾਉ ਪੂਜੀਐ ਨਾਉ ਮੰਨੀਐ ਨਾਇ ਕਿਲਵਿਖ ਸਭ ਹਿਰਿਆ ॥

He worships the Naam, and believes in the Naam; the Naam erases all his sinful mistakes.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਸੇ ਅਸਥਿਰੁ ਜਗਿ ਰਹਿਆ ॥੧੧॥

Those who meditate on the Naam, with full mind and focused consciousness, remain forever stable in the world. ||11||

Page 442/443 Chhant

ਆਸਾ ਮਹਲਾ ੪ ॥

Asa Mehla 4

ਝਿਮਿ ਝਿਮੇ ਝਿਮਿ ਝਿਮਿ ਵਰਸੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ ਰਾਮ ॥

Slowly, slowly, slowly, very slowly, the drops of Nectar trickle down.

ਗੁਰਮੁਖੇ ਗੁਰਮੁਖਿ ਨਦਰੀ ਰਾਮੁ ਪਿਆਰਾ ਰਾਮ ॥

As Gurmukh, he beholds the Master, the beloved Master.

ਰਾਮ ਨਾਮੁ ਪਿਆਰਾ ਜਗਤ ਨਿਸਤਾਰਾ ਰਾਮ ਨਾਮਿ ਵਡਿਆਈ ॥

The Name of the Master, the emancipator of the world, is dear to him (Gurmukh); the Name of the Master is his glory.

ਕਲਿਜੁਗਿ ਰਾਮ ਨਾਮੁ ਬੋਹਿਥਾ ਗੁਰਮੁਖਿ ਪਾਰਿ ਲਘਾਈ ॥

In this Dark Age of Kalyug, the Master's Name (Naam) is the boat, which carries the Gurmukh across.

ਹਲਤਿ ਪਲਤਿ ਰਾਮ ਨਾਮਿ ਸੁਹੇਲੇ ਗੁਰਮੁਖਿ ਕਰਣੀ ਸਾਰੀ ॥

This world, and the world hereafter, are adorned with the Master's Name; the Gurmukh's lifestyle is the most excellent.

ਨਾਨਕ ਦਾਤਿ ਦਇਆ ਕਰਿ ਦੇਵੈ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰੀ ॥੧॥

O Nanak, bestowing His kindness, the Master gives the gift of His emancipating Name (Naam). ||1||

Page 605

ਸੋਰਠਿ ਮਹਲਾ ੪ ॥

Sorath Mehla 4

ਆਪੇ ਹੀ ਸਭੁ ਆਪਿ ਹੈ ਪਿਆਰਾ ਆਪੇ ਥਾਪਿ ਉਥਾਪੈ ॥

He Himself, the beloved, is Himself all-in-all; He Himself establishes and disestablishes.

ਆਪੇ ਵੇਖਿ ਵਿਗਸਦਾ ਪਿਆਰਾ ਕਰਿ ਚੋਜ ਵੇਖੈ ਪ੍ਰਭੁ ਆਪੈ ॥

The beloved Himself beholds, and rejoices; He Himself works wonders, and beholds them.

ਆਪੇ ਵਣਿ ਤਿਣਿ ਸਭਤੁ ਹੈ ਪਿਆਰਾ ਆਪੇ ਗੁਰਮੁਖਿ ਜਾਪੈ ॥੧॥

Master Himself is contained in all the woods and meadows; to Gurmukh, He reveals Himself. ||1||

ਜਪਿ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮ ਰਸਿ ਧ੍ਰਾਪੈ ॥

Meditate, O mind, on the Master; through the sublime essence of Master's Name (Naam), you shall be fulfilled.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਗੁਰ ਸਬਦੀ ਚਖਿ ਜਾਪੈ ॥ ਰਹਾਉ ॥

The Nectar of the Naam, is the sweetest juice; through the Word of the Guru's Shabad, its taste is revealed. ||rahau||

Page 1323 (Kalyan Mehla 4 Ashtpadis)

ਰਾਮਾ ਰਮ ਰਾਮੋ ਸੁਨਿ ਮਨੁ ਭੀਜੈ ॥

Hearing the Name of the Master, the All-pervading Master, my mind is drenched with joy.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਮੀਠਾ ਗੁਰਮਤਿ ਸਹਜੇ ਪੀਜੈ ॥੧॥ ਰਹਾਉ ॥

The Name of the Master, is the Nectar, the most sweet and sublime essence; through the Guru's teachings, drink it in with intuitive ease. ||1||rahau||

ਕਾਸਟ ਮਹਿ ਜਿਉ ਹੈ ਬੈਸੰਤਰੁ ਮਥਿ ਸੰਜਮਿ ਕਾਢਿ ਕਢੀਜੈ ॥

The potential energy of fire is within the wood; it is released if you know how to rub it and generate friction.

ਰਾਮ ਨਾਮੁ ਹੈ ਜੋਤਿ ਸਬਾਈ ਤਤੁ ਗੁਰਮਤਿ ਕਾਢਿ ਲਈਜੈ ॥੧॥

Just, in the same way, the Master's Name is the light within all; the essence is extracted by following the Guru's teachings (Naam). ||1||

7.5 GRACE (ਗੁਰਪ੍ਰਸਾਦਿ) – DON'T HURT OTHERS AND BE COMPASSIONATE

Grace is a gift from Waheguru. It is a **merited, loving favour** and **graciousness** of Him. It is through the Shabad that we receive Waheguru's grace.

One of the unpardonable sins is to hurt others

Grace is a free gift of Waheguru. It cannot be earned, neither can one automatically receive it. It is given by His benevolence. The Grace is given to:

- Those who have faith: Faith in God is paramount to have His Grace.
- Those who are humble: Ego and pride are greatest hindrances to have Waheguru's Grace. One has to be humble and meek to earn this priceless jewel.
- Those who are exonerated: Living a pure and sinless life are also pre-requisite to have Waheguru's Grace.



Page 11, 348

ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਜੀ ਹਰਿ ਏਕੋ ਪੁਰਖੁ ਸਮਾਣਾ ॥

You are totally pervading within each and every heart; O Master, You are the One Primal Being, All-permeating.

ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ ॥

In this world, some are givers, and some are beggars; all of this is Your wondrous play.

ਤੂੰ ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ ਜੀ ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ ॥

Above the world, You Yourself are the Giver, and You Yourself are the Enjoyer. I know of no other than You.

ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਜੀ ਤੇਰੇ ਕਿਆ ਗੁਣ ਆਖਿ ਵਖਾਣਾ ॥

You are the supreme Master, Infinite and Eternal; what glorious praises of Yours should I speak and recite?

ਜੇ ਸੇਵਹਿ ਜੇ ਸੇਵਹਿ ਤੁਧੁ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨੁ ਕੁਰਬਾਣਾ ॥੨॥

All those who serve You, Nanak is a sacrifice. ||2||

ਹਰਿ ਧਿਆਵਹਿ ਹਰਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਸੇ ਜਨ ਜੁਗ ਮਹਿ ਸੁਖ ਵਾਸੀ ॥

Those who meditate on the Master, those humble beings dwell in peace in this world.

ਸੇ ਮੁਕਤੁ ਸੇ ਮੁਕਤੁ ਭਏ ਜਿਨ੍ ਹਰਿ ਧਿਆਇਆ ਜੀਉ ਤਿਨ ਟੂਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥
They are liberated with His Grace, who meditate on the Master; the noose
of death is cut away from them.

ਜਿਨ ਨਿਰਭਉ ਜਿਨ੍ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਜੀਉ ਤਿਨ ਕਾ ਭਉ ਸਭੁ ਗਵਾਸੀ ॥
Those who meditate on the fearless Master, all their fears are dispelled.

ਜਿਨ੍ ਸੇਵਿਆ ਜਿਨ੍ ਸੇਵਿਆ ਮੇਰਾ ਹਰਿ ਜੀਉ ਤੇ ਹਰਿ ਹਰਿ ਰੂਪਿ ਸਮਾਸੀ ॥
Those who have served, those who have served my dear Master, they are
absorbed into Him.

ਸੇ ਧੰਨੁ ਸੇ ਧੰਨੁ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀਉ ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਬਲਿ ਜਾਸੀ ॥੩॥
Blessed are they, blessed are they, who have meditated on the dear Master;
slave Nanak is a sacrifice to them. ||3||

Page 666-667

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ਘਰੁ ੧ ਚਉਪਦੇ
Dhanasri Mehla 4 ghar 1 chaupadae

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਜੋ ਹਰਿ ਸੇਵਹਿ ਸੰਤ ਭਗਤ ਤਿਨ ਕੇ ਸਭਿ ਪਾਪ ਨਿਵਾਰੀ ॥
Those saints and devotees who serve the Master have all their sins washed
away.

ਹਮ ਊਪਰਿ ਕਿਰਪਾ ਕਰਿ ਸੁਆਮੀ ਰਖੁ ਸੰਗਤਿ ਤੁਮ ਜੁ ਪਿਆਰੀ ॥੧॥
Have Mercy, with Your grace, on me, O Master, and keep me in the Sangat,
the congregation that You love. ||1||

ਹਰਿ ਗੁਣ ਕਹਿ ਨ ਸਕਉ ਬਨਵਾਰੀ ॥
I cannot even recite all the praises of the Master, the gardener of the world,
as they are countless.

ਹਮ ਪਾਪੀ ਪਾਥਰ ਨੀਰਿ ਡੁਬਤ ਕਰਿ ਕਿਰਪਾ ਪਾਖਣ ਹਮ ਤਾਰੀ ॥ ਰਹਾਉ ॥
We are sinners, sinking like stones in the water; grant Your grace, and carry
us (stones) across. ||rahau||

Page 733

ਸੂਹੀ ਮਹਲਾ ੪ ॥
Suhi Mehla 4

ਤਿਨੀ ਅੰਤਰਿ ਹਰਿ ਆਰਾਧਿਆ ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿਆ ਲਿਖਤੁ ਲਿਲਾਰਾ ॥

They alone worship and adore the Master deep within, who are blessed with such pre-ordained destiny from the very beginning of time.

ਤਿਨ ਕੀ ਬਖੀਲੀ ਕੋਈ ਕਿਆ ਕਰੇ ਜਿਨ ਕਾ ਅੰਗੁ ਕਰੇ ਮੇਰਾ ਹਰਿ ਕਰਤਾਰਾ ॥੧॥

What can anyone do to undermine them? My creator Master is on their side, and saves them with His grace ।।1।।

Page 1114

ਤੁਖਾਰੀ ਮਹਲਾ ੪ ॥
Tukhari Mehla 4

ਹਰਿ ਹਰਿ ਅਗਮ ਅਗਾਧਿ ਅਪਰੰਪਰ ਅਪਰਪਰਾ ॥

The Master, is inaccessible, unfathomable, infinite, the farthest of the far.

ਜੋ ਤੁਮ ਧਿਆਵਹਿ ਜਗਦੀਸ ਤੇ ਜਨ ਭਉ ਬਿਖਮੁ ਤਰਾ ॥

Those who meditate on You, O Master of the universe - those humble beings cross over the terrifying, treacherous world-ocean with Your Grace.

Page 1239 Sarang ki Var Mehla 4,

ਪਉੜੀ ॥
Pauri

ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈ ॥

The Name of the Master is a treasure. Serving it, peace is obtained.

ਨਾਮੁ ਨਿਰੰਜਨੁ ਉਚਰਾਂ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਂਈ ॥

I recite the Name of the immaculate Master, so that I may go home with honour.

ਗੁਰਮੁਖਿ ਬਾਣੀ ਨਾਮੁ ਹੈ ਨਾਮੁ ਰਿਦੈ ਵਸਾਈ ॥

The Word of the Gurmukh is the Naam; I enshrine the Naam within my heart.

ਮਤਿ ਪੰਖੇਰੂ ਵਸਿ ਹੋਇ ਸਤਿਗੁਰੂ ਧਿਆਈ ॥

The bird of the intellect comes under one's control, by meditating on the Sat-Guru.

ਨਾਨਕ ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਨਾਮੇ ਲਿਵ ਲਾਈ ॥੪॥

O Nanak, if the Master becomes merciful and showers His Grace, the mortal lovingly tunes in to the Naam. ||4||

Page 1422

ਜਿਨਾ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਬਾਣੀ ਵੀਚਾਰਿ ॥

Those who have the Naam within, contemplate the Word of the Guru's Shabad.

ਤਿਨ ਕੇ ਮੁਖ ਸਦ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥

Their faces are always radiant in the court of the True Master.

ਤਿਨ ਬਹਦਿਆ ਉਠਦਿਆ ਕਦੇ ਨ ਵਿਸਰੈ ਜਿ ਆਪਿ ਬਖਸੇ ਕਰਤਾਰਿ ॥

Sitting down and standing up, they never forget the Creator, who forgives them with His Grace.

7.6 THE CREATION

It is now acknowledged that the Earth and the Solar system, they are orbiting, are located in the **Milky Way - Galaxy**. But how, exactly, does this Milky Way fit in among the billions of other galaxies in the known universe, is not yet known.

In a study for *Nature*, a team of scientists mapped thousands of galaxies in our immediate vicinity, and discovered that the Milky Way is part of a jaw-droppingly massive “supercluster” of galaxies that they named **Laniakea**.

According to a study of Sikh chronicles, it is clearly read that Waheguru created this universe many a times, and in this universe He created many millions galaxies. Many millions solar systems, countless suns and the moons; and they all move according to His Will and remain under His absolute control.

He has sent countless divine incarnations in various directions. He has unfolded Himself in so many different ways. Forever and ever, He is the One, the One Universal Creator. From God everything emanates, and into God everything re-emerges. His limits are not known to anyone.

A few terms from an astronomical point of view:

Universe

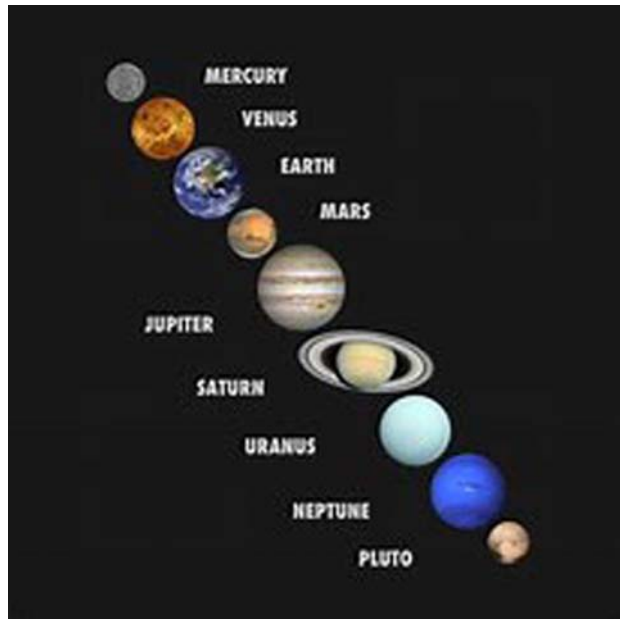
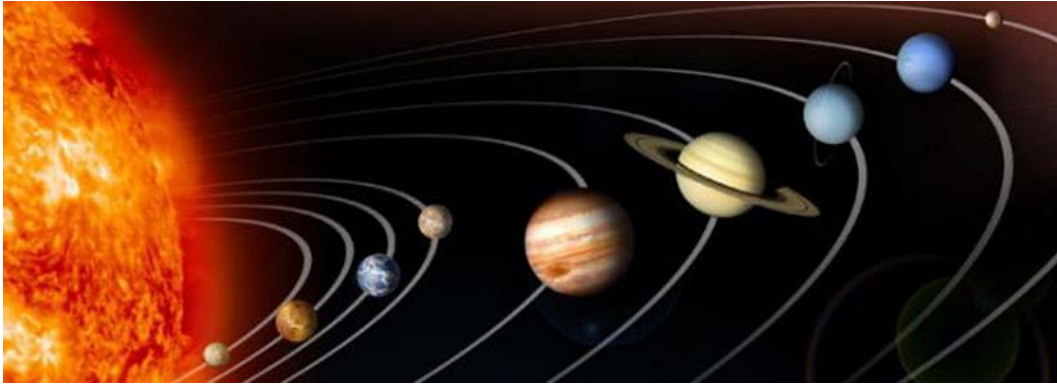
Universe is the sum total of all existing Solar systems.

Solar System

A **Solar System** is a **system** in which planets and other space objects revolve around a star. Our **Solar System** consists of the Sun, as the main star, around which planets revolve.

There are 9 planets in our Solar System. These are (in order of distance from the Sun):

- | | | | | |
|------------|-----------|------------|----------|------------|
| 1. Mercury | 2. Venus | 3. Earth | 4. Mars | 5. Jupiter |
| 5. Saturn | 7. Uranus | 8. Neptune | 9. Pluto | |



Galaxy

A **galaxy** is a large group of solar systems, stars, gas and dust bound together by gravity. The universe has many galaxies called by different names. Our galaxy is called The Milky Way.

According to astronomers, there are probably more than 170 billion galaxies in the observable Universe, stretching out into a region of space 13.8 billion light-years away from us in all directions.

If you multiply the number of stars in our galaxy by the number of galaxies in the Universe, you get approximately 10^{24} stars. That's a number 1 followed by twenty-four zeros.

written as: (1,000,000,000,000,000,000,000)

This is a minimum value, the universe could be much bigger – it's just that we can't ever detect those stars because they're outside the observable universe. It's even possible that the universe is infinite, stretching on forever, with an infinite amount of stars. So add a couple more zeros. Maybe an infinite number of zeroes.

Counting System:

Name	Number of Zeros	Groups of (3) Zeros
Ten	1	(10)
Hundred	2	(100)
Thousand	3	1 (1,000)
Ten thousand	4	(10,000)
Hundred thousand	5	(100,000)
Million	6	2 (1,000,000)
Billion	9	3 (1,000,000,000)
Trillion	12	4 (1,000,000,000,000)

Milky Way - (Our Solar System and 100-400 Stars)

The Milky Way is a type of spiral (curved) **Galaxy** and it contains our solar system and about 100-400 billion stars. It has been given the name '**The Milky Way**', as it appears as a dim glowing band.

The Creation

Steps in the Creation of the Universe:

1. God said: Let There Be Light – Initially, there was darkness all over
2. Then God created light - emerging from the Cosmic Dark Ages
3. Then God created more stars and more galaxies
4. Then our Solar System was born, as a part of the total Creation Plan.

In raag Maru (page 1035) there is a shabad of Guru Nanak on the theory of creation, it reads: ਅਰਬਦ ਨਰਬਦ ਪੁੰਧੁਕਾਰਾ ॥ For endless eons, there was only utter darkness and then again on (page 1038) there is yet another shabad of Guru Nanak which describes, in detail the cycle of the creation. It reads;

ਸੁੰਨ ਕਲਾ ਅਪਰੰਪਰਿ ਧਾਰੀ ॥

In the Primal Void, the Infinite Master assumed His Power.



ਆਪਿ ਨਿਰਾਲਮੁ ਅਪਰ ਅਪਾਰੀ ॥

He Himself is unattached, infinite and incomparable.

ਆਪੇ ਕੁਦਰਤਿ ਕਰਿ ਕਰਿ ਦੇਖੈ ਸੁੰਨਹੁ ਸੁੰਨੁ ਉਪਾਇਦਾ ॥੧॥

He Himself exercised His Creative Power, and He gazes upon His creation; from the Primal Void, He formed the Void. | |

Guru Ramdas also said about initial darkness:

Page 555: Bihagra ki Var Mehla 4,

ਪਉੜੀ ॥

Pauri

ਆਪੇ ਸਭ ਘਟ ਅੰਦਰੇ ਆਪੇ ਹੀ ਬਾਹਰਿ ॥

He Himself is deep within all hearts, and He Himself is outside them.



ਆਪੇ ਗੁਪਤੁ ਵਰਤਦਾ ਆਪੇ ਹੀ ਜਾਹਰਿ ॥

He Himself is prevailing unmanifest, and He Himself is manifest.

ਜੁਗ ਛਤੀਹ ਗੁਬਾਰੁ ਕਰਿ ਵਰਤਿਆ ਸੁੰਨਾਹਰਿ ॥

For thirty-six ages, He created the darkness, abiding in the void.

ਓਥੈ ਵੇਦ ਪੁਰਾਨ ਨ ਸਾਸਤਾ ਆਪੇ ਹਰਿ ਨਰਹਰਿ ॥

There were no Vedas, Puraanas or Shaastras; only the Master Himself existed.

ਬੈਠਾ ਤਾੜੀ ਲਾਇ ਆਪਿ ਸਭ ਦੂ ਹੀ ਬਾਹਰਿ ॥

He Himself sat in the absolute trance, withdrawn from everything.

ਆਪਣੀ ਮਿਤਿ ਆਪਿ ਜਾਣਦਾ ਆਪੇ ਹੀ ਗਉਹਰੁ ॥੧੮॥

Only He Himself knows His state; He Himself is the unfathomable ocean. | |18| |

7.7 THE SAT-SANGAT, SADH-SANGAT

The word Sangat is the Punjabi form of the Sanskrit term “sangti”, which means company of people. In Sikhism, the word has a special meaning; it stands for a group of people who meet dutifully to practise and to act to further their spiritual path, especially in the presence of the Guru Granth Sahib. The other expressions in common use that carry the same meaning are: ‘Sadh Sangat’ (fellowship of the

seekers of truth) and 'Sat Sangat' meaning true company or company of truthful people.

Devotion – It means profound dedication and sanctification. When we take a vow, we pledge our devotion—whether to remain true to a partner, to uphold the law, or to honour the word of God.



Darshni Deori, Golden Temple, Sangat going in to pay obeisance

Page 368, Asa Mehla 4

ਸਤਸੰਗਤਿ ਮਿਲੀਐ ਹਰਿ ਸਾਧੂ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਗੁਣ ਗਾਇ ॥

Join the Sat Sangat, the Master's true congregation; and sing the praises of the Master.

ਗਿਆਨ ਰਤਨੁ ਬਲਿਆ ਘਟਿ ਚਾਨਣੁ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਜਾਇ ॥੧॥

Then, with the sparkling jewel of spiritual wisdom, the heart is illumined, and ignorance is dispelled. ||1||

ਹਰਿ ਜਨ ਨਾਚਹੁ ਹਰਿ ਹਰਿ ਧਿਆਇ ॥

O humble servant of the Master, let your dancing be meditation on the Master.

ਐਸੇ ਸੰਤ ਮਿਲਹਿ ਮੇਰੇ ਭਾਈ ਹਮ ਜਨ ਕੇ ਧੋਵਹ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥

If only I could meet such saints, O my siblings of destiny; I would wash the feet of such holy. ||1|| rahau ||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਇ ॥

Meditate on the Naam, O my mind; night and day, center your consciousness on the Master.

ਜੋ ਇਛਹੁ ਸੋਈ ਫਲੁ ਪਾਵਹੁ ਫਿਰਿ ਭੁਖ ਨ ਲਾਗੈ ਆਇ ॥੨॥

You shall have the fruits of your desires, and you shall never feel hunger again. ||2||

7.8 THE HUMAN LIFE

Life is truly a gift from God, who is the Creator and Sustainer of all life. He graciously creates, sustains and cares for life at its every stage – pre-born, infancy, adolescence, maturity and old age. As a global nation, we must remain steadfastly dedicated to the profound truth that all **life** is a precious **gift from God**, who endows every person with immeasurable merit and potential.

Human life is the supreme life amongst all the living beings. Humans are the kings amongst all of them. We have to respect this life and always remember the giver of this great bounty.

Page 450, As Mehla 4

ਜਿਨ ਮਸਤਕਿ ਧੁਰਿ ਹਰਿ ਲਿਖਿਆ ਤਿਨਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਰਾਮ ਰਾਜੇ ॥

Those who have the blessed pre-ordained destiny of the Master written on their foreheads, meet the Satguru

ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨੁ ਘਟਿ ਬਲਿਆ ॥

The Guru removes the darkness of ignorance, and spiritual wisdom illuminates in their hearts.

ਹਰਿ ਲਧਾ ਰਤਨੁ ਪਦਾਰਥੇ ਫਿਰਿ ਬਹੁੜਿ ਨ ਚਲਿਆ ॥

They find the wealth of the jewel of the Master, and then, they do not wander any longer.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਆਰਾਧਿਆ ਆਰਾਧਿ ਹਰਿ ਮਿਲਿਆ ॥੧॥

Nanak meditates on the Naam, and in meditation, he meets the Master. ||1||

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ਗੂਜਰੀ ਮਹਲਾ ੪ ॥
Gujri Mehla 4

ਹੋਹੁ ਦਇਆਲ ਮੇਰਾ ਮਨੁ ਲਾਵਹੁ ਹਉ ਅਨਦਿਨੁ ਰਾਮ ਨਾਮੁ ਨਿਤ ਧਿਆਈ ॥
Master be merciful and help be to attune my mind, so that I meditate continually on the Master's Name, night and day.

ਸਭਿ ਸੁਖ ਸਭਿ ਗੁਣ ਸਭਿ ਨਿਧਾਨ ਹਰਿ ਜਿਤੁ ਜਪਿਐ ਦੁਖ ਭੁਖ ਸਭ ਲਹਿ ਜਾਈ ॥੧॥
The Master is all peace, all virtue and all wealth; remembering Him, all misery and hunger depart. ||1||

ਮਨ ਮੇਰੇ ਮੇਰਾ ਰਾਮ ਨਾਮੁ ਸਖਾ ਹਰਿ ਭਾਈ ॥
O my mind, the Master's Name is my companion and brother.

ਗੁਰਮਤਿ ਰਾਮ ਨਾਮੁ ਜਸੁ ਗਾਵਾ ਅੰਤਿ ਬੋਲੀ ਦਰਗਹ ਲਏ ਛੁਡਾਈ ॥੧॥ ਰਹਾਉ ॥
Under Guru's Instructions, I sing the praises of the Master's Name; it shall be my help and support in the end, and it shall deliver me in the court of the Master. ||1||rahau||

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Raga Suhi Ashtpadi Mehla 4 Ghar 2

ਝਖੜੁ ਝਾਗੀ ਮੀਹੁ ਵਰਸੈ ਭੀ ਗੁਰੁ ਦੇਖਣ ਜਾਈ ॥੧੩॥
Even in violent storms and torrential rain, go out to have a glimpse of the Guru. ||13||

ਸਮੁੰਦੁ ਸਾਗਰੁ ਹੋਵੈ ਬਹੁ ਖਾਰਾ ਗੁਰਸਿਖੁ ਲੰਘਿ ਗੁਰੁ ਪਹਿ ਜਾਈ ॥੧੪॥
Even though the oceans and the salty seas are very vast, the Gursikh (the holy) will cross over to get to the Guru. ||14||

ਜਿਉ ਪ੍ਰਾਣੀ ਜਲ ਬਿਨੁ ਹੈ ਮਰਤਾ ਤਿਉ ਸਿਖੁ ਗੁਰੁ ਬਿਨੁ ਮਰਿ ਜਾਈ ॥੧੫॥
Just as the mortal dies without water, so does the Sikh die without the Guru. ||15||

ਪਾਲਾ ਕਕਰੁ ਵਰਫ ਵਰਸੈ ਗੁਰਸਿਖੁ ਗੁਰੁ ਦੇਖਣ ਜਾਈ ॥੨੭॥
Even in the cold, the frost and the snow, the Gursikh will still go out to see his Guru. ||27||

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ॥

Wadhans Mehla 4

ਦੇਹ ਤੇਜਨੜੀ ਹਰਿ ਨਵ ਰੰਗੀਆ ਰਾਮ ॥

The body is the Master's horse; He imbues it with the fresh and new colour.

ਗੁਰ ਗਿਆਨੁ ਗੁਰੂ ਹਰਿ ਮੰਗੀਆ ਰਾਮ ॥

From the Guru, I ask for the Master's spiritual wisdom.

ਗਿਆਨ ਮੰਗੀ ਹਰਿ ਕਥਾ ਚੰਗੀ ਹਰਿ ਨਾਮੁ ਗਤਿ ਮਿਤਿ ਜਾਣੀਆ ॥

I ask for the Master's spiritual wisdom, and the Master's sublime sermon. Through the Name of the Master, I have come to know His value and His state.

ਸਭੁ ਜਨਮੁ ਸਫਲਿਉ ਕੀਆ ਕਰਤੈ ਹਰਿ ਰਾਮ ਨਾਮਿ ਵਖਾਣੀਆ ॥

The Creator has made my life totally fruitful; I continually recite the Name of the Master.

ਹਰਿ ਰਾਮ ਨਾਮੁ ਸਲਾਹਿ ਹਰਿ ਪ੍ਰਭ ਹਰਿ ਭਗਤਿ ਹਰਿ ਜਨ ਮੰਗੀਆ ॥

The Master's humble begs for the Master's Name, for the Master's praises, and for Master's devotional worship.

ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਹਰਿ ਭਗਤਿ ਗੋਵਿੰਦ ਚੰਗੀਆ ॥੧॥

Says Nanak, listen, O saints: devotional worship of the Master, the Master of the universe, is sublime and good. ||1||

7.9 THE MUKTI – LIBERATION

Mukti stands for the final liberation from the cycle of birth and death. It is an end in itself. No further to go. Our soul becomes free forever for a final destination in the abode of God.

Mukti must not be confused with ending life within a particular life cycle. To be liberated forever from the cosmic life cycle one needs to travel on the spiritual path and follow the same routines as followed by world prophets.

Mukti is the final goal for every serious seeker of spirituality.

Guru Arjan, in one of his shbads, even denied Mukti, for having an honour to have a life living under the lotus feet of the Almighty (raga Devgandhari, page 534. He says:

ਰਾਜੁ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ ॥

I do not seek power, and I do not seek liberation. My mind is in love with Almighty's lotus feet, I want to live there forever.

ਆਸਾ ਮਹਲਾ ੪ ॥

Asa Mehla 4

ਮਨਿ ਨਾਮੁ ਜਪਾਨਾ ਹਰਿ ਹਰਿ ਮਨਿ ਭਾਨਾ ਹਰਿ ਭਗਤ ਜਨਾ ਮਨਿ ਚਾਉ ਜੀਉ ॥

One who recites the Naam in his mind – he is pleasing to the Master. In the mind of the true devotees there is always a great yearning for the Master.

ਜੋ ਜਨ ਮਰਿ ਜੀਵੇ ਤਿਨ੍ ਅੰਮ੍ਰਿਤੁ ਪੀਵੇ ਮਨਿ ਲਾਗਾ ਗੁਰਮਤਿ ਭਾਉ ਜੀਉ ॥

Those humble beings who live lives of Jiwan Mukts, drink in the Nectar; through the Guru's teachings, their minds embrace love for the Master.

ਮਨਿ ਹਰਿ ਹਰਿ ਭਾਉ ਗੁਰੁ ਕਰੇ ਪਸਾਉ ਜੀਵਨ ਮੁਕਤੁ ਸੁਖੁ ਹੋਈ ॥

Their mind love the Master, and the Guru is merciful to them. They are Jivan Mukta (liberated) while yet alive, and they are at peace.

ਜੀਵਣਿ ਮਰਣਿ ਹਰਿ ਨਾਮਿ ਸੁਹੇਲੇ ਮਨਿ ਹਰਿ ਹਰਿ ਹਿਰਦੈ ਸੋਈ ॥

Their birth and death, through the Name of the Master, are illustrious, and in their hearts and minds, the Master abides.

ਮਨਿ ਹਰਿ ਹਰਿ ਵਸਿਆ ਗੁਰਮਤਿ ਹਰਿ ਰਸਿਆ ਹਰਿ ਹਰਿ ਰਸ ਗਟਾਕ ਪੀਆਉ ਜੀਉ ॥

The Name of the Master abides in their mind, and through the Guru's teachings, they drink in the sublime essence of the Master with unrestraint.

ਮਨਿ ਨਾਮੁ ਜਪਾਨਾ ਹਰਿ ਹਰਿ ਮਨਿ ਭਾਨਾ ਹਰਿ ਭਗਤ ਜਨਾ ਮਨਿ ਚਾਉ ਜੀਉ ॥੧॥

One who recites the Naam in his mind – he is pleasing to the Master. In the mind of the true devotees there is always a great yearning for the Master.

Various Musical Instruments Used by the Sikh Hymn Singers (Raagis)





Selected Compositions/ Shabads of Guru Ramdas

Read Daily (Nitnem), Part I

There are 679 hymns of Guru Ramdas, classified in 30 raga, included in Guru Granth Sahib.

The total raga chapters in Guru Granth are 31, and Guru Ramdas's hymns are listed in 30 of these raga chapters.

The following table gives the analysis of the structure of the compositions of Guru Ramdas:

• Shabads 2 padas (stanzas)	42
• Shabads 3 padas	
• Shabads 4 padas	181
• Shabads 5 padas	12
• Shabads 6 padas	2
• Shabads 8 padas (Ashtpadis)	31
• Chhants (hymns of special praise)	46
• Vars (8) (Ballads)	210 (pauris)
• Sloaks (Couplets)	121
Total	679 (645)

First thirteen pages of Guru Granth Sahib have shabads selected for Nitnem (daily reading). In addition to Japji there are 14 other shabads listed in this section. The composer Gurus of these 14 shabads are:

• Guru Nanak	7
• Guru Ramdas	4
• Guru Arjan	3

Guru Ramdas's four shabads are spread as follows:

• Cluster of shabads under Sodar	1 shabad
• Cluster of shsbads under Sopurkh	2 shabads
• Cluster of shabads under Sohila	1 shabad

The Text and Analysis of the above shabads are as follows:

8.1 ONE SHABAD INCLUDED IN THE CLUSTER OF SHABADS TITLED 'SODAR' Raga Gujri Mehla 4 (page 492)

RAGA GUJRI	
Thath:	Todi
Jati:	Sharav-Sharav
Svaras:	R G D (komal), M (Teevar), S and N Shudh, Varjit P
Vadi:	D
Samvadi:	G
Atmosphere:	Solemn and devotional
Time of Singing:	9 AM-12.00 Noon (Second Pehar of the Day)
Aroha:	S r g m D N S
Avaroha:	S N d m g r S
Pakad:	m d N d, m g r g r s

In Guru Granth Sahib, there are 31 raga chapters, 6 further ragas within these raga chapters and 25 raga variations, making a total of 62 in total.

In Guru Granth Sahib, there is also a mention 17 Ghars (Taals)

This Shabad is of 4 padas.

In Guru Granth Sahib the sequence of recording compositions in each raga chapter follows a definite pattern (horizontal sequence). It is as follows:

Shabads: 1-6 padas, 8 padas (Ashtpadis) and 16 padas (Sohlae);

Chhants, long/short compositions (a few are 'titled' like Sukhmani, others are untitled), Vars, Sloaks and Swayas

There is a mention of 17 Ghars (Taals) in Guru Granth Sahib, and the most used Ghar is Ghar 1

ਰਾਗੁ ਗੁਜਰੀ ਮਹਲਾ ੪ ਚਉਪਦੇ ਘਰੁ ੧ ॥

Raga Gujri Mehla 4 chaupadae ghar 1

ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤ ਪੁਰਖਾ ਹਉ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ ॥

O servant of the Master, my Sat-Guru, I offer my supplications to you.

ਹਮ ਕੀਰੇ ਕਿਰਮ ਸਤਿਗੁਰ ਸਰਣਾਈ ਕਰਿ ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ ॥੧॥

I am an insect and a worm; O Sat-Guru, I seek Your sanctuary; please, be merciful and bestow upon me the light of the Naam. ||1||

ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੇ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥

O my best friend, my Divine Guru, please illuminate me with the light of the Master.

ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ ਰਹਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥

By Guru's Instructions, I have learnt that the Naam is my breath of life, and the praise of the Master is my living. ||1|| rahau ||

ਹਰਿ ਜਨ ਕੇ ਵਡਭਾਗ ਵਡੇਰੇ ਜਿਨ ਹਰਿ ਹਰਿ ਸਰਧਾ ਹਰਿ ਪਿਆਸ ॥

The Master's servants have the greatest good fortune; they have faith in the Master, and also a thirst to be with the Master.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਤ੍ਰਿਪਤਾਸਹਿ ਮਿਲਿ ਸੰਗਤਿ ਗੁਣ ਪਰਗਾਸਿ ॥੨॥

Obtaining the Name of the Master, they are satisfied; joining the company of the holy, their virtues shine forth. ||2||

ਜਿਨ੍ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ ਪਾਇਆ ਤੇ ਭਾਗਹੀਣ ਜਮ ਪਾਸਿ ॥

Those who have not obtained the essence of the Name of the Master, are most unfortunate; they are forcibly dragged away by the messenger of death.

ਜੋ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ ਪ੍ਰਿਗੁ ਜੀਵੇ ਪ੍ਰਿਗੁ ਜੀਵਾਸਿ ॥੩॥

Those who have not sought the sanctuary of the Sat-Guru and the company of the holy, cursed are their lives, and cursed is their hope of life. ||3||

ਜਿਨ ਹਰਿ ਜਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਪਾਈ ਤਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖਾਸਿ ॥

Those humble servants of the Master, who have obtained the company of the Sat- Guru, have good pre-ordained destiny written on their foreheads.

ਪੰਨੁ ਪੰਨੁ ਸਤਸੰਗਤਿ ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ ਮਿਲਿ ਨਾਨਕ ਨਾਮੁ ਪਰਗਾਸਿ ॥੪॥੧॥

Blessed, blessed is the Sat-Sangat, the true Congregation, where the sublime essence of the Master is obtained. Meeting with His humble servant, O Nanak, the Naam shines forth. ||4||1||

Theme:

ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੇ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥

O my best friend, O my Divine Guru, please illuminate me with the light of the Master.

ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ ਰਹਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥

By Guru's Instructions, I have understood that the Naam is my breath of life, and the praise of the Master is my livelihood. ||1|| rahau ||

8.2A & 2B TWO SHABADS IN THE CLUSTER OF SHABADS TITLED 'SOPURKH'

First Shabad:

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੪ ਸੋ ਪੁਰਖੁ (ਪੰਨਾ ੩੪੮)

Raga Asa Mehla 4 So Purkh (Greatest of the great)

RAGA ASA	
Thath:	Bilaval
Jati:	Arava-Sampuran
Svaras:	All Shudh, (N some times are used in descending movement)
Vadi:	M
Samvadi:	S
Atmosphere:	Peaceful and refreshing
Time of Singing:	Fourth Pehar of the night (3 AM-6 AM)
Aroha:	S R M P D S
Avaroha:	S N D P M G R S
Pakad:	S, R, M P D, P M, G R S R G, S

Note: N is sometimes used in Avaroha for greater impact of the raga. It produces Bhakti rasa (devotional emotion), which is very essential for early morning prayer.

Asa-di-Var, the Sikh devotional dawn composition, consisting of 24 chhant padas, 24 pauris and 59 slokas is sung daily in Gurdwaras and homes, for its blissful effect, in the fourth pehr of night.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੋ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗਮਾ ਅਗਮ ਅਪਾਰਾ ॥

The Master, the Primal Being, is immaculate and pure. He is inaccessible, unreachable and unrivalled.

ਸਭਿ ਧਿਆਵਹਿ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਹਰਿ ਸਚੇ ਸਿਰਜਣਹਾਰਾ ॥

All meditate, all meditate on You, dear Master, O true Creator.

ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ਜੀ ਤੂੰ ਜੀਆ ਕਾ ਦਾਤਾਰਾ ॥

All living beings are Yours-You are the giver of all souls.

ਹਰਿ ਧਿਆਵਹੁ ਸੰਤਹੁ ਜੀ ਸਭਿ ਦੂਖ ਵਿਸਾਰਣਹਾਰਾ ॥

Meditate on the Master, O saints; He is the dispeller of all sorrows.

ਹਰਿ ਆਪੇ ਠਾਕੁਰੁ ਹਰਿ ਆਪੇ ਸੇਵਕੁ ਜੀ ਕਿਆ ਨਾਨਕ ਜੰਤ ਵਿਚਾਰਾ ॥੧॥

The Master is the greatest of the great, He, Himself is the master and the servant. And, we O Nanak, meek and humble।।1।।

ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਜੀ ਹਰਿ ਏਕੋ ਪੁਰਖੁ ਸਮਾਣਾ ॥

You are set in each and every heart, and in all things. O dear Master, you are the only One and unique.

ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ ॥

Some are givers, and some are beggars. This is all Your wondrous play.

ਤੂੰ ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ ਜੀ ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ ॥

You Yourself are the giver, and You Yourself are the enjoyer. I know no one other than You.

ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਜੀ ਤੇਰੇ ਕਿਆ ਗੁਣ ਆਖਿ ਵਖਾਣਾ ॥

You are the supreme Master, limitless and infinite. What virtues of Yours can I speak of and describe?

ਜੇ ਸੇਵਹਿ ਜੇ ਸੇਵਹਿ ਤੁਧੁ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਕੁਰਬਾਣਾ ॥੨॥

To those who serve You dear Master, Nanak is a sacrifice to them. ।।2।।

ਹਰਿ ਧਿਆਵਹਿ ਹਰਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਸੇ ਜਨ ਜੁਗ ਮਹਿ ਸੁਖਵਾਸੀ ॥

Those who meditate on You Master, those who meditate on You, those humble beings dwell in peace in this world.

ਸੇ ਮੁਕਤੁ ਸੇ ਮੁਕਤੁ ਭਏ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ ਤਿਨ ਤੂਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥

They are liberated, they are liberated who meditate on the Master. For them, the noose of death is cut away.

ਜਿਨ ਨਿਰਭਉ ਜਿਨ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਜੀ ਤਿਨ ਕਾ ਭਉ ਸਭੁ ਗਵਾਸੀ ॥

Those who meditate on the fearless One, all their fears are dispelled.

ਜਿਨ ਸੇਵਿਆ ਜਿਨ ਸੇਵਿਆ ਮੇਰਾ ਹਰਿ ਜੀ ਤੇ ਹਰਿ ਹਰਿ ਰੂਪਿ ਸਮਾਸੀ ॥

Those who serve, those who serve Master, are absorbed into Him.

ਸੇ ਧੰਨੁ ਸੇ ਧੰਨੁ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਬਲਿ ਜਾਸੀ ॥੩॥

Blessed are they, blessed are they, who meditate on the dear Master, Nanak is a sacrifice to them. ।।3।।

ਤੇਰੀ ਭਗਤਿ ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਜੀ ਭਰੇ ਬਿਅੰਤ ਬੇਅੰਤਾ ॥

Devotion to You is a treasure overflowing, infinite and beyond measure.

ਤੇਰੇ ਭਗਤ ਤੇਰੇ ਭਗਤ ਸਲਾਹਨਿ ਤੁਧੁ ਜੀ ਹਰਿ ਅਨਿਕ ਅਨੇਕ ਅਨੰਤਾ ॥

Your devotees praise You, dear Master, in many and various and countless ways.

ਤੇਰੀ ਅਨਿਕ ਤੇਰੀ ਅਨਿਕ ਕਰਹਿ ਹਰਿ ਪੂਜਾ ਜੀ ਤੁਧੁ ਤਾਪਹਿ ਜਪਹਿ ਬੇਅੰਤਾ ॥

For You, very many perform worship services, O Infinite Master; they practise daily meditation and recite it endlessly.

ਤੇਰੇ ਅਨੇਕ ਤੇਰੇ ਅਨੇਕ ਪੜਹਿ ਬਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਜੀ ਕਰਿ ਕਿਰਿਆ ਖਟੁ ਕਰਮ ਕਰੰਤਾ ॥

For You, very many read the various Simritees and Shaastras. They perform various religious rites.

ਸੇ ਭਗਤ ਸੇ ਭਗਤ ਭਲੇ ਜਨ ਨਾਨਕ ਜੀ ਜੋ ਭਾਵਹਿ ਮੇਰੇ ਹਰਿ ਭਗਵੰਤਾ ॥੪॥

Those devotees are sublime, O Nanak, who are pleasing to my dear Master.
||4||

ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਜੀ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥

You are the Primal Being, the Most Wonderful Creator. There is no one other as great as You.

ਤੂੰ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੋ ਜੀ ਤੂੰ ਨਿਹਚਲੁ ਕਰਤਾ ਸੋਈ ॥

Age after age, You are the One. Forever and ever, You are the One. You never change, O creator Master.

ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਸੋਈ ਵਰਤੈ ਜੀ ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਈ ॥

Everything happens according to Your Will. You Yourself accomplish all that occurs.

ਤੁਧੁ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ ਉਪਾਈ ਜੀ ਤੁਧੁ ਆਪੇ ਸਿਰਜਿ ਸਭ ਗੋਈ ॥

You Yourself created the entire universe, and having fashioned it, You Yourself shall destroy it all.

ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ ਜੋ ਸਭਸੈ ਕਾ ਜਾਣੈਈ ॥੫॥੧॥

Nanak sings the praises of the Creator, the Knower of all. ||5||1||

Theme of the Shabad

ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਜੀ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥

You are the Primal Being, the Most Wonderful Creator. There is no other as great as You.

ਤੂੰ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੋ ਜੀ ਤੂੰ ਨਿਹਚਲੁ ਕਰਤਾ ਸੋਈ ॥

Age after age, You are the One. Forever and ever, You are the One. You never change, O creator Master.

SECOND SHABAD

ਆਸਾ ਮਹਲਾ ੪ ॥

Asa Mehla 4

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਸੈਡਾ ਸਾਂਈ ॥

You are the True Creator, my Master

ਜੋ ਤਉ ਭਾਵੈ ਸੋਈ ਥੀਸੀ ਜੋ ਤੂੰ ਦੇਹਿ ਸੋਈ ਹਉ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

Whatever pleases You come to pass. As You give, so do we receive.
||1|| rahau ||

ਸਭ ਤੇਰੀ ਤੂੰ ਸਭਨੀ ਧਿਆਇਆ ॥

All belong to You, all meditate on you.

ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਨਿ ਨਾਮ ਰਤਨੁ ਪਾਇਆ ॥

Those who are blessed with Your Mercy, obtain the jewel of the Naam

ਗੁਰਮੁਖਿ ਲਾਧਾ ਮਨਮੁਖਿ ਗਵਾਇਆ ॥

The holy [Gurmukhs] obtain it, and the self-willed manmukhs lose it.

ਤੁਧੁ ਆਪਿ ਵਿਛੋੜਿਆ ਆਪਿ ਮਿਲਾਇਆ ॥੧॥

You separate them from Yourself, and You reunite with them again. ||1||

ਤੂੰ ਦਰੀਆਉ (ਜੀਵਨ ਦਾ ਦਰਿਆ) ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ ॥

You are the river of life; all are within You.

ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਹਿ ॥

There is no one except You.

ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਾ ਖੇਲੁ ॥
All living beings are part of Your play.

ਵਿਜੋਗਿ ਮਿਲਿ ਵਿਛੁੜਿਆ ਸੰਜੋਗੀ ਮੇਲੁ ॥੨॥
The separated ones meet, and by great good fortune, those suffering in separation are reunited once again. ||2||

ਜਿਸ ਨੇ ਤੂੰ ਜਾਣਾਇਹਿ ਸੋਈ ਜਨੁ ਜਾਣੈ ॥
They alone understand, whom You inspire to understand;

ਹਰਿ ਗੁਣ ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ ॥
They continually recite and repeat the Master's praises.

ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥
Those who serve You find peace.

ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩॥
They are intuitively absorbed into Your Name. ||3||

ਤੂੰ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ ॥
You Yourself are the Creator. Everything that happens is by Your doing.

ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥
There is no one except You.

ਤੂੰ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥
You created the universe; You behold it and understand its functioning.

ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੪॥੨॥
Nanak, the Master is revealed through the holy (Gurmukh), and with the recitation of the Guru's Word. ||4||2||

Theme of the Shabad

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ ॥
You are the True Creator, O! my Master .

ਜੇ ਤਉ ਭਾਵੈ ਸੋਈ ਥੀਸੀ ਜੇ ਤੂੰ ਦੇਹਿ ਸੋਈ ਹਉ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥
Whatever pleases You comes to pass, and as You give, so do we receive.
||1||rahau||

8.3 ONE SHABAD IN THE GROUP OF SHABADS TITLED 'SOHILA'

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

Raga Gauri Purbi Mehla 4

RAGA GAURI	
Thath:	Bhairav
Jati:	Arav-Sampuran
Svaras:	S r M, P N
Vadi:	r
Samvadi:	P
Atmosphere:	Peaceful and Tanquil
Time of Singing:	Afternoon (3 PM-6 PM)
Aroha:	S r M, P N
Avaroha:	S N d P M G r S, N S.
Pakad:	S r M P, G r S N D P M P N S

Note: It is extremely devotional in mood. It has the greatest number of composition including the popular Sukhmani Sahib of Guru Arjan. This raga is not sung in Tar Saptak.

ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ ॥

The body and mind is over-filled with anger and sexual desire; but these were broken into bits when I met with the holy saint.

ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ ਗੁਰੁ ਪਾਇਆ ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ ਮੰਡਾ ਹੇ ॥੧॥

By pre-ordained destiny, I have met with the Guru. And through Guru, I have entered into the realm of the Master's love. ||1||

ਕਰਿ ਸਾਧੂ ਅੰਜੁਲੀ ਪੁਨੁ ਵਡਾ ਹੇ ॥

Greet the holy saint with your palms pressed together; this is an act of great merit.

ਕਰਿ ਡੰਡਉਤ ਪੁਨੁ ਵਡਾ ਹੇ ॥੧॥ ਰਹਾਉ ॥

Bow down before him; this is also a virtuous act. ||1|| rahau ||

ਸ਼ਾਕਤ (ਚਲਾਕ, ਮਨਮੁਖ) ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਜਾਣਿਆ ਤਿਨ ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ ਹੇ ॥

The wicked, the faithless cynics, do not know the taste of the Master's sublime essence. The thorn of egotism is embedded deep within them.

ਜਿਉ ਜਿਉ ਚਲਹਿ ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਡੰਡਾ ਹੇ ॥੨॥

The more they walk away, the deeper it pierces them. Their sufferings gradually increase, until finally, the messenger of death smashes their heads with his club ।।2।।

ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੈ ਦੁਖੁ ਜਨਮ ਮਰਣ ਭਵ ਖੰਡਾ ਹੇ ॥

When the servants of the Master are absorbed in the Name of the Master. Then the pain of birth and of death are eradicated.

ਅਬਿਨਾਸੀ (ਨਾਸ ਨਾ ਹੋਨ ਵਾਲਾ) ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸਰੁ ਬਹੁ ਸੋਭ ਖੰਡ ਬ੍ਰਹਮੰਡਾ ਹੇ ॥੩॥

They have found the imperishable Supreme Being, the Transcendent Master, and they receive great honour throughout all worlds and realms. ।।3।।

ਹਮ ਗਰੀਬ ਮਸਕੀਨ ਪ੍ਰਭ ਤੇਰੇ ਹਰਿ ਰਾਖੁ ਰਾਖੁ ਵਡ ਵਡਾ ਹੇ ॥

I am poor and meek, my dear God, but I belong to You. Save me, please save me, O greatest of the great.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੇ ॥੪॥੪॥

Nanak takes the sustenance and support of the Naam. In the Name of the Master, he enjoys celestial peace. ।।4।।4।।

Theme of the Shabad

ਕਰਿ ਸਾਧੂ ਅੰਜੁਲੀ (ਨਮਸਕਾਰ) ਪੁਨੁ ਵਡਾ ਹੇ ॥

Greet the holy Saint with your palms pressed together; this is an act of great merit.

ਕਰਿ ਡੰਡਉਤ ਪੁਨੁ ਵਡਾ ਹੇ ॥੧॥ ਰਹਾਉ ॥

Bow down before Him; this is also a virtuous act. ।।1।।rahau।।

8.4 SIX CHHANTS IN RAGA ASA READ ALONG WITH ASA DI VAR, EARLY MORNING IN EVERY GURDWARA

Second group of Guru Ramdas' hymns which are recited every day, are six Chhants of four padas each, recoded in raga Asa, which are being sung with the Asa di Var, every morning, since the times of Guru Arjan. Six chhants of four pada each have 24 padas in total, and Asa di Var also has 24 pauris; thus one pada of the Chhant is read before every pauri of the Var, e.g., first Stanza of the Chhant is recited before the first pauri of the Var, and so on completing 24th stanzas of the 6 Chhants and th 24th Pauris of the Var.

The first stanzas of each of the six chhants are as follows: Pages 448-451

Chhant 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਆਸਾ ਮਹਲਾ ੪ ਛੰਤ ਘਰੁ ੪ ॥

Asa Mehla 4 Chhant ghar 4

ਹਰਿ ਅੰਮ੍ਰਿਤ ਭਿੰਨੇ ਲੋਇਣਾ ਮਨੁ ਪ੍ਰੇਮਿ ਰਤੰਨਾ ਰਾਮ ਰਾਜੇ ॥

My eyes are wet with the holy water, and my mind is imbued with Master's love,

ਮਨੁ ਰਾਮਿ ਕਸਵਟੀ ਲਾਇਆ ਕੰਚਨੁ ਸੋਵੰਨਾ ॥

The Master applied His touch-stone to my mind, and found it one hundred per cent pure gold.

ਗੁਰਮੁਖਿ ਰੰਗਿ ਚਲੁਲਿਆ ਮੇਰਾ ਮਨੁ ਤਨੇ ਭਿੰਨਾ ॥

As Gurmukh (holy), I am dyed in the deep red colour of the poppy, and my mind and body are drenched with Master's love.

ਜਨੁ ਨਾਨਕੁ ਮੁਸਕਿ ਝਕੋਲਿਆ (ਭਿੱਜਾ ਹੋਨਾ) ਸਭੁ ਜਨਮੁ ਧਨੁ ਧੰਨਾ ॥੧॥

Nanak is drenched with His Master's fragrance; blessed, blessed is his entire life. ||1||

Theme – Core Lines

ਜੀਵਨ ਮੁਕਤਿ ਸੇ ਆਖੀਐ ਮਰਿ ਜੀਵੈ ਮਰੀਆ ॥

Those who die, and remain lifeless while yet alive, are said to be Jivan Mukta, liberated while yet alive.

Chhant 2

ਆਸਾ ਮਹਲਾ ੪ ॥

Asa Mehla 4

ਗੁਰਮੁਖਿ ਢੂੰਢਿ ਢੂੰਢੇਦਿਆ ਹਰਿ ਸਜਣੁ ਲਧਾ ਰਾਮ ਰਾਜੇ ॥

As Gurmukh, I searched and found the Master, my Friend, my Sovereign Master King.

ਕੰਚਨ ਕਾਇਆ ਕੋਟ ਗੜ ਵਿਚਿ ਹਰਿ ਹਰਿ ਸਿਧਾ ॥

Within the walled fortress of my golden body, the Master, is revealed.

ਹਰਿ ਹਰਿ ਹੀਰਾ ਰਤਨੁ ਹੈ ਮੇਰਾ ਮਨੁ ਤਨੁ ਵਿਧਾ ॥

The Master, is a jewel, a diamond; my mind and body are pierced through.

ਧੁਰਿ ਭਾਗ ਵਡੇ ਹਰਿ ਪਾਇਆ ਨਾਨਕ ਰਸਿ ਗੁਧਾ ॥੧॥

By the great good fortune of pre-ordained destiny, I have found the Master.
Nanak is permeated with His sublime essence. ||1||

Theme – Core Lines

ਮੇਰੈ ਮਨਿ ਤਨਿ ਨਾਮੁ ਆਧਾਰੁ ਹੈ ਹਉਮੈ ਬਿਖੁ ਜਾਲੀ ॥

The Naam is the support of my mind and body; I have burnt away the poison of ego.

Chhant 3

ਆਸਾ ਮਹਲਾ ੪ ॥

Asa Mehla 4

ਹਰਿ ਅੰਮ੍ਰਿਤ ਭਗਤਿ ਭੰਡਾਰੁ ਹੈ ਗੁਰ ਸਤਿਗੁਰੁ ਪਾਸੇ ਰਾਮ ਰਾਜੇ ॥

The treasure of Nectar and the Master's devotional service, are found through the Guru, the Sat-Guru.

ਗੁਰੁ ਸਤਿਗੁਰੁ ਸਚਾ ਸਾਹੁ ਹੈ ਸਿਖ ਦੇਇ ਹਰਿ ਰਾਜੇ ॥

The Guru, is the true Banker, who gives to his Sikhs the capital of the Naam of the Master.

ਧਨੁ ਧੰਨੁ ਵਣਜਾਰਾ ਵਣਜੁ (ਵਾਪਾਰ) ਹੈ ਗੁਰੁ ਸਾਹੁ (ਸ਼ਾਹ, ਬੈਂਕਰ) ਸਾਬਾਸੇ ॥

Blessed, blessed is the trader and his trade; when Banker is the Master.

ਜਨੁ ਨਾਨਕੁ ਗੁਰੁ ਤਿਨੀ ਪਾਇਆ ਜਿਨ ਧੁਰਿ ਲਿਖਤੁ ਲਿਲਾਟਿ (ਮੱਥੇ ਤੇ) ਲਿਖਾਸੇ ॥੧॥

O Nanak, they alone obtain the Guru, who have pre-ordained destiny written upon their foreheads. ||1||

Theme – Core Lines

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਿ ਲੈ ਹਮ ਸਰਣਿ ਪ੍ਰਭ ਆਏ ਰਾਮ ਰਾਜੇ ॥

As it pleases You, You save me; I have come seeking Your sanctuary, O God, O my Master King.

Chhant 4

ਆਸਾ ਮਹਲਾ ੪ ॥

Asa Mehla 4

ਜਿਨ ਮਸਤਕਿ ਧੁਰਿ ਹਰਿ ਲਿਖਿਆ ਤਿਨਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਰਾਮ ਰਾਜੇ ॥

Those who have the blessed pre-ordained destiny of the Master written on their foreheads, meet the Sat-Guru, the Master King.

ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨੁ ਘਟਿ (ਦਿੱਲਾਂ ਵਿਚ) ਬਲਿਆ ॥

The Guru removes the darkness of ignorance, and spiritual wisdom illuminates their hearts.

ਹਰਿ ਲਧਾ (ਲੱਬਨਾ) ਰਤਨੁ ਪਦਾਰਥੋ ਫਿਰਿ ਬਹੁੜਿ ਨ ਚਲਿਆ ॥

They find the wealth of the jewel of the Master, and then, they do not wander any longer.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਆਰਾਧਿਆ ਆਰਾਧਿ ਹਰਿ ਮਿਲਿਆ ॥੧॥

Nanak meditates on the Naam, and in meditation, he meets the Master.
||1||

Theme – Core Lines

ਇਹੁ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਨਾਮ ਬਿਨਾ ਬਿਰਥਾ ਸਭੁ ਜਾਏ ॥

It is so difficult to obtain this human incarnation, and without the Naam, it is all futile and useless.

Chhant 5

ਆਸਾ ਮਹਲਾ ੪ ॥

Asa Mehla 4

ਜਿਨ ਅੰਤਰਿ ਹਰਿ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਤੇ ਜਨ ਸੁਖੜ ਸਿਆਣੇ ਰਾਮ ਰਾਜੇ ॥

Those whose hearts are filled with the love of the Master, are the wisest and most clever people, O Master King.

ਜੇ ਬਾਹਰਹੁ ਭੁਲਿ ਚੁਕਿ ਬੋਲਦੇ ਭੀ ਖਰੇ ਹਰਿ ਭਾਣੇ ॥

Even if they mis-speak outwardly, they are still very pleasing to the Master.

ਹਰਿ ਸੰਤਾ ਨੋ ਹੋਰੁ ਥਾਉ ਨਾਹੀ ਹਰਿ ਮਾਣੁ ਨਿਮਾਣੇ ॥

The Master's saints have no other place. The Master is the honour of the dishonoured.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਦੀਬਾਣੁ ਹੈ ਹਰਿ ਤਾਣੁ ਸਤਾਣੈ ॥੧॥

The Naam, the Name of the Master, finds a seat in the Royal Court for humble Nanak; the Master's power is his power. ||1||

Theme – Core Lines

ਜਿਥੈ ਜਾਇ ਬਹੈ ਮੇਰਾ ਸਤਿਗੁਰੂ ਸੋ ਥਾਨੁ ਸੁਹਾਵਾ ਰਾਮ ਰਾਜੇ ॥

Wherever my True Guru goes and sits, that place is beautiful, O Master King.

ਗੁਰਸਿਖੀ ਸੋ ਥਾਨੁ ਭਾਲਿਆ ਲੈ ਧੁਰਿ ਮੁਖਿ ਲਾਵਾ ॥

The Guru's Sikhs seek out that place; they take the dust and apply it to their faces.

ਗੁਰਸਿਖਾ ਕੀ ਘਾਲ ਥਾਇ ਪਈ ਜਿਨ ਹਰਿ ਨਾਮੁ ਧਿਆਵਾ

The works of the Guru's Sikhs, who meditate on the Master's Name, are approved.

Chhant 6

ਆਸਾ ਮਹਲਾ ੪ ॥

Asa Mehla 4:

ਜਿਨਾ ਭੋਟਿਆ ਮੇਰਾ ਪੂਰਾ ਸਤਿਗੁਰੂ ਤਿਨ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ਰਾਮ ਰਾਜੇ ॥

Those who meet my Perfect True Guru, he implants within them the Name of the Master, the Master King.

ਤਿਸ ਕੀ ਤ੍ਰਿਸਨਾ ਭੁਖ ਸਭ ਉਤਰੈ ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

Those who meditate on the Master's Name have all their desires fulfilled and hunger removed.

ਜੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਏ ਤਿਨੁ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ॥

Those who meditate on the Name of the Master, the messenger of death cannot even approach them.

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਿ ਨਿਤ ਜਪੈ ਹਰਿ ਨਾਮੁ ਹਰਿ ਨਾਮਿ ਤਰਾਵੈ ॥੧॥

O Master, shower Your Mercy upon Nanak, that he may ever recite the Name of the Master; and through His Name, he will be saved. ||1||

Theme – Core Lines

ਜਿਨਾ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਪ੍ਰੀਤਿ ਹੈ ਤਿਨੁ ਹਰਿ ਰਖਣਹਾਰਾ ਰਾਮ ਰਾਜੇ ॥

Those Gurmukhs, who are filled with Master's love, have Him as their saviour all the time and everywhere.

8.5 COMPOSITION READ AT THE TIME OF SIKH MARRIAGE CALLED 'LAVAN'

Raga Suhi, pages 773-774

In Sikh marriage, the bond between couples grows strong by Waheguru's Grace and they become One Light (Soul) in two bodies.

LAGA SUHI

Raga Suhi is a very old North Indian raga, it is famous for religious functions. It is traditionally performed at sunrise. All Sikh Guru composers and some Bhagats have composed hymns (Shabads) in this raga. About 143 compositions in Guru Granth Sahib have been composed in this raga. In Ragmalas it is classified as a ragini.

Aroh:	sa re- ma-, pa ni sa
Avroh:	sa ni dha-, pa ma- ga re- sa
Pakad:	sa, re- re- pa, pa ma- ga re-, re- re-, sa
Vadi:	re-
Samvadi:	pa

Raga Suhi Mehla 4

ਹਰਿ ਪਹਿਲੜੀ ਲਾਵ ਪਰਵਿਰਤੀ ਕਰਮ ਦ੍ਰਿੜਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

In the first round of the marriage ceremony, the Master sets out His Instructions for performing the daily duties of a married life.

ਬਾਣੀ ਬ੍ਰਹਮਾ ਵੇਦੁ ਧਰਮੁ ਦ੍ਰਿੜਹੁ ਪਾਪ ਤਜਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

Reciting hymns from scriptures is important, but more important are righteous conduct, and rejection of sinful acts.

ਧਰਮੁ ਦ੍ਰਿੜਹੁ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਸਿਮ੍ਰਿਤਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥

Meditate on the Master's Name; embrace and enshrine the contemplative remembrance of the Naam.

ਸਤਿਗੁਰੁ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਹੁ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਗਵਾਇਆ ॥

Worship and adore the Guru, the Perfect Sat-Guru, and all your sins shall be dispelled.

ਸਹਜ ਅਨੰਦੁ ਹੋਆ ਵਡਭਾਗੀ ਮਨਿ ਹਰਿ ਹਰਿ ਮੀਠਾ ਲਾਇਆ ॥

By great good fortune, celestial bliss is attained, and the Master, seems sweet to the mind.

ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਲਾਵ ਪਹਿਲੀ ਆਰੰਭੁ ਕਾਜੁ ਰਚਾਇਆ ॥੧॥

Nanak proclaims that, in this first round of the ceremony, the wedding ceremony has begun. ||1||

Theme of the First Stanza

Guru Ramadas's address to the couple: (First instruction)

After marriage, the life will take an unknown turn. The responsibilities will multiply and days will become busier. But you must not forget the basic dictums of your samskaras (ethos):

1. Worshiping and remembering God who has sanctioned you this auspicious day, and
2. Righteous acts – the respect and care of your parents

ਹਰਿ ਦੂਜੜੀ ਲਾਵ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

In the second round of the marriage ceremony,
Guru Ramdas says: the Master has escorted you both to meet the love of your lives,

ਨਿਰਭਉ ਭੈ ਮਨੁ ਹੋਇ ਹਉਮੈ ਸੈਲੁ ਗਵਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

Now eradicate from your minds any shadow of egotism you have, and consider yourselves equal to each other,
[Always feel the existence of the fearless Master in the mind]

ਨਿਰਮਲੁ ਭਉ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਹਰਿ ਵੇਖੈ ਰਾਮੁ ਹਦੂਰੇ ॥

Sing God's praises, but from now, you both have to develop love and respect for each other as well.

ਹਰਿ ਆਤਮ ਰਾਮੁ ਪਸਾਰਿਆ ਸੁਆਮੀ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰੇ ॥

As God dwells in every heart, so you two, have to dwell in each other's heart
[The Master, the Supreme Soul, is the Master of the universe; He is pervading and permeating everywhere, fully filling all spaces.]

ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਮਿਲਿ ਹਰਿ ਜਨ ਮੰਗਲ ਗਾਏ ॥

From today onwards you both will live for each other. You are now inseparable
[Deep within, and outside as well, there is only One Master. Meeting together, the servants of the Master sing the songs of joy.]

ਜਨ ਨਾਨਕ ਦੂਜੀ ਲਾਵ ਚਲਾਈ ਅਨਹਦ ਸਬਦ ਵਜਾਏ ॥੨॥

In this second lavan, it is declared that now your hearts beat for each other, and their beating sound hums in your ears

[Nanak proclaims that, in this, the second round of the marriage ceremony, the unstruck sound current of the Shabad resounds. ||2||]

Theme of the Second Lavan

You are now being united together. This bond is eternal. Love each other from the depth of your heart and remain faithful.

ਹਰਿ ਤੀਜੜੀ ਲਾਵ ਮਨਿ ਚਾਉ ਭਇਆ ਬੈਰਾਗੀਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

Guru Ramdas says in the third lavan:

That now you both promise that you will love each other forever. Till Death Us Do Part.

[In the third round of the marriage ceremony, the mind is filled with unbroken Divine Love]

ਸੰਤ ਜਨਾ ਹਰਿ ਮੇਲੁ ਹਰਿ ਪਾਇਆ ਵਡਭਾਗੀਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

You both have found, your partner of life with your own conviction. Promise that you will live together forever, in happiness and in adversity.

[Meeting with the humble saint of the Master, I have found the Master, by great good fortune.]

ਨਿਰਮਲੁ ਹਰਿ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਮੁਖਿ ਬੋਲੀ ਹਰਿ ਬਾਣੀ ॥

Finding the partner of your own choice, you are really blessed. You promise, that from today onwards you will speak good for each other and will live passionately for each other.

[I have found the immaculate Master, and I sing His glorious praises. I speak the Word of the Master's shabad and live according to His Will].

ਸੰਤ ਜਨਾ ਵਡਭਾਗੀ ਪਾਇਆ ਹਰਿ ਕਥੀਐ ਅਕਥ ਕਹਾਣੀ ॥

It was your destiny that you found each other. Now hold each other's hand and promise that you will never let it go.

[By great good fortune, I have found my holy companion, and I speak the unspoken words of the Master.]

ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਹਰਿ ਧੁਨਿ ਉਪਜੀ ਹਰਿ ਜਪੀਐ ਮਸਤਕਿ ਭਾਗੁ ਜੀਉ ॥

The names of both of you two, the divine lovers, are now inscribed deeper in your hearts. Now promise, that you will remain faithful and will never hurt each other.

[The Name of the Master, vibrates and resounds within my heart; meditating on the Master, I have realised the destiny inscribed on my forehead.]

ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਤੀਜੀ ਲਾਵੈ ਹਰਿ ਉਪਜੈ ਮਨਿ ਬੈਰਾਗੁ ਜੀਉ ॥੩॥

Now the mind of both of you must be filled with excitement and with the urge to be closer to each other. Now both of you promise that this bond will remain eternal.

[Nanak proclaims that, in this, the third round of the marriage ceremony, the mind is filled with Divine love and admiration for the Master. | | 3 | |]

Theme of Third Lavan

Your wedlock has taken place with the Divine sanctions. Keep it pure, chaste and everlasting.

ਹਰਿ ਚਉਥੜੀ ਲਾਵ ਮਨਿ ਸਹਜੁ ਭਇਆ ਹਰਿ ਪਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

Now, when you have found your life partner, your search must have ended. Now you both promise, that you will live together until eternity.

[In the fourth round of the marriage ceremony, my mind has become peaceful; I have found the Master.]

ਗੁਰਮੁਖਿ ਮਿਲਿਆ ਸੁਭਾਇ ਹਰਿ ਮਨਿ ਤਨਿ ਮੀਠਾ ਲਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

Meeting one's love is God's command. The couples are made in heaven. Your meeting is arranged by the Almighty, you promise that you will never leave each other's hand

[As Gurmukh, I have met Him, with intuitive ease; the Master seems so sweet to my mind and body.]

[Now repeat the following:]

ਹਰਿ ਮੀਠਾ ਲਾਇਆ ਮੇਰੇ ਪ੍ਰਭ ਭਾਇਆ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਈ ॥

We are thankful to the Almighty for uniting us. We promise our love for each other will never diminish.

[The Master seems so sweet; I am pleasing to my God. Night and day, I lovingly focus my consciousness on the Master.]

ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ਸੁਆਮੀ ਹਰਿ ਨਾਮਿ ਵਜੀ ਵਾਧਾਈ ॥

We both have got the fruit of our wishes, and our dreams have been fulfilled. We promise that we will always respect our dreams and walk together in all our endeavours.

[I have obtained my Master, the fruit of my mind's desires. The Master's Name resounds and resonates.]

[Guru Ramdas says:]

ਹਰਿ ਪ੍ਰਭਿ ਠਾਕੁਰਿ ਕਾਜੁ ਰਚਾਇਆ ਧਨ ਹਿਰਦੈ ਨਾਮਿ ਵਿਗਾਸੀ ॥

With God's blessing you have now become Man and Wife, live together a happy life.

[The Master blends with His bride, and her heart blossoms forth in the Naam.]

ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਚਉਥੀ ਲਾਵੈ ਹਰਿ ਪਾਇਆ ਪ੍ਰਭੁ ਅਵਿਨਾਸੀ ॥੪॥੨॥

Let both of you rejoice, celebrating, that you have found each other, and your destinies have been bound together.

[Nanak proclaims that, in this fourth round of the marriage ceremony, we have found the eternal Master . ||4||2||]

Theme of Fourth Lavan

The love, sincerity, attachment, faith and regard for each other are the nucleus of promises of a true marriage. Get up and uphold these promises.

Summary of Vows Interwoven in the above Four Nuptial Rounds

The couples marrying in a Gurdwara, according to the Sikh Marriage traditions and under Anand Marriage Act, make some pledges to one another, which are interwoven in the Four Lavan composed by Guru Ramdas. Where, in all stanzas the bridegroom is Waheguru Himself, and for relating it to the worldly marriages, Waheguru is replaced with our soulmate groom. We have also to note, that in the wake of women empowerment, sanctioned by the Gurbani, the pledges made in the shabad, are being read as being made by both bride and the groom.

The summary of the pledges, however, are:

1. We promise to be true to each other in good times and in bad time, in sickness and in health.
2. We will love and honour each other in all days of our lives.
3. We will be spiritually wedded to each other, until death do us part.
4. We pledge that we will remain true Sikhs and worship the Almighty.
5. We pledge that we will love each other and be faithful to each other, all over lives.



Other Popular Shabads of Guru Ramdas

9.1 SRI RAGA

Analysis of Bani

Structure	Number	Padas (Stanzas)	Ghar (Taal)	Pauris (Stanzas)	Sloaks in Var*
Shabads	6	4	1		
Specialist**	1	4			
Var	1			21	39

**Pehre of 4 padas =1

*4 sloaks of Guru Nanak, 2 of Guru Angad, 32 of Guru Amardas and 1 of Guru Arjan

9.1.1 Pehre

Composition 1: Pehre – page 76

Pehre and Time Cycle:		
4 Pehr of the Day	=	6 am - 9 am, 9 am - 12 noon, 12 noon - 3 pm 3 pm - 6 pm.
4 Pehr of the Night	=	6 pm - 9pm, 9 pm - 12 midnight, 12 midnight - 3am, 3 am - 6 am

PEHRE AND LIFE CYCLE

First Pehr

From the conception of a baby in the mother's womb until childhood

The term *childhood* is non-specific for its time span and can imply a varying range of years in human development. It may refer to the period between infancy

and adulthood, or the time span from birth to puberty.

In the legal systems of many countries, there is an age of majority when childhood legally ends and a person becomes an adult, which ranges anywhere from 15 to 21, with 18 being the most common age.

Second Pehr = Adolescent Age

Developmental psychologists usually consider adulthood to cover approximately 20 to 40 years of age.

Third Pehr = Middle Age

Middle Age ranges approximately 40 to 65 years of age.

Fourth Pehr = Old Age

Old age is a result of the dynamic process of aging. According to one system of age classification, **65–90 years** of age is considered old age, and over 90, advanced old age.

PEHRE AND DIVINITY CYCLE

Guru Ramdas's shabad titled 'PEHRE', relates the division of life and the human closeness to God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

Sri raga Mehla 4

***First Pehr** – This pehr denotes the time period of Conception (the Womb) and the Childhood. During this stage the unconscious memory of the Creator is inherent in the small brain.*

ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਪਾਇਆ ਉਦਰ ਮੰਝਾਰਿ ॥

In the first watch of the night, O my merchant friend, the Master places you in the womb.

ਹਰਿ ਧਿਆਵੈ ਹਰਿ ਉਚਰੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਰਿ ॥

You meditate on the Master, and recite the Master's Name, O my merchant friend. You contemplate the Name of the Master.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੇ ਆਰਾਧੇ ਵਿਚਿ ਅਗਨੀ ਹਰਿ ਜਪਿ ਜੀਵਿਆ ॥

Reciting the Name of the Master, and meditating on it within the fire of the womb, your life is sustained by dwelling on the Naam.

ਬਾਹਰਿ ਜਨਮੁ ਭਇਆ ਮੁਖਿ ਲਾਗਾ ਸਰਸੇ ਪਿਤਾ ਮਾਤ ਥੀਵਿਆ ॥

You are born and you come out, and your mother and father are delighted to see your face.

ਜਿਸ ਕੀ ਵਸਤੁ ਤਿਸੁ ਚੇਤਹੁ ਪ੍ਰਾਣੀ ਕਰਿ ਹਿਰਦੈ ਗੁਰਮੁਖਿ ਬੀਚਾਰਿ ॥

Remember the One, O mortal, to whom the child belongs. As a believer, you reflect upon Him within your heart.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਹਰਿ ਜਪੀਐ ਕਿਰਪਾ ਧਾਰਿ ॥੧॥

Says Nanak, O mortal, in the first watch of the night, dwell upon the Master, who shall shower you with His grace. |1|1|

Second Pehr – *In this stage of life people start loving Maya (material things) and gradually forget the Creator. Their earning capacity makes them favourite of their parents and friends.*

ਦੂਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਨੁ ਲਾਗਾ ਦੂਜੈ ਭਾਇ ॥

In the second watch of the night, O my merchant friend, the mind is attached to the love of duality.

ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਪਾਲੀਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਲੇ ਮਾਤ ਪਿਤਾ ਗਲਿ ਲਾਇ ॥

Mother and father hug you close in their embrace, claiming, “He is mine, he is mine”; so is the child brought up, O my merchant friend.

ਲਾਵੈ ਮਾਤ ਪਿਤਾ ਸਦਾ ਗਲ ਸੇਤੀ ਮਨਿ ਜਾਣੈ ਖਟਿ ਖਵਾਏ ॥

Your mother and father constantly hug you close in their embrace; in their minds, they believe that you will provide for them and support them.

ਜੋ ਦੇਵੈ ਤਿਸੈ ਨ ਜਾਣੈ ਮੂੜਾ ਦਿਤੇ ਨੋ ਲਪਟਾਏ ॥

The fools forget the One who has given the award; instead, they cling to the gift.

ਕੋਈ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਕਰੈ ਵੀਚਾਰੁ ਹਰਿ ਧਿਆਵੈ ਮਨਿ ਲਿਵ ਲਾਇ ॥

Rare are the believers who reflect upon, meditate upon, and within their mind are lovingly attached to the Master.

ਕਹੁ ਨਾਨਕ ਦੂਜੈ ਪਹਰੈ ਪ੍ਰਾਣੀ ਤਿਸੁ ਕਾਲੁ ਨ ਕਬਹੂੰ ਖਾਇ ॥੨॥

Says Nanak, in the second watch of the night, O mortal, death never frightens you. |2|1|

Third Pehr – During this stage of life you get more and more entangled in worldly affairs and the recollection of the Master becomes blurred.

ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਨੁ ਲਗਾ ਆਲਿ ਜੰਜਾਲਿ ॥

In the third watch of the night, O my merchant friend, your mind is entangled in worldly and household affairs and your responsibilities increase by many fold. The memory of the Creator becomes hazy.

ਧਨੁ ਚਿਤਵੈ ਧਨੁ ਸੰਚਵੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਨਾਮਾ ਹਰਿ ਨ ਸਮਾਲਿ ॥

You think of wealth, and gather wealth, O my merchant friend, but you do not contemplate the Master or the Naam.

ਹਰਿ ਨਾਮਾ ਹਰਿ ਹਰਿ ਕਦੇ ਨ ਸਮਾਲੈ ਜਿ ਹੋਵੈ ਅੰਤਿ ਸਖਾਈ ॥

You never dwell upon the Name of the Master, who will be your only helper and support in the end.

ਇਹੁ ਧਨੁ ਸੰਪੈ ਮਾਇਆ ਝੂਠੀ ਅੰਤਿ ਛੋਡਿ ਚਲਿਆ ਪਛੁਤਾਈ ॥

This wealth, property and Maya are false. In the end, you will leave these, and depart in sorrow.

ਜਿਸ ਨੋ ਕਿਰਪਾ ਕਰੇ ਗੁਰੁ ਮੇਲੇ ਸੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ॥

Those whom the Master, in His Mercy, unites with the Guru, reflect upon the Name of the Master.

ਕਹੁ ਨਾਨਕ ਤੀਜੈ ਪਹਰੈ ਪ੍ਰਾਣੀ ਸੇ ਜਾਇ ਮਿਲੇ ਹਰਿ ਨਾਲਿ ॥੩॥

Says Nanak, in the third watch of the night, O mortal, they go, and are united with the Master. || 3 ||

Fourth Pehr – During this stage of life, you get ready to depart and realise that all worldly attractions were deceptive, for none of those would go with you to the next world. In this stage you start meditating and ask God for forgiveness.

ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਚਲਣ ਵੇਲਾ ਆਈ ॥

In the fourth watch of the night, O my merchant friend, the Master announces the time of departure.

ਕਰਿ ਸੇਵਹੁ ਪੂਰਾ ਸਤਿਗੁਰੁ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਸਭ ਚਲੀ ਰੈਣਿ ਵਿਹਾਦੀ ॥

Serve the Perfect Sat-Guru, O my merchant friend; your entire life is passing away. Days turning into nights and nights turning back into days.

ਹਰਿ ਸੇਵਹੁ ਖਿਨੁ ਖਿਨੁ ਢਿਲ ਮੂਲਿ ਨ ਕਰਿਹੁ ਜਿਤੁ ਅਸਥਿਰੁ ਜੁਗੁ ਜੁਗੁ ਹੋਵਹੁ ॥

Serve the Master each and every instant, do not delay. You shall become eternal throughout the ages.

ਹਰਿ ਸੇਤੀ ਸਦ ਮਾਣਹੁ ਰਲੀਆ ਜਨਮ ਮਰਣ ਦੁਖ ਖੋਵਹੁ ॥

Enjoy ecstasy forever with the Master, and do away with the pains of birth and death.

ਗੁਰ ਸਤਿਗੁਰ ਸੁਆਮੀ ਭੇਦੁ ਨ ਜਾਣਹੁ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਭਗਤਿ ਸੁਖਾਂਦੀ ॥

Know that there is no difference between the Guru, the Sat-Guru, and your Master. Meeting with any one of them, take pleasure in the Master's service.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੈ ਸਫਲਿਉਂ ਰੈਣਿ ਭਗਤਾ ਦੀ ॥੪॥੧॥੩॥

Says Nanak, O mortal, in the fourth watch of the night, the life hours of darkness are fruitful. ||4||1||3||

9.1.2 Composition 2: Page 81

Historians agree that the name "Banjara" or 'Vanjara' is both a Persian and Sanskrit word where it means a 'travellers without destination'.

Vanjaras are also known as "Gypsy" for some of these migrants came from the East, may be from Egypt hence were called "Egyptians" or "Gyptians".

The following Shabad titled 'Vanjara', composed by Guru Ramdas, has 6 rahau verses (where a rahau verse normally refers to the theme of composition). Thus the shabad has 6 basic themes. This is the only Shabad in Guru Granth Sahib which has 6 rahaus.

The word Vanjara, which is the title of the shabad appears only once in the first rahau verse of the shabad.

All rahau verses have been put in boxes to highlight the theme of the stanza preceding it Vanjara.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ਵਣਜਾਰਾ

Srirag Mehta 4 Vanjara

ਹਰਿ ਹਰਿ ਉਤਮੁ ਨਾਮੁ ਹੈ ਜਿਨਿ ਸਿਰਿਆ ਸਭੁ ਕੋਇ ਜੀਉ ॥

The Name of the Master, is the greatest and inspirational. He has created everyone.

ਹਰਿ ਜੀਅ ਸਭੇ ਪ੍ਰਤਿਪਾਲਦਾ ਘਟਿ ਘਟਿ ਰਮਈਆ ਸੋਇ ॥

The Master cherishes all beings. He permeates each and every heart.

ਸੋ ਹਰਿ ਸਦਾ ਧਿਆਈਐ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥

Meditate forever on that Master. Without Him, there is no other one at all.

ਜੋ ਮੋਹਿ ਮਾਇਆ ਚਿਤੁ ਲਾਇਦੇ ਸੇ ਛੋਡਿ ਚਲੇ ਦੁਖੁ ਰੋਇ ॥

Those who focus their consciousness on emotional attachment to Maya (materialistic life) they depart crying out in despair.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਅੰਤਿ ਸਖਾਈ ਹੋਇ ॥੧॥

Nanak meditates on the Naam, the only companion in the end. ||1||

ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ (ਦੂਸਰਾ) ਨ ਕੋਇ ॥

I have none other than You, O Master.

ਹਰਿ ਗੁਰ ਸਰਣਾਈ (ਰਖਸ਼ਾ) ਪਾਈਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਵਡਭਾਗਿ ਪਰਾਪਤਿ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

In the Guru's sanctuary, the Master is found, O my gypsy friend; by great good fortune, God is obtained. ||1||rahau||

9.1.3 Composition 3: Page 91

Srirag Var Mehla 4

ਪਉੜੀ ॥

Pauri

ਕੀਤਾ ਲੋੜੀਐ ਕੰਮੁ ਸੁ ਹਰਿ ਪਹਿ ਆਖੀਐ ॥

Whatever work you wish to accomplish, just talk about it to the Master.

ਕਾਰਜੁ ਦੇਇ ਸਵਾਰਿ ਸਤਿਗੁਰ ਸਚੁ ਸਾਖੀਐ ॥

He (God) will resolve your affairs; the Sat-Guru gives his guarantee to this truth.

ਸੰਤਾ ਸੰਗਿ ਨਿਧਾਨੁ ਅੰਮ੍ਰਿਤੁ ਚਾਖੀਐ ॥

In the society of the saints (holy), you shall taste the treasure of the holy Nectar.

ਭੈ ਭੰਜਨ ਮਿਹਰਵਾਨ ਦਾਸ ਕੀ ਰਾਖੀਐ ॥

The Master is merciful and destroyer of fear; He preserves and protects His slaves (devotees).

ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਇ ਅਲਖੁ ਪ੍ਰਭੁ ਲਾਖੀਐ ॥੨੦॥

O Nanak, sing the praises of the Master, and you will qualify to have His 'darshan' (vision). ||20||

9.2 RAGA MAJ

Composition 4: Page 94

ਰਾਗੁ ਮਾਝ ਚਉਪਦੇ ਘਰੁ ੧ ਮਹਲਾ ੪

Raga Maj Chaupadas Ghar 1 Mehla 4

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੈ ਹਰਿ ਮਨਿ ਭਾਇਆ ॥

The Name of the Master, is pleasing to my mind.

ਵਡਭਾਗੀ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥

I am fortunate that I meditate on the Master's Name.

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮ ਸਿਧਿ ਪਾਈ ਕੇ ਵਿਰਲਾ ਗੁਰਮਤਿ ਚਲੈ ਜੀਉ ॥੧॥

The Perfect Guru has attained spiritual perfection in the Name of the Master.
Very few are those who follow the Guru's teachings. ||1||

ਮੈ ਹਰਿ ਹਰਿ ਖਰਚੁ ਲਇਆ ਬੰਨਿ ਪਲੈ ॥

I have loaded my pack with the provisions of the Name of the Master to travel to Him.

ਮੇਰਾ ਪ੍ਰਾਣ ਸਖਾਈ ਸਦਾ ਨਾਲਿ ਚਲੈ ॥

The companion of my breath (my Waheguru) of life shall always be with me.

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦਿੜਾਇਆ ਹਰਿ ਨਿਹਚਲੁ ਹਰਿ ਧਨੁ ਪਲੈ ਜੀਉ ॥੨॥

The Perfect Guru has implanted the Master's Name within me. I have the imperishable treasure of Master's Name hidden in my bosom. ||2||

ਹਰਿ ਹਰਿ ਸਜਣੁ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਰਾਇਆ ॥

The Master, is my best friend; He is my beloved and darling.

ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮੇਰੇ ਪ੍ਰਾਣ ਜੀਵਾਇਆ ॥

If only someone would come and introduce me to Him, the rejuvenator of my breath of life.

ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਦੇਖੇ ਪ੍ਰੀਤਮਾ ਮੈ ਨੀਰੁ ਵਹੇ ਵਹਿ ਚਲੈ ਜੀਉ ॥੩॥

I cannot survive without seeing my beloved. My eyes are welling up with tears. ||3||

ਸਤਿਗੁਰੁ ਮਿਤ੍ਰੁ ਮੇਰਾ ਬਾਲ ਸਖਾਈ ॥

My companion, the Sat-Guru, has been my best friend since I was very young.

ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਦੇਖੇ ਮੇਰੀ ਮਾਈ ॥

I cannot survive without seeing Him, O! my mother.

ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ ਜਨ ਨਾਨਕ ਹਰਿ ਧਨੁ ਪਲੈ ਜੀਉ ॥੪॥੧॥

O dear Master, please show mercy to me, that I may meet the Guru. Nanak saves all wealth of Naam in his bosom. ||4||1||

9.3 RAGA GAURI

9.3.1 Composition 5: Page 174

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੪ ॥

Gauri Maj Mehla 4

ਚੋਜੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਚੋਜੀ ਮੇਰੇ ਪਿਆਰਿਆ ਹਰਿ ਪ੍ਰਭੁ ਮੇਰਾ ਚੋਜੀ ਜੀਉ ॥

Playful is my Master of the universe; playful is my beloved. My Master is wondrous and playful.

ਹਰਿ ਆਪੇ ਕਾਨ੍ਹੁ ਉਪਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਆਪੇ ਗੋਪੀ ਖੋਜੀ ਜੀਉ ॥

The Master Himself created Krishna, and He Himself, then, created the milkmaids who seek him.

ਹਰਿ ਆਪੇ ਸਭ ਘਟ ਭੋਗਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਆਪੇ ਰਸੀਆ ਭੋਗੀ ਜੀਉ ॥

The Master Himself enjoys every heart, He Himself is the ravisher and the enjoyer.

ਹਰਿ ਸੁਜਾਣੁ ਨ ਭੁਲਈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਆਪੇ ਸਤਿਗੁਰੁ ਜੋਗੀ ਜੀਉ ॥੧॥

The Master is all-knowing, He cannot be fooled, He is the True Teacher, the real Yogi. ||1||

ਆਪੇ ਜਗਤੁ ਉਪਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਆਪਿ ਖੇਲੈ ਬਹੁ ਰੰਗੀ ਜੀਉ ॥

He Himself created the world, and Himself plays in it in so many different ways.

ਇਕਨਾ ਭੋਗ ਭੋਗਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਇਕਿ ਨਗਨ ਫਿਰਹਿ ਨੰਗ ਨੰਗੀ ਜੀਉ ॥

Some enjoy enjoyments, O my Master of the universe, while others wander around naked, and some are very poor.

ਆਪੇ ਜਗਤੁ ਉਪਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਦਾਨੁ ਦੇਵੈ ਸਭ ਮੰਗੀ ਜੀਉ ॥

He Himself created the world, and gives His gifts to all those who beg for them.

ਭਗਤਾ ਨਾਮੁ ਆਧਾਰੁ ਹੈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਕਥਾ ਮੰਗਹਿ ਹਰਿ ਚੰਗੀ ਜੀਉ ॥੨॥

His devotees have the support of the Naam, O my Master of the universe; they beg for the sublime sermon of You. ||2||

ਹਰਿ ਆਪੇ ਭਗਤਿ ਕਰਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਭਗਤਾ ਲੋਚ ਮਨਿ ਪੂਰੀ ਜੀਉ ॥

The Master Himself inspires His devotees to worship Him, and fulfills the desires of the minds of His devotees.

ਆਪੇ ਜਲਿ ਥਲਿ ਵਰਤਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਰਵਿ ਰਹਿਆ ਨਹੀ ਦੂਰੀ ਜੀਉ ॥

He Himself is permeating and pervading the waters and the lands, He is close by and not far away.

ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਆਪਿ ਹੈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਆਪਿ ਰਹਿਆ ਭਰਪੂਰੀ ਜੀਉ ॥

The Master Himself is within the self, and outside as well, He Himself is fully pervading everywhere.

ਹਰਿ ਆਤਮ ਰਾਮੁ ਪਸਾਰਿਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਵੇਖੈ ਆਪਿ ਹਦੂਰੀ ਜੀਉ ॥੩॥

The Master, the supreme soul, is diffused everywhere, His imminent presence is pervading everywhere. ||3||

ਹਰਿ ਅੰਤਰਿ ਵਾਜਾ ਪਉਣੁ ਹੈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਆਪਿ ਵਜਾਏ ਤਿਉ ਵਾਜੈ ਜੀਉ ॥

O Master, the music of the wind is deep within, as You yourself play this music, so does it vibrate and resound.

ਹਰਿ ਅੰਤਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਗੁਰ ਸਬਦੀ ਹਰਿ ਪ੍ਰਭੁ ਗਾਜੈ ਜੀਉ ॥

O Master, the treasure of the Naam is deep within, through the shabad You are revealed.

ਆਪੇ ਸਰਣਿ ਪਵਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਭਗਤ ਜਨਾ ਰਾਖੁ ਲਾਜੈ ਜੀਉ ॥

Master Himself leads us to enter His sanctuary, and preserves the honour of His devotees.

ਵਡਭਾਗੀ ਮਿਲੁ ਸੰਗਤੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਜਨ ਨਾਨਕ ਨਾਮ ਸਿਧਿ ਕਾਜੈ ਜੀਉ ॥੪॥੪॥੩੦॥੬੮॥

By great good fortune, one joins the sangat (group of holy people). O! Nanak, through the Naam, one's affairs are resolved. ||4||4||30||68||

9.3.2 Composition 6: Page 305-306

Raga Gauri, Var Mehla 4

ਮ॥ ੪ ॥ (ਸਲੋਕ)

M:4:

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

Those who call themselves Sikhs of the Guru, shall rise in the early morning hours and meditate on the Master's Name.

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ ॥

After rising in the morning, they are to bathe, and cleanse themselves in the clean water (pool of nectar).

ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੇਖ ਲਹਿ ਜਾਵੈ ॥

Following the instructions of the Guru, they are to recite the Name of the Master, and all their sins, misdeeds and negativity shall be erased.

ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

Then, at the rising of the sun, they are to sing Gurbani; whether in the sitting posture or in the standing position. They must meditate on the Master's Name.

ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੇ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥

Those who meditate on the Master, with every breath and every morsel of food, they become pleasing to the Guru's mind.

ਜਿਸ ਨੇ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥

Those, to whom my Master is kind and compassionate, upon them the Guru's teachings are bestowed.

ਜਨੁ ਨਾਨਕੁ ਪੂਤਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖੁ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹੁ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥

Nanak begs the dust of the feet of those holy, who themselves recite the Naam, and inspire others to recite it. ||2||

9.4 RAGA DEVGHANDHARI

Composition 7: Page 527-528

ਦੇਵਗੰਧਾਰੀ ॥

Devghandhari

ਅਬ ਹਮ ਚਲੀ ਠਾਕੁਰ ਪਹਿ ਹਾਰਿ ॥

Now, I have come, exhausted, to my Master.

ਜਬ ਹਮ ਸਰਣਿ ਪ੍ਰਭੂ ਕੀ ਆਈ ਰਾਖੁ ਪ੍ਰਭੂ ਭਾਵੈ ਮਾਰਿ ॥੧॥ ਰਹਾਉ ॥

When, I have come seeking Your sanctuary, O! God, please, either save me, or let me die. ||1||rahau||

ਲੋਕਨ ਕੀ ਚਤੁਰਾਈ ਉਪਮਾ ਤੇ ਬੈਸੰਤਰਿ ਜਾਰਿ ॥

I have burnt in the fire all clever tricks and admiration bestowed upon me.

ਕੋਈ ਭਲਾ ਕਹਉ ਭਾਵੈ ਬੁਰਾ ਕਹਉ ਹਮ ਤਨੁ ਦੀਓ ਹੈ ਢਾਰਿ ॥੧॥

Some speak good of me, and some speak ill of me, but I have surrendered myself to You. ||1||

ਜੋ ਆਵਤ ਸਰਣਿ ਠਾਕੁਰ ਪ੍ਰਭੂ ਤੁਮਰੀ ਤਿਸੁ ਰਾਖਹੁ ਕਿਰਪਾ ਧਾਰਿ ॥

Whosoever comes to Your sanctuary, O God, You save them by Your merciful Grace.

ਜਨ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ਹਰਿ ਜੀਉ ਰਾਖਹੁ ਲਾਜ ਮੁਰਾਰਿ ॥੨॥੪॥

Nanak has entered Your sanctuary, dear Master, please, protect my honour ||2||4||

9.5 RAGA BIHAGRA

Composition 8: Page 540

Raga Bihagra

ਬਿਹਾਗੜਾ ਮਹਲਾ ੪ ॥

ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤੇ ਮਨਮੁਖ ਮੂੜ ਇਆਣੇ ਰਾਮ ॥

Those who do not remember the Name of the Master, O my soul, those self willed are foolish and ignorant.

ਜੋ ਮੋਹਿ ਮਾਇਆ ਚਿਤੁ ਲਾਇਦੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸੇ ਅੰਤਿ ਗਏ ਪਛੁਤਾਣੇ ਰਾਮ ॥

Those who fix their consciousness to emotional aura and materialistic life, O my soul, depart regretfully in the end.

ਹਰਿ ਦਰਗਹ ਢੋਈ ਨਾ ਲਹਨਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਮਨਮੁਖ ਪਾਪਿ ਲੁਭਾਣੇ ਰਾਮ ॥

They find no place of rest in the court of the Master, O my soul; those self-willed are deluded by sin.

ਜਨ ਨਾਨਕ ਗੁਰ ਮਿਲਿ ਉਬਰੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਜਪਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੇ ਰਾਮ ॥੧॥

O Nanak, those who meet the Guru are saved, O my soul; reciting the Name of the Master, they are absorbed in His name. ||1||

ਸਭਿ ਜਾਇ ਮਿਲਹੁ ਸਤਿਗੁਰੂ ਕਉ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ਰਾਮ ॥

Please go, all of you, and meet the Sat-Guru; O my soul, he implants the Name of the Master, within the hearts.

ਹਰਿ ਜਪਦਿਆ ਖਿਨੁ ਢਿਲ ਨ ਕੀਜਈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮਤੁ ਕਿ ਜਾਪੈ ਸਾਹੁ ਆਵੈ ਕਿ ਨ ਆਵੈ ਰਾਮ ॥

Do not hesitate for an instant - meditate on the Master, O my soul; who knows whether one shall draw another breath or not?

ਸਾ ਵੇਲਾ ਸੋ ਮੂਰਤੁ ਸਾ ਘੜੀ ਸੋ ਮੁਹਤੁ ਸਫਲੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਤੁ ਹਰਿ ਮੇਰਾ ਚਿਤਿ ਆਵੈ ਰਾਮ ॥

That time, that moment, and that instant is so fruitful, O my soul, when my Master comes into my mind.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਮਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵੈ ਰਾਮ ॥੨॥

Nanak has meditated on the Naam, O my soul, and now, the messenger of Death does not draw near him. ||2||

9.6 RAGA WADHANS

Composition 9: Page 590

Raga Wadhans Var M 4

ਪਉੜੀ ॥

Pauri

ਹਰਿ ਇਕੋ ਦਾਤਾ ਸੇਵੀਐ ਹਰਿ ਇਕੁ ਧਿਆਈਐ ॥

Serve the One Master, the great Giver; meditate only on Him.

ਹਰਿ ਇਕੋ ਦਾਤਾ ਮੰਗੀਐ ਮਨ ਚਿੰਦਿਆ ਪਾਈਐ ॥

Beg from the One Master, and you shall obtain your heart's desires.

ਜੇ ਦੂਜੇ ਪਾਸਹੁ ਮੰਗੀਐ ਤਾ ਲਾਜ ਮਰਾਈਐ ॥

But if you beg from another, then you shall be shamed and destroyed.

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਫਲੁ ਪਾਇਆ ਤਿਸੁ ਜਨ ਕੀ ਸਭ ਭੁਖ ਗਵਾਈਐ ॥

One who serves the Master obtains the fruits of his actions; all of his hunger is satisfied.

ਨਾਨਕੁ ਤਿਨ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਨ ਅਨਦਿਨੁ ਹਿਰਦੈ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ॥੧੦॥

Nanak is a sacrifice to those, who night and day, meditate within their hearts on the Name of the Master. ||10||

9.7 RAGA SORATH

Composition 10: Page 605-606

ਸੋਰਠਿ ਮਹਲਾ ੪ ॥

Sorath Mehla 4

ਆਪੇ ਕੰਡਾ ਆਪਿ ਤਰਾਜੀ ਪ੍ਰਭਿ ਆਪੇ ਤੋਲਿ ਤੋਲਾਇਆ ॥

God Himself is the weighing scale (used in shops to weigh provisions), He Himself is the weigher, and He Himself weighs with His weights.

ਆਪੇ ਸਾਹੁ ਆਪੇ ਵਣਜਾਰਾ ਆਪੇ ਵਣਜੁ ਕਰਾਇਆ ॥

He Himself is the banker, He Himself is the trader, and He Himself does the trade.

ਆਪੇ ਧਰਤੀ ਸਾਜੀਅਨੁ ਪਿਆਰੈ ਪਿਛੈ ਟੰਕੁ ਚੜਾਇਆ ॥੧॥

The beloved Himself, fashioned the world, and He Himself counter balances it with the weight of a gram. ||1||

ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਧਿਆਇ ਸੁਖੁ ਪਾਇਆ ॥

My mind meditates on the Master, and finds peace.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪਿਆਰਾ ਗੁਰਿ ਪੂਰੈ ਮੀਠਾ ਲਾਇਆ ॥ ਰਹਾਉ ॥

The Name of my beloved Master is a treasure; the Perfect Guru has made it seem sweet to me. ||rahau||

9.8 RAGA DHANASRI

9.8.1 Composition 11: Page 669

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥

Dhanasri Mehla 4

ਇਛਾ ਪੂਰਕੁ ਸਰਬ ਸੁਖਦਾਤਾ ਹਰਿ ਜਾ ਕੈ ਵਸਿ ਹੈ ਕਾਮਧੇਨਾ ॥

The Master is the fulfiller of desires, the giver of total peace; the *Kamdhayna*, the wish fulfilling cow, is under His control.

ਸੋ ਐਸਾ ਹਰਿ ਧਿਆਈਐ ਮੇਰੇ ਜੀਅੜੇ ਤਾ ਸਰਬ ਸੁਖ ਪਾਵਹਿ ਮੇਰੇ ਮਨਾ ॥੧॥
So meditate on such a Master, O my soul. Then, you shall obtain total peace.
||1||

ਜਪਿ ਮਨ ਸਤਿ ਨਾਮੁ ਸਦਾ ਸਤਿ ਨਾਮੁ ॥
Recite, O! my mind, the True Name, Sat-Naam, always Sat-Naam.

ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਊਜਲ ਹੋਈ ਹੈ ਨਿਤ ਧਿਆਈਐ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨਾ ॥ ਰਹਾਉ ॥
In this world, and in the world beyond, your face shall be radiant, by
meditating continually on the immaculate God. ||rahau||

ਜਹ ਹਰਿ ਸਿਮਰਨੁ ਭਇਆ ਤਹ ਉਪਾਧਿ ਗਤੁ ਕੀਨੀ ਵਡਭਾਗੀ ਹਰਿ ਜਪਨਾ ॥
Wherever anyone remembers the Master, disaster runs away from that place.
It is with great good fortune, one meditates on the Master.

ਜਨ ਨਾਨਕ ਕਉ ਗੁਰਿ ਇਹ ਮਤਿ ਦੀਨੀ ਜਪਿ ਹਰਿ ਭਵਜਲੁ ਤਰਨਾ ॥੨॥੬॥੧੨॥
The Guru has blessed Nanak with this understanding, that by meditating on
the Master, we cross over the terrifying world-ocean. ||2||6||12||

9.8.2 Composition 12: Page 670

ਧਨਾਸਰੀ ਮਹਲਾ ੪ ॥
Dhanasri Mehta 4

ਮੇਰੇ ਸਾਹਾ ਮੈ ਹਰਿ ਦਰਸਨ ਸੁਖੁ ਹੋਇ ॥
O my King (God), beholding Your blessed Vision I remain at peace.

ਹਮਰੀ ਬੇਦਨਿ ਤੂ ਜਾਨਤਾ ਸਾਹਾ ਅਵਰੁ ਕਿਆ ਜਾਨੈ ਕੋਇ ॥ ਰਹਾਉ ॥
You alone know my inner pain, O King; what can anyone else know? ||rahau||

ਸਾਚਾ ਸਾਹਿਬੁ ਸਚੁ ਤੂ ਮੇਰੇ ਸਾਹਾ ਤੇਰਾ ਕੀਆ ਸਚੁ ਸਭੁ ਹੋਇ ॥
O my Master, You are truly my King; whatever You do, all that is everlasting.

ਝੂਠਾ ਕਿਸ ਕਉ ਆਖੀਐ ਸਾਹਾ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥੧॥
Who should I call a liar? There is no one other than You, O my King. ||1||

9.9 RAGA JAITSIRI

Composition 13: Page 697

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ॥

Jaitsiri Mehla 4

ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਨਾਮੁ ਨ ਬਸਿਓ ਤਿਨ ਮਾਤ ਕੀਜੈ ਹਰਿ ਬਾਂਝਾ ॥

Those hearts, where Master's Name does not abide, their mothers should have been sterilized.

ਤਿਨ ਸੁੰਵੀ ਦੇਹ ਫਿਰਹਿ ਬਿਨੁ ਨਾਵੈ ਓਇ ਖਪਿ ਖਪਿ ਮੁਏ ਕਰਾਂਝਾ ॥੧॥

Those bodies, which wander around, forlorn and abandoned, without the Name; their lives waste away, and they die, crying out in pain. ||1||

ਮੇਰੇ ਮਨ ਜਪਿ ਰਾਮ ਨਾਮੁ ਹਰਿ ਮਾਝਾ ॥

O my mind, recite the Name of the Master within you.

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾਲਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਗੁਰਿ ਗਿਆਨੁ ਦੀਓ ਮਨੁ ਸਮਝਾ ॥ ਰਹਾਉ ॥

The merciful Master has showered me with His clemency; the Guru has imparted spiritual wisdom to me, and my mind has been properly instructed. ||rahau||

ਹਰਿ ਕੀਰਤਿ ਕਲਜੁਗਿ ਪਦੁ ਉਤਮੁ ਹਰਿ ਪਾਈਐ ਸਤਿਗੁਰ ਮਾਝਾ ॥

In this Dark Age of Kalyuga, the Kirtan of the Master's praise brings to the listeners the most noble and exalted eminence. the Master is found through the Sat-Guru.

ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਅਪੁਨੇ ਜਿਨਿ ਗੁਪਤੁ ਨਾਮੁ ਪਰਗਾਝਾ (ਦਸਨਾ, ਪ੍ਰਗਟ ਕਰਨਾ) ॥੨॥

I am a sacrifice to my Sat-Guru, who has revealed the Master's hidden Name to me. ||2||

ਦਰਸਨੁ ਸਾਧ ਮਿਲਿਓ ਵਡਭਾਗੀ ਸਭਿ ਕਿਲਬਿਖ ਗਏ ਗਵਾਝਾ ॥

By great good fortune, I obtained the vision of the holy; it removes all stains of sin.

ਸਤਿਗੁਰੁ ਸਾਹੁ ਪਾਇਆ ਵਡ ਦਾਣਾ ਹਰਿ ਕੀਏ ਬਹੁ ਗੁਣ ਸਾਝਾ ॥੩॥

I have found the Sat-Guru, who has shared with me many glorious virtues of the Master. ||3||

ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰੀ ਜਗਜੀਵਨਿ ਹਰਿ ਉਰਿ ਧਾਰਿਓ ਮਨ ਮਾਝਾ ॥

Those, unto whom the Master, the life of the world, has shown Mercy, enshrine Him within their hearts, and cherish Him in their minds.

ਧਰਮ ਰਾਇ ਦਰਿ ਕਾਗਦ ਫਾਰੇ ਜਨ ਨਾਨਕ ਲੇਖਾ ਸਮਝਾ ॥੪॥੫॥

The righteous Judge of Dharma (justice), in the court of the Master, (has torn up my worldly deed papers;) dismissed all allegations against me, for Nanak stood up to defend for my case (Karma). ||4||5||

9.10 RAGA TODI

Composition 14: Page 711

ਰਾਗੁ ਟੋਡੀ ਮਹਲਾ ੪ ਘਰੁ ੧ ॥

Raag Todi Mehla 4 ghar 1:

ਹਰਿ ਬਿਨੁ ਰਹਿ ਨ ਸਕੈ ਮਨੁ ਮੇਰਾ ॥

Without the Master, my mind cannot survive.

ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਹਰਿ ਪ੍ਰਭੁ ਗੁਰੁ ਮੇਲੇ ਬਹੁਰਿ ਨ ਭਵਜਲਿ ਫੇਰਾ ॥੧॥ ਰਹਾਉ ॥

If the Guru unites me with my beloved Master, my breath of life, then I shall not have to face the wheel of reincarnation again, to come back, in this terrifying world-ocean. ||1||rahau||

ਮੇਰੈ ਹੀਅਰੈ ਲੋਚ ਲਗੀ ਪ੍ਰਭ ਕੇਰੀ ਹਰਿ ਨੈਨਹੁ ਹਰਿ ਪ੍ਰਭ ਹੇਰਾ ॥

My heart is gripped by a yearning for my Master, and with my eyes, I behold Him.

ਸਤਿਗੁਰਿ ਦਇਆਲਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਪਾਧਰੁ ਹਰਿ ਪ੍ਰਭ ਕੇਰਾ ॥੧॥

The merciful Sat-Guru has implanted the Name of the Master within me; this is the path leading to my Master. ||1||

9.11 RAGA BERARI

Composition 15: Page 720

ਬੈਰਾੜੀ ਮਹਲਾ ੪ ॥

Berari Mehla 4:

ਹਰਿ ਜਨੁ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਵੈ ॥

The Master's humble servants sing the praises of His Name.

ਜੇ ਕੋਈ ਨਿੰਦ ਕਰੇ ਹਰਿ ਜਨ ਕੀ ਅਪੁਨਾ ਗੁਨੁ ਨ ਗਵਾਵੈ ॥੧॥ ਰਹਾਉ ॥
Even if someone slanders the Master's humble servant, he does not give up
his own goodness. ||1|| rahau ||

ਜੇ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪੇ ਸੁਆਮੀ ਹਰਿ ਆਪੇ ਕਾਰ ਕਮਾਵੈ ॥
Whatever the Master does, He does by Himself.

ਹਰਿ ਆਪੇ ਹੀ ਮਤਿ ਦੇਵੈ ਸੁਆਮੀ ਹਰਿ ਆਪੇ ਬੋਲਿ ਬੁਲਾਵੈ ॥੧॥
The Master Himself imparts understanding; and He Himself inspires us to
speak. ||1||

ਹਰਿ ਆਪੇ ਪੰਚ ਤਤੁ ਬਿਸਥਾਰਾ ਵਿਚਿ ਧਾਤੂ ਪੰਚ ਆਪਿ ਪਾਵੈ ॥
The Master Himself directs the evolution of the world of the five elements
(air, earth, water, fire, ether). He Himself infuses the five senses (sight, smell,
sound, taste and touch) into it.

ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਮੇਲੇ ਆਪੇ ਹਰਿ ਆਪੇ ਝਗਰੁ ਚੁਕਾਵੈ ॥੨॥੩॥
The Master Himself unites us with the Sat-Guru; He Himself resolves the
conflicts of life. ||2||3||

9.12 RAGA TILANG

Composition 16: Page 725

ਤਿਲੰਗ ਮਹਲਾ ੪ ॥
Tilang Mehla 4

ਹਰਿ ਕੀਆ ਕਥਾ ਕਹਾਣੀਆ ਗੁਰਿ ਮੀਤਿ ਸੁਣਾਈਆ ॥
The Guru, my friend, has told me the stories and the sermon of the Master

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਗੁਰ ਕਉ ਬਲਿ ਜਾਈਆ ॥੧॥
I am a sacrifice to my Guru;

ਆਇ ਮਿਲੁ ਗੁਰਸਿਖ ਆਇ ਮਿਲੁ ਤੂ ਮੇਰੇ ਗੁਰੂ ਕੇ ਪਿਆਰੇ ॥ ਰਹਾਉ ॥
Come, join with me, O Sikh of the Guru, come and join with me. You are my
Guru's beloved. ||rahau||

ਹਰਿ ਕੇ ਗੁਣ ਹਰਿ ਭਾਵਦੇ ਸੇ ਗੁਰੂ ਤੇ ਪਾਏ ॥
The praises of the Master are pleasing to Him; I have learnt them from the
Guru.

ਜਿਨ ਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿਆ ਤਿਨ ਘੁਮਿ ਘੁਮਿ ਜਾਏ ॥੨॥

I am a sacrifice, a sacrifice to those who surrender to, and obey the Guru's Will. ||2||

ਜਿਨ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਦੇਖਿਆ ਤਿਨ ਕਉ ਹਉ ਵਾਰੀ ॥

I am dedicated and devoted to those who have seen my Sat-Guru.

ਜਿਨ ਗੁਰ ਕੀ ਕੀਤੀ ਚਾਕਰੀ ਤਿਨ ਸਦ ਬਲਿਹਾਰੀ ॥੩॥

I am forever a sacrifice to those who perform service for the Guru. ||3||

ਹਰਿ ਹਰਿ ਤੇਰਾ ਨਾਮੁ ਹੈ ਦੁਖ ਮੋਟਣਹਾਰਾ ॥

Your Name, O Master, is the destroyer of sorrow.

ਗੁਰ ਸੇਵਾ ਤੇ ਪਾਈਐ ਗੁਰਮੁਖਿ ਨਿਸਤਾਰਾ ॥੪॥

Serving the Guru, and becoming holy (Gurmukh), one is emancipated. ||4||

ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਇਦੇ ਤੇ ਜਨ ਪਰਵਾਨਾ ॥

Those humble beings who meditate on the God's Name, are celebrated and acclaimed.

ਤਿਨ ਵਿਟਹੁ ਨਾਨਕੁ ਵਾਰਿਆ ਸਦਾ ਸਦਾ ਕੁਰਬਾਨਾ ॥੫॥

Nanak is a sacrifice to them, forever and ever . ||5||

ਸਾ ਹਰਿ ਤੇਰੀ ਉਸਤਤਿ ਹੈ ਜੋ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ ॥

O Master, that alone does praise You, who is pleasing to Your Will.

ਜੋ ਗੁਰਮੁਖਿ ਪਿਆਰਾ ਸੇਵਦੇ ਤਿਨ ਹਰਿ ਫਲੁ ਪਾਵੈ ॥੬॥

Those Gurmukhs, who serve their Beloved Master, obtain His vision (darshan) as their reward. ||6||

ਜਿਨਾ ਹਰਿ ਸੇਤੀ ਪਿਰਹੜੀ ਤਿਨਾ ਜੀਅ ਪ੍ਰਭ ਨਾਲੇ ॥

Those who cherish love for the Master, their souls are always safe with Him.

ਓਇ ਜਪਿ ਜਪਿ ਪਿਆਰਾ ਜੀਵਦੇ ਹਰਿ ਨਾਮੁ ਸਮਾਲੇ ॥੭॥

Reciting and meditating on their beloved, they live in, and cherish His Name. ||7||

ਜਿਨ ਗੁਰਮੁਖਿ ਪਿਆਰਾ ਸੇਵਿਆ ਤਿਨ ਕਉ ਘੁਮਿ ਜਾਇਆ ॥

I am a sacrifice to those Gurmukhs who serve their beloved Master

ਓਇ ਆਪਿ ਛੁਟੇ ਪਰਵਾਰ ਸਿਉ ਸਭੁ ਜਗਤੁ ਛੁਡਾਇਆ ॥੮॥

They themselves are saved, along with their families, and through them, all the world is saved. ||8||

ਗੁਰਿ ਪਿਆਰੈ ਹਰਿ ਸੇਵਿਆ ਗੁਰੁ ਧੰਨੁ ਗੁਰੁ ਧੰਨੋ ॥

My beloved Guru serves the Master, blessed is the Guru.

ਗੁਰਿ ਹਰਿ ਮਾਰਗੁ ਦਸਿਆ ਗੁਰੁ ਪੁੰਨੁ ਵਡੁ ਪੁੰਨੋ ॥੯॥

The Guru has shown me the Master's path; the Guru has done the greatest good deeds. ||9||

ਜੋ ਗੁਰਸਿਖ ਗੁਰੁ ਸੇਵਦੇ ਸੇ ਪੁੰਨ ਪਰਾਣੀ ॥

Those Sikhs of the Guru, who serve him, are the most blessed beings.

ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਕਉ ਵਾਰਿਆ ਸਦਾ ਸਦਾ ਕੁਰਬਾਣੀ ॥੧੦॥

Nanak is a sacrifice to them; forever and forever ||10||

ਤੂੰ ਠਾਕੁਰੁ ਤੂੰ ਸਾਹਿਬੋ ਤੂੰ ਮੇਰਾ ਮੀਰਾ ॥

You are the Master, You are my ruler and king.

ਤੁਧੁ ਭਾਵੈ ਤੇਰੀ ਬੰਦਗੀ ਤੂੰ ਗੁਣੀ ਗਹੀਰਾ ॥੨੧॥

If it is pleasing to Your Will, then I worship and serve You; You are the treasure of virtues. ||21||

ਆਪੇ ਹਰਿ ਇਕ ਰੰਗੁ ਹੈ ਆਪੇ ਬਹੁ ਰੰਗੀ ॥

The Master Himself is absolute; He is The One and Only; and He Himself also manifests in many forms.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਗਲ ਚੰਗੀ ॥੨੨॥੨॥

Whatever pleases the Master, O Nanak, that incidence is always excellent. ||22||2||

9.13 RAGA SUHI

Composition 17: Page 757-758

ਰਾਗੁ ਸੂਹੀ ਅਸਟਪਦੀਆ ਮਹਲਾ ੪ ਘਰੁ ੨

Raga Suhi Ashtpadis Mehla 4 Ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਪਿਆਰਾ ਹਉ ਤਿਸੁ ਪਹਿ ਆਪੁ ਵੇਚਾਈ ॥੧॥

If, only, someone would come, and lead me to meet my darling beloved (Master); I would mortgage myself to him. ||1||

ਦਰਸਨੁ ਹਰਿ ਦੇਖਣ ਕੈ ਤਾਈ ॥

I long for the blessed vision of the Master.

ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਾ ਸਤਿਗੁਰੁ ਮੇਲਹਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥੧॥ ਰਹਾਉ ॥

When the Master shows Mercy to me, then I meet the Sat-Guru; I meditate on the Name of the Master ||1|| rahau ||

ਜੇ ਸੁਖੁ ਦੇਹਿ ਤ ਤੁਝਹਿ ਅਰਾਧੀ ਦੁਖਿ ਭੀ ਤੁਝੈ ਧਿਆਈ ॥੨॥

O my Master, if You bless me with happiness, I worship and adore You. Even in pain and distress, I love you, and meditate on You. ||2||

ਝਖੜੁ ਝਾਗੀ ਮੀਹੁ ਵਰਸੈ ਭੀ ਗੁਰੁ ਦੇਖਣ ਜਾਈ ॥੧੩॥

Even in violent storms and torrential rain, I go out to catch a glimpse of you. ||13||

ਸਮੁੰਦੁ ਸਾਗਰੁ ਹੋਵੈ ਬਹੁ ਖਾਰਾ ਗੁਰਸਿਖੁ ਲੰਘਿ ਗੁਰੁ ਪਹਿ ਜਾਈ ॥੧੪॥

Even though the ocean and the salty sea are very vast and deep, the holy (Gursikh) cross over it to go to visit their Guru. ||14||

ਜਿਉ ਪ੍ਰਾਣੀ ਜਲ ਬਿਨੁ ਹੈ ਮਰਤਾ ਤਿਉ ਸਿਖੁ ਗੁਰੁ ਬਿਨੁ ਮਰਿ ਜਾਈ ॥੧੫॥

Just as the mortal dies without the water, so does the Sikh die without the Guru. ||15||

ਪਾਲਾ ਕਕਰੁ ਵਰਫ ਵਰਸੈ ਗੁਰਸਿਖੁ ਗੁਰੁ ਦੇਖਣ ਜਾਈ ॥੨੭॥

Even in the cold, the frost and the snow, the true devotee (Gursikh) go out to see his Guru. ||27||

ਸਭੁ ਦਿਨਸੁ ਰੈਣਿ ਦੇਖਉ ਗੁਰੁ ਅਪੁਨਾ ਵਿਚਿ ਅਖੀ ਗੁਰ ਪੈਰ ਧਰਾਈ ॥੨੮॥

All day and night, I look at upon my Guru; I focus my eyes at my Guru's feet. ||28||

ਅਨੇਕ ਉਪਾਵ ਕਰੀ ਗੁਰ ਕਾਰਣਿ ਗੁਰ ਭਾਵੈ ਸੋ ਥਾਇ ਪਾਈ ॥੨੯॥

Though, I make many endeavours for the sake of the Guru; only those which pleases the Guru are accepted and approved. ||29||

ਰੈਣਿ ਦਿਨਸੁ ਗੁਰ ਚਰਣ ਅਰਾਧੀ ਦਇਆ ਕਰਹੁ ਮੇਰੇ ਸਾਈ ॥੩੦॥

Night and day, I worship the Guru's feet in adoration; please, have mercy upon me, O my Master. ||30||

ਨਾਨਕ ਕਾ ਜੀਉ ਪਿੰਡੁ ਗੁਰੁ ਹੈ ਗੁਰ ਮਿਲਿ ਤ੍ਰਿਪਤਿ ਅਘਾਈ ॥੩੧॥

The Guru is Nanak's heart and soul; meeting the Guru, he is satisfied and satiated. ||31||

ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਪੂਰਿ ਰਹਿਓ ਹੈ ਜਤ ਕਤ ਤਤ ਗੋਸਾਈ ॥੩੨॥੧॥

Nanak's God is perfectly permeating and all-pervading. Here and there and everywhere, the Master of the universe is omnipresent. ||32||1||

9.14 RAGA BILAVAL

Composition 18: Page 800

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ॥

Bilaval Mehla 4

ਖੜੀ ਬ੍ਰਾਹਮਣੁ ਸੁਦੁ ਵੈਸੁ ਕੋ ਜਾਪੈ ਹਰਿ ਮੰਤ੍ਰੁ ਜਪੈਨੀ ॥

Anyone, from any class - Khshatriya, Brahman, Sudra or Vaishya - can recite, and meditate on the Shabad.

ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਕਰਿ ਪੂਜਹੁ ਨਿਤ ਸੇਵਹੁ ਦਿਨਸੁ ਸਭ ਰੈਨੀ ॥੧॥

Worship the Guru, the Sat-Guru, as the supreme Master; serve Him constantly, all day and night. ||1||

ਹਰਿ ਜਨ ਦੇਖਹੁ ਸਤਿਗੁਰੁ ਨੈਨੀ ॥

O humble servant of the Master, behold the Sat-Guru with your eyes.

ਜੋ ਇਛਹੁ ਸੋਈ ਫਲੁ ਪਾਵਹੁ ਹਰਿ ਬੋਲਹੁ ਗੁਰਮਤਿ ਬੈਨੀ ॥੧॥ ਰਹਾਉ ॥

Whatever you wish for, you shall receive, reciting the Word under Guru's Instruction. ||1||rahau||



*Guru Nanak, the Founder of the Sikh faith
(1469-1539)*



Nankana Sahib, the Birth Place of Guru Nanak

*Gurdwara was originally constructed around the year 1600 and was renovated in 1819–20
by Maharaja Ranjit Singh*



Guru Angad Dev Ji
(1504-1552)



Guru Amardas Ji
(1479-1574)



Guru Ramdas Ji
(1534-1581)



Guru Arjan Dev Ji
(1563-1606)



Guru Hargobind Ji
(1595-1644)



Guru Harrai Ji
(1630-1661)



Guru Harkrishan Ji
(1656-1664)



Guru Tegh Bahadur Ji
(1621-1675)



Guru Gobind Singh Ji
(1666-1708)

9.15 RAGA GAUND

Composition 19: Page 861

ਗੋਂਡ ਮਹਲਾ ੪ ॥

Gaund Mehla 4

ਹਰਿ ਦਰਸਨ ਕਉ ਮੇਰਾ ਮਨੁ ਬਹੁ ਤਪਤੈ ਜਿਉ ਤ੍ਰਿਖਾਵੰਤੁ ਬਿਨੁ ਨੀਰ ॥੧॥

My mind yearns deeply for the blessed vision (Darshan) of the Master, like the thirsty man for water. ||1||

ਮੇਰੈ ਮਨਿ ਪ੍ਰੇਮੁ ਲਗੋ ਹਰਿ ਤੀਰ ॥

My mind is pierced through by the arrow of the Master's love.

ਹਮਰੀ ਬੇਦਨੁ ਹਰਿ ਪ੍ਰਭੁ ਜਾਨੈ ਮੇਰੇ ਮਨ ਅੰਤਰ ਕੀ ਪੀਰ ॥੧॥ ਰਹਾਉ ॥

The Master knows my anguish, and the pain deep within my mind. ||1|| rahau ||

ਮੇਰੇ ਹਰਿ ਪ੍ਰੀਤਮ ਕੀ ਕੋਈ ਬਾਤ ਸੁਨਾਵੈ ਸੋ ਭਾਈ ਸੋ ਮੇਰਾ ਬੀਰ ॥੨॥

Whosoever tells me the stories of my beloved Master is my sibling of destiny, and my friend. ||2||

ਮਿਲੁ ਮਿਲੁ ਸਖੀ ਗੁਣ ਕਹੁ ਮੇਰੇ ਪ੍ਰਭੁ ਕੇ ਲੇ ਸਤਿਗੁਰ ਕੀ ਮਤਿ ਧੀਰ ॥੩॥

Come, and join together, O my companions; let's sing the praises of my Master, and follow the comforting advice of the Sat-Guru. ||3||

ਜਨ ਨਾਨਕ ਕੀ ਹਰਿ ਆਸ ਪੁਜਾਵਹੁ ਹਰਿ ਦਰਸਨਿ ਸਾਂਤਿ ਸਰੀਰ ॥੪॥੬॥

Please fulfill the hopes of humble Nanak, O Master; his (Nanak's) body finds peace and tranquility in Master's blessed vision. ||4||6||

9.16 RAGA RAMKALI

Composition 20: Page 882

ਰਾਮਕਲੀ ਮਹਲਾ ੪ ॥

Ramkali Mehla 4

ਸਤਗੁਰ ਦਇਆ ਕਰਹੁ ਹਰਿ ਮੇਲਹੁ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਣ ਹਰਿ ਰਾਇਆ ॥

O Sat-Guru, please be kind, and unite me with the Master. My sovereign Master is my beloved and my breath of life.

ਹਮ ਚੇਰੀ ਹੋਇ ਲਗਹ ਗੁਰ ਚਰਣੀ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭ ਮਾਰਗੁ ਪੰਥੁ ਦਿਖਾਇਆ ॥੧॥
I am a slave; I fall at the Guru's feet. He has shown me the path, the way
to my Master. ||1||

ਰਾਮ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਨਿ ਭਾਇਆ ॥
The Name of my Master, is pleasing to my mind.

ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਬੇਲੀ ਮੇਰਾ ਪਿਤਾ ਮਾਤਾ ਹਰਿ ਸਖਾਇਆ ॥੧॥ ਰਹਾਉ ॥
I have no friend except the Master; He is my father, my mother and my
companion. ||1|| rahau ||

9.17 RAGA NAT

Composition 21: Page 977

ਨਟ ਮਹਲਾ ੪ ॥

Nat, Mehla 4

ਕੋਈ ਆਨਿ ਸੁਨਾਵੈ ਹਰਿ ਕੀ ਹਰਿ ਗਾਲ ॥
If only someone would come and tell me the Master's discourse.

ਤਿਸ ਕਉ ਹਉ ਬਲਿ ਬਲਿ ਬਾਲ ॥
I would be a sacrifice, a sacrifice, a sacrifice to him.

ਸੇ ਹਰਿ ਜਨੁ ਹੈ ਭਲ ਭਾਲ ॥
That humble servant of the Master is the best of the best.

ਹਰਿ ਹੋ ਹੋ ਹੋ ਮੇਲਿ ਨਿਹਾਲ ॥੧॥ ਰਹਾਉ ॥
Meeting with the Master, one is filled with delight. ||1|| rahau ||

9.18 RAGA MALI GAURA

Composition 22: Page 984

ਰਾਗੁ ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੪

Raga Mali Gaura Mehla 4

ਅਨਿਕ ਜਤਨ ਕਰਿ ਰਹੇ ਹਰਿ ਅੰਤੁ ਨਾਹੀ ਪਾਇਆ ॥
Countless have tried, but none have found the Master's limits.

ਹਰਿ ਅਗਮ ਅਗਮ ਅਗਾਧਿ ਬੋਧਿ ਆਦੇਸੁ ਹਰਿ ਪ੍ਰਭ ਰਾਇਆ ॥੧॥ ਰਹਾਉ ॥
The Master is inaccessible, unapproachable and unfathomable; I humbly bow
to the Master, my King. ||1|| rahau ||

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਨਿਤ ਝਗਰਤੇ ਝਗਰਾਇਆ ॥

Sexual desire, anger, greed and emotional attachment bring continual conflict and strife.

ਹਮ ਰਾਖੁ ਰਾਖੁ ਦੀਨ ਤੇਰੇ ਹਰਿ ਸਰਨਿ ਹਰਿ ਪ੍ਰਭ ਆਇਆ ॥੧॥

Save me, save me, I am your humble servant, O Master; I have come to Your sanctuary, Save me. ||1||

9.19 RAGA MARU

Composition 23: Page 995

ਮਾਰੂ ਮਹਲਾ ੪ ॥

Maru Mehla 4

ਸਿਧ ਸਮਾਧਿ ਜਪਿਓ ਲਿਵ ਲਾਈ ਸਾਧਿਕ ਮੁਨਿ ਜਪਿਆ ॥

The Siddhas in their samaadhis meditate on Master; they are completely focused on Him. The seekers and the silent sages meditate on Him as well.

ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਧਿਆਇਆ ਮੁਖਿ ਇੰਦ੍ਰਾਦਿਕ ਰਵਿਆ ॥

The celibates, the true and contented beings meditate on Him; Indra and the other gods also recite His Name.

ਸਰਣਿ ਪਰੇ ਜਪਿਓ ਤੇ ਭਾਏ ਗੁਰਮੁਖਿ ਪਾਰਿ ਪਇਆ ॥੧॥

Those who seek His sanctuary meditate on Him; they become holy and believers and swim across. ||1||

ਮੇਰੇ ਮਨ ਨਾਮੁ ਜਪਤ ਤਰਿਆ ॥

O my mind, recite the Naam, the Name of the Master, and cross over.

ਧੰਨਾ ਜਟੁ ਬਾਲਮੀਕੁ ਬਟਵਾਰਾ ਗੁਰਮੁਖਿ ਪਾਰਿ ਪਇਆ ॥੧॥ ਰਹਾਉ ॥

Dhanna the farmer, and Balmik the highway robber, became holy (Gurmukh) by reciting His name, and crossed over. ||1|| rahau ||

9.20 RAGA TUKHARI

Composition 24: Page 1113

ਤੁਖਾਰੀ ਛੰਤ ਮਹਲਾ ੪

Tukhari Chhant Mehla 4:

ਅੰਤਰਿ ਪਿਰੀ ਪਿਆਰੁ ਕਿਉ ਪਿਰ ਬਿਨੁ ਜੀਵੀਐ ਰਾਮ ॥

My inner being is filled with love for my beloved husband, my Master. How can I live without Him?

ਜਬ ਲਗੁ ਦਰਸੁ ਨ ਹੋਇ ਕਿਉ ਅੰਮ੍ਰਿਤੁ ਪੀਵੀਐ ਰਾਮ ॥

If I do not have the blessed vision of the Master, how can I drink the ambrosial Nectar?

ਕਿਉ ਅੰਮ੍ਰਿਤੁ ਪੀਵੀਐ ਹਰਿ ਬਿਨੁ ਜੀਵੀਐ ਤਿਸੁ ਬਿਨੁ ਰਹਨੁ ਨ ਜਾਏ ॥

How can I drink the ambrosial Nectar without the Master? I cannot survive without Him.

ਅਨਦਿਨੁ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਪਿਰ ਬਿਨੁ ਪਿਆਸ ਨ ਜਾਏ ॥

Night and day, I cry out, 'Pri-o! Pri-o! beloved! beloved!'. Without my husband Master, my thirst is not quenched.

ਅਪਣੀ ਕ੍ਰਿਪਾ ਕਰਹੁ ਹਰਿ ਪਿਆਰੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਦ ਸਾਰਿਆ ॥

Please, bless me with Your grace, O my beloved Master, that I may dwell on the Name of the Master, forever.

ਗੁਰ ਕੈ ਸਬਦਿ ਮਿਲਿਆ ਮੈ ਪ੍ਰੀਤਮੁ ਹਉ ਸਤਿਗੁਰ ਵਟਹੁ ਵਾਰਿਆ ॥੧॥

Through the Word, I have met my beloved; I am a sacrifice to the Sat-Guru.
||111|

9.21 RAGA KEDARA

Composition 25: Page 1118-1119

ਕੇਦਾਰਾ ਮਹਲਾ ੪ ਘਰੁ ੧

Kedara Mehla 4 ghar 1:

ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਗੁਨ ਕਹੁ ਰੇ ॥

O my mind, recite the praises of the Master.

ਸਤਿਗੁਰੂ ਕੇ ਚਰਨ ਧੋਇ ਧੋਇ ਪੂਜਹੁ ਇਨ ਬਿਧਿ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਲਹੁ ਰੇ ॥ ਰਹਾਉ ॥

Wash the feet of the Sat-Guru. In this way, you shall find the Master. | | rahau | |

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ਬਿਧੈ ਰਸ ਇਨ ਸੰਗਤਿ ਤੇ ਤੂ ਰਹੁ ਰੇ ॥

The sexual desires, anger, greed, attachment, egotism and corrupt pleasures are vices, stay away from these.

ਮਿਲਿ ਸਤਸੰਗਤਿ ਕੀਜੈ ਹਰਿ ਗੋਸਟਿ ਸਾਧੂ ਸਿਉ ਗੋਸਟਿ ਹਰਿ ਪ੍ਰੇਮ ਰਸਾਇਣੁ ਰਾਮ ਨਾਮੁ ਰਸਾਇਣੁ ਹਰਿ ਰਾਮ ਨਾਮ ਰਾਮ ਰਮਹੁ ਰੇ ॥੧॥

Join the Sat-sangat, the True Congregation, and speak with the holy people about the Master. The Love of the Master is the healing remedy; recite His Name
||111|

ਅੰਤਰ ਕਾ ਅਭਿਮਾਨੁ ਜੋਰੁ ਤੂ ਕਿਛੁ ਕਿਛੁ ਕਿਛੁ ਜਾਨਤਾ ਇਹੁ ਦੂਰਿ ਕਰਹੁ ਆਪਨ ਗਹੁ ਰੇ ॥

If you think that the egotistical pride in power which you harbour deep within, is everything, it is not true. Let it go, and restrain your self-conceit.

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਦਇਆਲ ਹੋਹੁ ਸੁਆਮੀ ਹਰਿ ਸੰਤਨ ਕੀ ਧੂਰਿ ਕਰਿ ਹਰੇ ॥੨॥੧॥੨॥

Please be kind to Nanak, O Master, make him the dust of the feet of the saints. ||2||1||2||

9.22 RAGA BHAIRO

Composition 26: Page 1134

ਭੈਰਉ ਮਹਲਾ ੪ ॥

Bhairo Mehla 4

ਸਭਿ ਘਟ ਤੇਰੇ ਤੂ ਸਭਨਾ ਮਾਹਿ ॥

All hearts are Yours, Master; You are in all.

ਤੁਝ ਤੇ ਬਾਹਰਿ ਕੋਈ ਨਾਹਿ ॥੧॥

There is nothing at all except You. ||1||

ਹਰਿ ਸੁਖਦਾਤਾ ਮੇਰੇ ਮਨ ਜਾਪੁ ॥

O my mind, meditate on the Master, the giver of the peace.

ਹਉ ਤੁਧੁ ਸਾਲਾਹੀ ਤੂ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਬਾਪੁ ॥੧॥ ਰਹਾਉ ॥

I praise You, O Master, You are my Father. ||1|| rahau ||

9.23 RAGA BASANT

Composition 27: Page 1177

ਰਾਗੁ ਬਸੰਤੁ ਮਹਲਾ ੪ ਘਰੁ ੧ ਇਕਤੁਕੇ

Raga Basant Mehla 4 ghar 1 iktuke

ਜਿਉ ਪਸਰੀ ਸੂਰਜ ਕਿਰਣਿ ਜੋਤਿ ॥

Just as the light of the sun's rays spread out,

ਤਿਉ ਘਟਿ ਘਟਿ ਰਮਈਆ ਓਤਿ ਪੋਤਿ ॥੧॥

The Master permeates each and every heart, through and through. ||1||

ਏਕੋ ਹਰਿ ਰਵਿਆ ਸੂਬ ਬਾਇ ॥

The One Almighty is permeating and pervading all places.

ਗੁਰ ਸਬਦੀ ਮਿਲੀਐ ਮੇਰੀ ਮਾਇ ॥੧॥ ਰਹਾਉ ॥

Through the Word we merge with Him, O my mother. ||1||rahau||

9.24 RAGA SARANG

Composition 28: Page 1200

ਸਾਰਗ ਮਹਲਾ ੪ ਘਰੁ ੩ ਦੁਪਦਾ

Sarang Mehla 4 ghar 3 dopada

ਕਾਹੇ ਪੂਤ ਝਗਰਤ ਹਉ ਸੰਗਿ ਬਾਪ ॥

O son, why do you quarrel with your father?

ਜਿਨ ਕੇ ਜਣੇ ਬਡੀਰੇ ਤੁਮ ਹਉ ਤਿਨ ਸਿਉ ਝਗਰਤ ਪਾਪ ॥੧॥ ਰਹਾਉ ॥

It is a sin to argue with the one who fathered you and raised you.
||1||rahau||

ਜਿਸੁ ਧਨ ਕਾ ਤੁਮ ਗਰਬੁ ਕਰਤ ਹਉ ਸੋ ਧਨੁ ਕਿਸਹਿ ਨ ਆਪ ॥

That wealth, which you are so proud of, does not belong to anyone.

ਖਿਨ ਮਹਿ ਛੇਡਿ ਜਾਇ ਬਿਖਿਆ ਰਸੁ ਤਉ ਲਾਗੈ ਪਛੁਤਾਪ ॥੧॥

In an instant, you shall have to leave behind all your false pleasures; and you will regret and repent for sham enjoyments. ||1||

ਜੋ ਤੁਮਰੇ ਪ੍ਰਭ ਹੋਤੇ ਸੁਆਮੀ ਹਰਿ ਤਿਨ ਕੇ ਜਾਪਹੁ ਜਾਪ ॥

The Master is your saviour, recite the shabads of that Master.

ਉਪਦੇਸੁ ਕਰਤ ਨਾਨਕ ਜਨ ਤੁਮ ਕਉ ਜਉ ਸੁਨਹੁ ਤਉ ਜਾਇ ਸੰਤਾਪ ॥੨॥੧॥੭॥

Humble Nanak spreads Master's teachings; if you listen to them, you shall be rid of your pain. ||2||1||7||

9.25 RAGA MALAR

Composition 29: Page 1265

ਮਲਾਰ ਮਹਲਾ ੪ ॥

Malar Mehla 4

ਰਾਮ ਰਾਮ ਬੋਲਿ ਬੋਲਿ ਖੋਜਤੇ ਬਡਭਾਗੀ ॥

They speak and recite the Name of the Master; the very fortunate ones search for Him.

ਹਰਿ ਕਾ ਪੰਥੁ ਕੋਊ ਬਤਾਵੈ ਹਉ ਤਾ ਕੈ ਪਾਇ ਲਾਗੀ ॥੧॥ ਰਹਾਉ ॥

Whosoever shows me the way of the Master - I fall at his feet. | | 1 | | rahau | |

ਹਰਿ ਹਮਾਰੇ ਮੀਤੁ ਸਖਾਈ ਹਮ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਲਾਗੀ ॥

The Master is my friend and companion; I am in love with the Master.

ਹਰਿ ਹਮ ਗਾਵਹਿ ਹਰਿ ਹਮ ਬੋਲਹਿ ਅਉਰੁ ਦੁਤੀਆ ਪ੍ਰੀਤਿ ਹਮ ਤਿਆਗੀ ॥੧॥

I sing praises of the Master, and I speak of the Master only; I have discarded all other loves. | | 1 | |

ਮਨਮੋਹਨ ਮੋਰੇ ਪ੍ਰੀਤਮ ਰਾਮੁ ਹਰਿ ਪਰਮਾਨੰਦੁ ਬੈਰਾਗੀ ॥

My beloved is the enticer of the mind; The detached Master is the embodiment of supreme bliss.

ਹਰਿ ਦੇਖੇ ਜੀਵਤ ਹੈ ਨਾਨਕੁ ਇਕ ਨਿਮਖ ਪਲੇ ਮੁਖਿ ਲਾਗੀ ॥੨॥੨॥੯॥੯॥੧੩॥੯॥੩੧॥

Nanak lives by looking upon the Master; may I see Him for a moment, for even just an instant. | | 2 | | 2 | | 9 | | 9 | | 13 | | 9 | | 31 | |

9.26 RAGA KANRA

Composition 30: Page 1298

ਕਾਨੜਾ ਮਹਲਾ ੪ ॥

Kanra Mehla 4

ਹਰਿ ਜਸੁ ਗਾਵਹੁ ਭਗਵਾਨ ॥

Sing the praises of the Master.

ਜਸੁ ਗਾਵਤ ਪਾਪ ਲਹਾਨ ॥

Singing His Praises, sins are washed away.

ਮਤਿ ਗੁਰਮਤਿ ਸੁਨਿ ਜਸੁ ਕਾਨ ॥

Through the Word of the Guru's Teachings, listen to His praises with your ears.

ਹਰਿ ਹੇ ਹੇ ਕਿਰਪਾਨ ॥੧॥ ਰਹਾਉ ॥

The Master shall be Merciful to you. | | 1 | | rahau | |

9.27 RAGA KALYAN

Composition 31: Page 1321

ਕਲਿਆਨ ਮਹਲਾ ੪ ॥

Kalyan Mehla 4

ਪ੍ਰਭ ਕੀਜੈ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਹਮ ਹਰਿ ਗੁਨ ਗਾਵਹਗੇ ॥

O God, treasure of Mercy, please bless me, that I may sing Your praises.

ਹਉ ਤੁਮਰੀ ਕਰਉ ਨਿਤ ਆਸ ਪ੍ਰਭ ਮੋਹਿ ਕਬ ਗਲਿ ਲਾਵਹਿਗੇ ॥੧॥ ਰਹਾਉ ॥

I always place my hopes in You; O God, when will you take me in Your embrace? ||1|| rahau ||

ਹਮ ਬਾਰਿਕ ਮੁਗਧ ਇਆਨ ਪਿਤਾ ਸਮਝਾਵਹਿਗੇ ॥

I am a foolish and ignorant child; Father, please teach me.

ਸੁਤੁ ਖਿਨੁ ਖਿਨੁ ਭੂਲਿ ਬਿਗਾਰਿ ਜਗਤ ਪਿਤ ਭਾਵਹਿਗੇ ॥੧॥

Your child makes mistakes again and again, but still, You are pleased with him, O Father of the universe. ||1||

ਜੋ ਹਰਿ ਸੁਆਮੀ ਤੁਮ ਦੇਹੁ ਸੋਈ ਹਮ ਪਾਵਹਗੇ ॥

Whatever You give me, O my Master - that is what I receive.

ਮੋਹਿ ਦੂਜੀ ਨਾਹੀ ਠਉਰ ਜਿਸੁ ਪਹਿ ਹਮ ਜਾਵਹਗੇ ॥੨॥

There is no other place where I can go. ||2||

ਜੋ ਹਰਿ ਭਾਵਹਿ ਭਗਤ ਤਿਨਾ ਹਰਿ ਭਾਵਹਿਗੇ ॥

Those devotees who are pleasing to the Master, the Master is pleasing to them.

ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ਜੋਤਿ ਰਲਿ ਜਾਵਹਗੇ ॥੩॥

Their light merges into the Divine Light; the lights are merged and blended together. ||3||

ਹਰਿ ਆਪੇ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਆਪਿ ਲਿਵ ਲਾਵਹਿਗੇ ॥

The Master Himself has shown mercy; He lovingly attunes me to Himself.

ਜਨੁ ਨਾਨਕੁ ਸਰਨਿ ਦੁਆਰਿ ਹਰਿ ਲਾਜ ਰਖਾਵਹਿਗੇ ॥੪॥੬॥

Humble Nanak seeks the sanctuary for the door of the Master, who protects his honour. ||4||6||

9.28 RAGA PRABHATI

Composition 32: Page 1337

ਪ੍ਰਭਾਤੀ ਬਿਭਾਸ ਪੜਤਾਲ ਮਹਲਾ ੪

Prabhati, Bibhaas, Partal Mehla 4

ਜਪਿ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨ ॥

O mind, meditate on the treasure of the Name of the Master.

ਹਰਿ ਦਰਗਹ ਪਾਵਹਿ ਮਾਨ ॥

You shall be honoured in the court of the Master.

ਜਿਨਿ ਜਪਿਆ ਤੇ ਪਾਰਿ ਪਰਾਨ ॥੧॥ ਰਹਾਉ ॥

Those who recite and meditate shall be carried across to the other shore.

||1||rahau||

ਸੁਨਿ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਰਿ ਧਿਆਨੁ ॥

Listen, O mind: meditate on the Name of the Master .

ਸੁਨਿ ਮਨ ਹਰਿ ਕੀਰਤਿ ਅਠਸਠਿ ਮਜਾਨੁ ॥

Listen, O mind: the Kirtan of the Master's praises is equal to bathing at the sixty-eight sacred shrines of pilgrimage.

ਸੁਨਿ ਮਨ ਗੁਰਮੁਖਿ ਪਾਵਹਿ ਮਾਨੁ ॥੧॥

Listen, O mind: as holy (Gurmukh), you shall be blessed with honour. ||1||



Sloaks of Guru Ramdas

*Guru Ramdas has composed 174 sloaks-
30 Sloaks are recorded in the chapter titled 'Sloak Varan tae Vadeek'
and the rest 104 are included in 9 vars, out of total 21 vars composed
by the Sikh Gurus.*

[THIRTY SLOAKS FROM THE CHAPTER TITLED 'SLOAK VARAN TE VADEEK',
PAGES 1421-1424 ARE RECORDED HERE UNDER]

Sloak Mehla 4:

ਵਡਭਾਗੀਆ ਸੋਹਾਗਣੀ ਜਿਨ੍ਹਾ ਗੁਰਮੁਖਿ ਮਿਲਿਆ ਹਰਿ ਰਾਇ ॥

Blessed and very fortunate are those happy soul-brides who, as holy devotees,
meet their sovereign Master King.

ਅੰਤਰਿ ਜੋਤਿ ਪਰਗਾਸੀਆ ਨਾਨਕ ਨਾਮਿ ਸਮਾਇ ॥੧॥

The Light of God shines within them; O Nanak, they are absorbed in the
Naam, the Name of the Master. ||1||

ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਸਚੁ ਜਾਤਾ ਸੋਇ ॥

Waaho! Waaho! Blessed and great is the Sat-Guru, who has realised the True
Master.

ਜਿਤੁ ਮਿਲਿਐ ਤਿਖ ਉਤਰੈ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇ ॥

Meeting Him, thirst is quenched, and the body and mind are cooled and
soothed.

ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਸਤਿ ਪੁਰਖੁ ਹੈ ਜਿਸ ਨੋ ਸਮਤੁ ਸਭ ਕੋਇ ॥

Waaho! Waaho! blessed and great is the Sat-Guru, who looks upon all alike.

ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਨਿਰਵੈਰੁ ਹੈ ਜਿਸੁ ਨਿੰਦਾ ਉਸਤਤਿ ਤੁਲਿ ਹੋਇ ॥

Waaho! Waaho! Blessed and Great is the Sat-Guru, who has no hatred; slander and praise, are all the same to him.

ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਸੁਜਾਣੁ ਹੈ ਜਿਸੁ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਵੀਚਾਰੁ ॥

Waaho! Waaho! Blessed and great is the All-knowing Sat-Guru, who has realised God within.

ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਨਿਰੰਕਾਰੁ ਹੈ ਜਿਸੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥

Waaho! Waaho! Blessed and great is the formless Sat-Guru, who has no end or limitation.

ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਹੈ ਜਿ ਸਚੁ ਦ੍ਰਿੜਾਏ ਸੋਇ ॥

Waaho! Waaho! Blessed and Great is the Sat-Guru, who implants the Truth within.

ਨਾਨਕ ਸਤਿਗੁਰ ਵਾਹੁ ਵਾਹੁ ਜਿਸ ਤੇ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ ॥੨॥

O Nanak, Blessed and Great is the Sat-Guru, through whom the Naam, is received. ||2||

ਹਰਿ ਪ੍ਰਭ ਸਚਾ ਸੋਹਿਲਾ ਗੁਰਮੁਖਿ ਨਾਮੁ ਗੋਵਿੰਦੁ ॥

For the holy devotee, the true song of praise is to recite the Name of the Master.

ਅਨਦਿਨੁ ਨਾਮੁ ਸਲਾਹਣਾ ਹਰਿ ਜਪਿਆ ਮਨਿ ਆਨੰਦੁ ॥

Reciting the Praises of the Master, their minds are in ecstasy.

ਵਡਭਾਗੀ ਹਰਿ ਪਾਇਆ ਪੂਰਨ ਪਰਮਾਨੰਦੁ ॥

By great good fortune, they find the Master, the embodiment of perfect, supreme bliss.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿਆ ਬਹੁੜਿ ਨ ਮਨਿ ਤਨਿ ਭੰਗੁ ॥੩॥

Nanak praises the Naam, and no obstacle will block mind or body. ||3||

ਮੂੰ ਪਿਰੀਆ ਸਉ ਨੇਹੁ ਕਿਉ ਸਜਣ ਮਿਲਹਿ ਪਿਆਰਿਆ ॥

I am in love with my Beloved (Master) Master; how can I meet my dear friend?

ਹਉ ਢੂਢੇਦੀ ਤਿਨ ਸਜਣ ਸਚਿ ਸਵਾਰਿਆ ॥

I seek that friend, who is embellished with Truth.

ਸਤਿਗੁਰੁ ਸੈਡਾ ਮਿਤੁ ਹੈ ਜੇ ਮਿਲੈ ਤ ਇਹੁ ਮਨੁ ਵਾਰਿਆ ॥

The Sat-Guru is my friend; if I meet Him, I will offer this mind as a sacrifice to Him.

ਦੇਂਦਾ ਮੂੰ ਪਿਰੁ ਦਸਿ ਹਰਿ ਸਜਣੁ ਸਿਰਜਣਹਾਰਿਆ ॥

He has shown me my beloved Master, my friend, the Creator.

ਨਾਨਕ ਹਉ ਪਿਰੁ ਭਾਲੀ ਆਪਣਾ ਸਤਿਗੁਰ ਨਾਲਿ ਦਿਖਾਲਿਆ ॥੪॥

O Nanak, I was searching for my Beloved (Master), the Sat-Guru has shown me that He has been with me all the time. ||4||

ਹਉ ਖੜੀ ਨਿਹਾਲੀ ਪੰਧੁ ਮਤੁ ਮੂੰ ਸਜਣੁ ਆਵਏ ॥

I stand by the side of the road, waiting for You; O my Friend, I hope that You will come.

ਕੇ ਆਣਿ ਮਿਲਾਵੈ ਅਜੁ ਮੈ ਪਿਰੁ ਮੇਲਿ ਮਿਲਾਵਏ ॥

If only someone makes me meet my Beloved (Master)

ਹਉ ਜੀਉ ਕਰੀ ਤਿਸ ਵਿਟਉ ਚਉ ਖੰਨੀਐ ਜੇ ਮੈ ਪਿਰੀ ਦਿਖਾਵਏ ॥

I would cut my living body into four pieces for anyone who shows me my Beloved (Master).

ਨਾਨਕ ਹਰਿ ਹੋਇ ਦਇਆਲੁ ਤਾਂ ਗੁਰੁ ਪੂਰਾ ਮੇਲਾਵਏ ॥੫॥

O Nanak, when the Master becomes merciful, then He leads us to meet the Perfect Guru. ||5||

ਅੰਤਰਿ ਜੋਰੁ ਹਉਮੈ ਤਨਿ ਮਾਇਆ ਕੂੜੀ ਆਵੈ ਜਾਇ ॥

The power of egotism prevails within, and the body is controlled by Maya (materialistic things); the false ones come and go in reincarnation.

ਸਤਿਗੁਰੁ ਕਾ ਫੁਰਮਾਇਆ ਮੰਨਿ ਨ ਸਕੀ ਦੁਤਰੁ ਤਰਿਆ ਨ ਜਾਇ ॥

If someone does not obey the command of the Sat-Guru, he cannot cross over the treacherous world-ocean.

ਨਦਰਿ ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਸੋ ਚਲੈ ਸਤਿਗੁਰੁ ਭਾਇ ॥

Whoever is blessed with the Master's glance of Grace, walks in harmony with the Will of the Sat-Guru.

ਸਤਿਗੁਰ ਕਾ ਦਰਸਨੁ ਸਫਲੁ ਹੈ ਜੋ ਇਛੈ ਸੋ ਫਲੁ ਪਾਇ ॥

The Blessed vision of the Sat-Guru is fruitful; through it, one obtains the fruits of his desires.

ਜਿਨੀ ਸਤਿਗੁਰੁ ਮੰਨਿਆਂ ਹਉ ਤਿਨ ਕੇ ਲਾਗਉ ਪਾਇ ॥

I touch the feet of those who believe in and obey the Sat-Guru.

ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਜਿ ਅਨਦਿਨੁ ਰਹੈ ਲਿਵ ਲਾਇ ॥੬॥

Nanak is the slave of those who, night and day, remain lovingly attuned to the Master. ||6||

ਜਿਨਾ ਪਿਰੀ ਪਿਆਰੁ ਬਿਨੁ ਦਰਸਨ ਕਿਉ ਤ੍ਰਿਪਤੀਐ ॥

Those who are in love with their Beloved (Master) - how can they find satisfaction without His vision?

ਨਾਨਕ ਮਿਲੇ ਸੁਭਾਇ ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਰਹਸੀਐ ॥੭॥

O Nanak, the holy devotees meet Him with ease, and this mind blossoms forth in joy. ||7||

ਜਿਨਾ ਪਿਰੀ ਪਿਆਰੁ ਕਿਉ ਜੀਵਨਿ ਪਿਰ ਬਾਹਰੇ ॥

Those who are in love with their Beloved (Master) - how can they live without Him?

ਜਾਂ ਸਹੁ ਦੇਖਨਿ ਆਪਣਾ ਨਾਨਕ ਥੀਵਨਿ ਭੀ ਹਰੇ ॥੮॥

When they see their husband Master, O Nanak, they are rejuvenated. ||8||

ਜਿਨਾ ਗੁਰਮੁਖਿ ਅੰਦਰਿ ਨੇਹੁ ਤੈ ਪ੍ਰੀਤਮ ਸਚੈ ਲਾਇਆ ॥

Those holy devotees who are filled with love for You, are true devotees.

ਰਾਤੀ ਅਤੈ ਡੇਹੁ ਨਾਨਕ ਪ੍ਰੇਮਿ ਸਮਾਇਆ ॥੯॥

O Nanak, remain immersed in the Master's love, night and day. ||9||

ਗੁਰਮੁਖਿ ਸਚੀ ਆਸਕੀ ਜਿਤੁ ਪ੍ਰੀਤਮੁ ਸਚਾ ਪਾਈਐ ॥

The love of the holy devotee is true; through it, the true Beloved (Master) is attained.

ਅਨਦਿਨੁ ਰਹਹਿ ਅਨੰਦਿ ਨਾਨਕ ਸਹਜਿ ਸਮਾਈਐ ॥੧੦॥

Night and day, remain in bliss, O Nanak, immersed in intuitive peace and poise. ||10||

ਸਚਾ ਪ੍ਰੇਮ ਪਿਆਰੁ ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਈਐ ॥

True love and affection are obtained from the Perfect Guru.

ਕਬਹੂ ਨ ਹੋਵੈ ਭੰਗੁ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਈਐ ॥੧੧॥

They never break, O Nanak, if they sing the praises of the Master. ||11||

ਜਿਨਾ ਅੰਦਰਿ ਸਚਾ ਨੇਹੁ ਕਿਉ ਜੀਵਨਿ ਪਿਰੀ ਵਿਹੂਣਿਆ ॥

How can those who have true love within them, live without their Master?

ਗੁਰਮੁਖਿ ਮੇਲੇ ਆਪਿ ਨਾਨਕ ਚਿਰੀ ਵਿਛੁੰਨਿਆ ॥੧੨॥

The Master unites the holy devotees with Himself, O Nanak; they were separated from Him for such a long time. ||12||

ਜਿਨ ਕਉ ਪ੍ਰੇਮ ਪਿਆਰੁ ਤਉ ਆਪੇ ਲਾਇਆ ਕਰਮੁ ਕਰਿ ॥

You grant Your Grace to those whom You Yourself bless with love and affection.

ਨਾਨਕ ਲੇਹੁ ਮਿਲਾਇ ਮੈ ਜਾਚਿਕ ਦੀਜੈ ਨਾਮੁ ਹਰਿ ॥੧੩॥

O Master, please let Nanak meet with You; please bless this humble being with Your Name. ||13||

ਗੁਰਮੁਖਿ ਹਸੈ ਗੁਰਮੁਖਿ ਰੋਵੈ ॥

The holy devotee laughs, and the holy devotee cries.

ਜਿ ਗੁਰਮੁਖਿ ਕਰੇ ਸਾਈ ਭਗਤਿ ਹੋਵੈ ॥

Whatever the holy devotee does, is devotional worship.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਕਰੇ ਵੀਚਾਰੁ ॥

Whosoever becomes holy devotee contemplates upon the Master.

ਗੁਰਮੁਖਿ ਨਾਨਕ ਪਾਵੈ ਪਾਰੁ ॥੧੪॥

The holy devotee, O Nanak, crosses over to the other shore. ||14||

ਜਿਨਾ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਬਾਣੀ ਵੀਚਾਰਿ ॥

Those who have the Naam within, contemplate the Word of the Guru's Bani.

ਤਿਨ ਕੇ ਮੁਖ ਸਦ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥

Their faces are always radiant in the court of the True Master.

ਤਿਨ ਬਹਦਿਆ ਉਠਦਿਆ ਕਦੇ ਨ ਵਿਸਰੈ ਜਿ ਆਪਿ ਬਖਸੇ ਕਰਤਾਰਿ ॥
Sitting down and standing up, they never forget the Creator, who forgives them.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਿਲੇ ਨ ਵਿਛੁੜਹਿ ਜਿ ਮੇਲੇ ਸਿਰਜਣਹਾਰਿ ॥੧੫॥
O Nanak, the holy devotees are united with the Master. Those united by the Creator Master, shall never be separated again. ||15||

ਗੁਰ ਪੀਰਾਂ ਕੀ ਚਾਕਰੀ ਮਹਾਂ ਕਰੜੀ ਸੁਖ ਸਾਰੁ ॥
To work for the Guru, or a spiritual teacher, is terribly difficult, but it brings the most excellent peace.

ਨਦਰਿ ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਤਿਸੁ ਲਾਏ ਹੇਤ ਪਿਆਰੁ ॥
The Master casts His glance of Grace, and inspires love and affection.

ਸਤਿਗੁਰ ਕੀ ਸੇਵੈ ਲਗਿਆ ਭਉਜਲੁ ਤਰੈ ਸੰਸਾਰੁ ॥
Joined to the service of the Sat-Guru, the mortal crosses over the terrifying world-ocean.

ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਸੀ ਅੰਤਰਿ ਬਿਬੇਕ ਬੀਚਾਰੁ ॥
The fruits of the mind's desires are obtained, with clear contemplation and discriminating understanding within.

ਨਾਨਕ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਪ੍ਰਭੁ ਪਾਈਐ ਸਭੁ ਦੁਖ ਨਿਵਾਰਣਹਾਰੁ ॥੧੬॥
O Nanak, meeting the Sat-Guru, God is found; He is the eradicator of all sorrow. ||16||

ਮਨਮੁਖ ਸੇਵਾ ਜੇ ਕਰੇ ਦੂਜੈ ਭਾਇ ਚਿਤੁ ਲਾਇ ॥
The self-willed manmukh (non believer) may perform service, but his consciousness is attached to the love of duality.

ਪੁਤੁ ਕਲਤੁ ਕੁਟੰਬੁ ਹੈ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇ ॥
Through Maya (materialistic things), his emotional attachment to children, spouse and relatives increases.

ਦਰਗਹਿ ਲੇਖਾ ਮੰਗੀਐ ਕੋਈ ਅੰਤਿ ਨ ਸਕੀ ਛੁਡਾਇ ॥
He shall be called to account in the court of the Master, and in the end, no one will be able to save him.

ਬਨੁ ਨਾਵੈ ਸਭੁ ਦੁਖੁ ਹੈ ਦੁਖਦਾਈ ਮੋਹ ਮਾਇ ॥

Without the Master's Name, all is pain. Attachment to Maya (materialistic things) is agonizingly painful.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਦਰੀ ਆਇਆ ਮੋਹ ਮਾਇਆ ਵਿਛੁੜਿ ਸਭ ਜਾਇ ॥੧੭॥

O Nanak, the holy devotee comes to see, that attachment to Maya (materialistic things) separates all from the Master. ||17||

ਗੁਰਮੁਖਿ ਹੁਕਮੁ ਮੰਨੇ ਸਹ ਕੇਰਾ ਹੁਕਮੇ ਹੀ ਸੁਖੁ ਪਾਏ ॥

The holy devotee obeys the Order of her husband Master; through the Hukam (Order) of His Command, she finds peace.

ਹੁਕਮੇ ਸੇਵੇ ਹੁਕਮੁ ਅਰਾਧੇ ਹੁਕਮੇ ਸਮੈ ਸਮਾਏ

If Master wishes, she serves; if Master wishes, she worships and adores Him.

ਹੁਕਮੁ ਵਰਤੁ ਨੇਮੁ ਸੁਚ ਸੰਜਮੁ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਏ ॥

In His Will, she merges in absorption. His Will is her fast, vow, purity and self-discipline; through it, she obtains the fruits of her mind's desires.

ਸਦਾ ਸੁਹਾਗਣਿ ਜਿ ਹੁਕਮੈ ਬੁਝੈ ਸਤਿਗੁਰੁ ਸੇਵੈ ਲਿਵ ਲਾਏ ॥

She is always and forever the happy, pure soul-bride, who realizes His Will; she serves the Sat-Guru.

ਨਾਨਕ ਕ੍ਰਿਪਾ ਕਰੇ ਜਿਨ ਉਪਰਿ ਤਿਨਾ ਹੁਕਮੇ ਲਏ ਮਿਲਾਏ ॥੧੮॥

O Nanak, those upon whom the Master showers His Mercy, get merged and immersed in His Will. ||18||

ਮਨਮੁਖਿ ਹੁਕਮੁ ਨ ਬੁਝੇ ਬਪੁੜੀ ਨਿਤ ਹਉਮੈ ਕਰਮ ਕਮਾਇ ॥

The wretched, self-willed non-believers (manmukh) do not realize His Will; they continually act in ego.

ਵਰਤ ਨੇਮੁ ਸੁਚ ਸੰਜਮੁ ਪੂਜਾ ਪਾਖੰਡਿ ਭਰਮੁ ਨ ਜਾਇ ॥

By ritualistic fasts, vows, purities, self-disciplines and meaningless ceremonies, they cannot get rid of their hypocrisy and doubt.

ਅੰਤਰਹੁ ਕੁਸੁਧੁ ਮਾਇਆ ਮੋਹਿ ਬੇਧੇ ਜਿਉ ਹਸਤੀ ਛਾਰੁ ਉਡਾਏ ॥

Inwardly, they are impure, pierced through by attachment to Maya (materialistic things); they are like elephants, who throw dirt all over themselves right after their bath.

ਜਿਨਿ ਉਪਾਏ ਤਿਸੈ ਨ ਚੇਤਹਿ ਬਿਨੁ ਚੇਤੇ ਕਿਉ ਸੁਖੁ ਪਾਏ ॥

They do not even think of the One who created them. Without thinking of Him, they cannot find peace.

ਨਾਨਕ ਪਰਪੰਚੁ ਕੀਆ ਧੁਰਿ ਕਰਤੈ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਏ ॥੧੯॥

O Nanak, the Primal Creator has made the drama of the universe; all act as they are pre-ordained. | |19| |

ਗੁਰਮੁਖਿ ਪਰਤੀਤਿ ਭਈ ਮਨੁ ਮਾਨਿਆ ਅਨਦਿਨੁ ਸੇਵਾ ਕਰਤ ਸਮਾਇ ॥

The holy devotee has faith; his mind is contented and satisfied. Night and day, he serves the Master, absorbed in Him.

ਅੰਤਰਿ ਸਤਿਗੁਰੁ ਗੁਰੁ ਸਭ ਪੂਜੇ ਸਤਿਗੁਰੁ ਕਾ ਦਰਸੁ ਦੇਖੈ ਸਭ ਆਇ ॥

The Guru, the Sat-Guru, is within; all worship and adore Him. Everyone comes to see His blessed vision.

ਮੰਨੀਐ ਸਤਿਗੁਰੁ ਪਰਮ ਬੀਚਾਰੀ ਜਿਤੁ ਮਿਲਿਐ ਤਿਸਨਾ ਭੁਖ ਸਭ ਜਾਇ ॥

They believe in the Sat-Guru, the supreme inspiring friend. Meeting with him, hunger and thirst are completely relieved.

ਹਉ ਸਦਾ ਸਦਾ ਬਲਿਹਾਰੀ ਗੁਰੁ ਅਪੁਨੇ ਜੋ ਪ੍ਰਭੁ ਸਚਾ ਦੇਇ ਮਿਲਾਇ ॥

I am forever a sacrifice to my Guru, who leads me to meet the True Master.

ਨਾਨਕ ਕਰਮੁ ਪਾਇਆ ਤਿਨ ਸਚਾ ਜੋ ਗੁਰੁ ਚਰਣੀ ਲਗੇ ਆਇ ॥੨੦॥

O Nanak, those who come and fall at the feet of the Guru are blessed with the karma of Truth. | |20| |

ਜਿਨ ਪਿਰੀਆ ਸਉ ਨੇਹੁ ਸੇ ਸਜਣ ਮੈ ਨਾਲਿ ॥

That Beloved (Master), with whom I am in love, that Friend of mine is always with me.

ਅੰਤਰਿ ਬਾਹਰਿ ਹਉ ਫਿਰਾਂ ਭੀ ਹਿਰਦੈ ਰਖਾ ਸਮਾਲਿ ॥੨੧॥

I wander around inside and outside, but I always keep Him enshrined within my heart. | |21| |

ਜਿਨਾ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਧਿਆਇਆ ਸਤਿਗੁਰੁ ਸਉ ਚਿਤੁ ਲਾਇ ॥

Those who meditate on the Master full-minded, with focused concentration, link their consciousness to the Sat-Guru.

ਤਿਨ ਕੀ ਦੁਖ ਭੁਖ ਹਉਮੈ ਵਡਾ ਰੋਗੁ ਗਇਆ ਨਿਰਦੋਖ ਭਏ ਲਿਵ ਲਾਇ ॥

They are rid of pain, hunger, and the great illness of egotism; lovingly attuned to the Master, they become free of pain.

ਗੁਣ ਗਾਵਹਿ ਗੁਣ ਉਚਰਹਿ ਗੁਣ ਮਹਿ ਸਵੈ ਸਮਾਇ ॥

They sing His praises, and recite His praises; in His glorious Praises, they deeply involve in absorption.

ਨਾਨਕ ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਇਆ ਸਹਜਿ ਮਿਲਿਆ ਪ੍ਰਭੁ ਆਇ ॥੨੨॥

O Nanak, through the Perfect Guru, they come to meet the Almighty with intuitive peace and poise. ||22||

ਮਨਮੁਖਿ ਮਾਇਆ ਮੋਹੁ ਹੈ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥

The self-willed manmukh (non believers) are emotionally attached to Maya (materialistic things); they are not in love with the Naam.

ਕੂੜੁ ਕਮਾਵੈ ਕੂੜੁ ਸੰਘਰੈ ਕੂੜਿ ਕਰੈ ਆਹਾਰੁ ॥

They practice falsehood, gather falsehood, and eat the food of practice.

ਬਿਖੁ ਮਾਇਆ ਧਨੁ ਸੰਚਿ ਮਰਹਿ ਅੰਤਿ ਹੋਇ ਸਭੁ ਛਾਰੁ ॥

Gathering the poisonous wealth and property of Maya (materialistic things), they die; in the end, they are all reduced to ashes.

ਕਰਮ ਧਰਮ ਸੁਚਿ ਸੰਜਮੁ ਕਰਹਿ ਅੰਤਰਿ ਲੋਭੁ ਵਿਕਾਰੁ ॥

Though some perform religious rituals of purity and self-discipline, but they are filled with greed, evil and corruption.

ਨਾਨਕ ਮਨਮੁਖਿ ਜਿ ਕਮਾਵੈ ਸੁ ਥਾਇ ਨ ਪਵੈ ਦਰਗਹ ਹੋਇ ਖੁਆਰੁ ॥੨੩॥

O Nanak, the actions of the self-willed manmukh (non believers) are not accepted; in the court of the Master, they are miserable. ||23||

ਸਭਨਾ ਰਾਗਾਂ ਵਿਚਿ ਸੋ ਭਲਾ ਭਾਈ ਜਿਤੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥

Among all ragas (musical measure), that one is sublime, O siblings of destiny, by which the Master comes to abide in the mind.

ਰਾਗੁ ਨਾਦੁ ਸਭੁ ਸਚੁ ਹੈ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਇ ॥

Those ragas which are in the sound-current of the Naad (divine sound) are totally true; their value cannot be expressed.

ਰਾਗੈ ਨਾਦੈ ਬਾਹਰਾ ਇਨੀ ਹੁਕਮੁ ਨ ਬੁਝਿਆ ਜਾਇ ॥

Those ragas which are not in the sound-current of the Naad - by these, the Master's Will cannot be understood.

ਨਾਨਕ ਹੁਕਮੈ ਬੂਝੈ ਤਿਨਾ ਰਾਸਿ ਹੋਇ ਸਤਿਗੁਰ ਤੇ ਸੋਝੀ ਪਾਇ ॥

O Nanak, they alone are right, who understand the Will of the Sat-Guru.

ਸਭੁ ਕਿਛੁ ਤਿਸ ਤੇ ਹੋਇਆ ਜਿਉ ਤਿਸੈ ਦੀ ਰਜਾਇ ॥੨੪॥

Everything happens as He wills. ||24||

ਸਤਗੁਰ ਵਿਚਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਹੈ ਅੰਮ੍ਰਿਤੁ ਕਹੈ ਕਹਾਇ ॥

The ambrosial Nectar of the Naam, is within the Sat-Guru.

ਗੁਰਮਤੀ ਨਾਮੁ ਨਿਰਮਲੇ ਨਿਰਮਲ ਨਾਮੁ ਧਿਆਇ ॥

Following the Guru's teachings, one meditates on the immaculate Naam, the pure and holy Naam.

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਤਤੁ ਹੈ ਗੁਰਮੁਖਿ ਵਸੈ ਮਨਿ ਆਇ ॥

The ambrosial Word of His Bani is the true essence. It comes to abide in the mind of the holy devotee.

ਹਿਰਦੈ ਕਮਲੁ ਪਰਗਾਸਿਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ॥

The heart-lotus blossoms forth, and one's light merges in the Divine Light.

ਨਾਨਕ ਸਤਿਗੁਰ ਤਿਨ ਕਉ ਮੇਲਿਓਨੁ ਜਿਨ ਪੁਰਿ ਮਸਤਕਿ ਭਾਗੁ ਲਿਖਾਇ ॥੨੫॥

O Nanak, they alone meet with the Sat-Guru, who have such pre-ordained destiny inscribed upon their foreheads. ||25||

ਅੰਦਰਿ ਤਿਸਨਾ ਅਗਿ ਹੈ ਮਨਮੁਖ ਭੁਖ ਨ ਜਾਇ ॥

Within the self-willed manmukh (non believers) is the fire of desire; their hunger does not depart.

ਮੋਹੁ ਕੁਟੰਬੁ ਸਭੁ ਕੂੜੁ ਹੈ ਕੂੜਿ ਰਹਿਆ ਲਪਟਾਇ ॥

Emotional attachments to relatives are totally false; they remain engrossed in falsehood.

ਅਨਦਿਨੁ ਚਿੰਤਾ ਚਿੰਤਵੈ ਚਿੰਤਾ ਬਧਾ ਜਾਇ ॥

Night and day, they are troubled by anxiety; bound to anxiety, they depart.

ਜੰਮਣੁ ਮਰਣੁ ਨ ਚੁਕਈ ਹਉਮੈ ਕਰਮ ਕਮਾਇ ॥

Their comings and goings around in reincarnation never end; they do their deeds in egotism.

ਗੁਰ ਸਰਣਾਈ ਉਬਰੈ ਨਾਨਕ ਲਏ ਛੁਡਾਇ ॥੨੬॥

But in the Guru's sanctuary, they are saved, O Nanak, and set free. ||26||

ਸਤਿਗੁਰ ਪੁਰਖੁ ਹਰਿ ਧਿਆਇਦਾ ਸਤਸੰਗਤਿ ਸਤਿਗੁਰ ਭਾਇ ॥

The Sat-Guru meditates on the Master. The Sat-Sangat, the True Congregation, loves the Sat-Guru.

ਸਤਸੰਗਤਿ ਸਤਿਗੁਰ ਸੇਵਦੇ ਹਰਿ ਮੇਲੇ ਗੁਰੁ ਮੇਲਾਇ ॥

Those who join the Sat-Sangat, and serve the Sat-Guru are united with the Master.

ਏਹੁ ਭਉਜਲੁ ਜਗਤੁ ਸੰਸਾਰੁ ਹੈ ਗੁਰੁ ਬੋਹਿਥੁ ਨਾਮਿ ਤਰਾਇ ॥

This world is a terrifying ocean. On the boat of the Naam, the Guru carries us across.

ਗੁਰਸਿਖੀ ਭਾਣਾ ਮੰਨਿਆ ਗੁਰੁ ਪੂਰਾ ਪਾਰਿ ਲੰਘਾਇ ॥

If the Sikhs of the Guru accept and obey the Master's Will, the Perfect Guru carries them across.

ਗੁਰਸਿਖਾਂ ਕੀ ਹਰਿ ਧੂੜਿ ਦੇਹਿ ਹਮ ਪਾਪੀ ਭੀ ਗਤਿ ਪਾਂਹਿ ॥

O Master, please bless me with the dust of the feet of the Guru's Sikhs. I am a sinner, please save me.

ਧੁਰਿ ਮਸਤਕਿ ਹਰਿ ਪ੍ਰਭ ਲਿਖਿਆ ਗੁਰ ਨਾਨਕ ਮਿਲਿਆ ਆਇ ॥

Those who have such pre-ordained destiny written upon their foreheads by the Master, come to meet Guru Nanak.

ਜਮਕੰਕਰ ਮਾਰਿ ਬਿਦਾਰਿਅਨੁ ਹਰਿ ਦਰਗਹ ਲਏ ਛੁਡਾਇ ॥

The Messenger of death is beaten and driven away; we are saved in the court of the Master.

ਗੁਰਸਿਖਾ ਨੋ ਸਾਬਾਸਿ ਹੈ ਹਰਿ ਤੁਠਾ ਮੇਲਿ ਮਿਲਾਇ ॥੨੭॥

Blessed and celebrated are the Sikhs of the Guru; in His pleasure, the Master unites them in His Union. ||27||

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦਿੜਾਇਆ ਜਿਨਿ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਇਆ ॥

The Perfect Guru has implanted the Master's Name within me; it has dispelled my doubts from within.

ਰਾਮ ਨਾਮੁ ਹਰਿ ਕੀਰਤਿ ਗਾਇ ਕਰਿ ਚਾਨਣੁ ਮਗੁ ਦੇਖਾਇਆ ॥

Singing the Kirtan of the praises of the Master's Name, the Master's path is illuminated and shown to His Sikhs.

ਹਉਮੈ ਮਾਰਿ ਏਕ ਲਿਵ ਲਾਗੀ ਅੰਤਰਿ ਨਾਮੁ ਵਸਾਇਆ ॥

Conquering the egotism, we remain lovingly attuned to the One Master; the Naam, dwells within us.

ਗੁਰਮਤੀ ਜਮੁ ਜੋਹਿ ਨ ਸਕੈ ਸਚੈ ਨਾਇ ਸਮਾਇਆ ॥

We follow the Guru's teachings, and so the messenger of Death cannot even see us; we are immersed in the True Name.

ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤੈ ਕਰਤਾ ਜੋ ਭਾਵੈ ਸੋ ਨਾਇ ਲਾਇਆ ॥

The Creator Himself is All-pervading; as He pleases, He links us to His Name.

ਜਨ ਨਾਨਕੁ ਨਾਉ ਲਏ ਤਾਂ ਜੀਵੈ ਬਿਨੁ ਨਾਵੈ ਖਿਨੁ ਮਰਿ ਜਾਇਆ ॥੨੮॥

Humble Nanak lives, reciting the Name. Without the Name, he dies in an instant. ||28||

ਮਨ ਅੰਤਰਿ ਹਉਮੈ ਰੋਗੁ ਭ੍ਰਮਿ ਭੂਲੇ ਹਉਮੈ ਸਾਕਤ ਦੁਰਜਨਾ ॥

Within the minds of the faithless cynics, is the disease of egotism; these evil people wander around lost, deluded by doubt.

ਨਾਨਕੁ ਰੋਗੁ ਗਵਾਇ ਮਿਲਿ ਸਤਿਗੁਰ ਸਾਧੁ ਸਜਣਾ ॥੨੯॥

O Nanak, this disease is eradicated only by meeting with the Sat-Guru, the holy friend. ||29||

ਗੁਰਮਤੀ ਹਰਿ ਹਰਿ ਬੋਲੇ ॥

Following the Guru's Teachings, recite the Name of the Master,

ਹਰਿ ਪ੍ਰੇਮਿ ਕਸਾਈ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਰਤੀ ਹਰਿ ਰੰਗਿ ਚੋਲੇ ॥

Attracted by the Master's love, day and night, the body robe is imbued with the Master's love.

ਹਰਿ ਜੈਸਾ ਪੁਰਖੁ ਨ ਲਭਈ ਸਭੁ ਦੇਖਿਆ ਜਗਤੁ ਮੈ ਟੋਲੇ ॥

I have not found any being like the Master, although I have searched and looked all over the world.

ਗੁਰ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦਿੜਾਇਆ ਮਨੁ ਅਨਤ ਨ ਕਾਹੂ ਡੋਲੇ ॥

The Guru, the Sat-Guru, has implanted the Naam within; now, my mind does not waver or wander anywhere else.

ਜਨ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਗੁਰ ਸਤਿਗੁਰ ਕੇ ਗੁਲ ਗੋਲੇ ॥੩੦॥

Humble Nanak is the slave of the Master, the slave of the slaves of the Guru, the Sat-Guru. ||30||



Sloaks of Guru Ramdas included in Vars (Ballads) in Guru Granth Sahib

In Guru Granth Sahib, there are 22 vars. 21 vars are composed by the Sikh Gurus (Guru Nanak=3, Guru Amardas=4, Guru Ramdas=8 and Guru Arjan=6) and 1 var by bards Satta and Balwand.

Guru Ramdas's sloaks are included in 8 vars (6 of these vars: Gauri, Bihagra, Sorath, Bilaval, Sarang and Kanra are composed by Guru Ramdas and remaining two, one in raga Maj is composed by Guru Nanak and one in raga Maru is composed by Guru Amardas), as follows:

<i>Ragas</i>	<i>No. of Sloaks</i>	<i>Page Numbers</i>
Maj	2	140-141
Gauri	53	300-318
Bihagra	2	551, 552
Sorath	7	642, 652, 653
Bilaval	1	849
Maru	3	1087
Sarang	6	1244, 1246, 1250
Kanra	30	1312-1318
Total	104	
Sloaks in Chapter Varan te Vadeek	30	1421-1424

ਮ॥ ੪ ॥

ਜਿਸ ਦੇ ਅੰਦਰਿ ਸਚੁ ਹੈ ਸੋ ਸਚਾ ਨਾਮੁ ਮੁਖਿ ਸਚੁ ਅਲਾਏ ॥

Those, within whom the Truth dwells, obtain the True Name; they speak only the Truth.

ਓਹੁ ਹਰਿ ਮਾਰਗਿ ਆਪਿ ਚਲਦਾ ਹੋਰਨਾ ਨੋ ਹਰਿ ਮਾਰਗਿ ਪਾਏ ॥

They walk on the Master's path, and inspire others to walk on that path as well.

ਜੇ ਅਗੈ ਤੀਰਥੁ ਹੋਇ ਤਾ ਮਲੁ ਲਹੈ ਛਪੜਿ ਨਾਤੈ ਸਗਵੀ ਮਲੁ ਲਾਏ ॥

Bathing in a pool of holy water, they are washed clean of filth. But, by bathing in a stagnant pond, they are contaminated with even more filth.

ਤੀਰਥੁ ਪੂਰਾ ਸਤਿਗੁਰੂ ਜੋ ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਏ ॥

The Sat-Guru is replica of the perfect Pool of holy Water. Night and day, he meditates on the Name of the Master.

ਓਹੁ ਆਪਿ ਛੁਟਾ ਕੁਟੰਬ ਸਿਉ ਦੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਭ ਸ੍ਰਿਸਟਿ ਛੁਡਾਏ ॥

One is saved, along with his family; when Master bestows His Name on him; he in turn saves others.

ਜਨ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਾ ਨਾਮੁ ਜਪਾਏ ॥੨॥

Humble Nanak is a sacrifice to one who himself recites the Naam, and inspires others to recite it as well. ||2||

ਪਰਹਰਿ ਕਾਮ ਕ੍ਰੋਧੁ ਝੂਠੁ ਨਿੰਦਾ ਤਜਿ ਮਾਇਆ ਅਹੰਕਾਰੁ ਚੁਕਾਵੈ ॥

Renounce sexual desire, anger, falsehood and slander; forsake Maya (materialistic things) and eliminate egotistical pride.

ਤਜਿ ਕਾਮੁ ਕਾਮਿਨੀ ਮੋਹੁ ਤਜੈ ਤਾ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨੁ ਪਾਵੈ ॥

Renounce sexual desire and promiscuity, and give up emotional attachment. Only then you will obtain the immaculate Master amidst the darkness of the world.

ਤਜਿ ਮਾਨੁ ਅਭਿਮਾਨੁ ਪ੍ਰੀਤਿ ਸੁਤ ਦਾਰਾ ਤਜਿ ਪਿਆਸ ਆਸ ਰਾਮ ਲਿਵ ਲਾਵੈ ॥

Renounce selfishness, conceit, arrogant pride and too much fascination for your children and spouse. Abandon your thirsty hopes and desires, and embrace love for the Master.

ਨਾਨਕ ਸਾਚਾ ਮਨਿ ਵਸੈ ਸਾਚ ਸਬਦਿ ਹਰਿ ਨਾਮਿ ਸਮਾਵੈ ॥੨॥

O Nanak, the True One shall come to dwell in your mind. Through the True Word of the Shabad, you shall be absorbed in the Name of the Master. ||2||

RAGA GAURI (PAGES 300-318) (VAR MEHLA 4, 33 PAURIS, 53 SLOAKS OF GURU RAMDAS)

Sloak 1 (Pauri 1)

ਸਲੋਕ ਮ॥ ੪ ॥

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਦਇਆਲੁ ਹੈ ਜਿਸ ਨੋ ਸਮਤੁ ਸਭੁ ਕੋਇ ॥

The Sat-Guru, and the Primal Being, are kind and compassionate; all must follow them.

ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ ਦੇਖਦਾ ਮਨ ਭਾਵਨੀ ਤੇ ਸਿਧਿ ਹੋਇ ॥

The Master looks upon all impartially; with pure faith in the mind, He is obtained.

ਸਤਿਗੁਰੁ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਹੈ ਹਰਿ ਉਤਮੁ ਹਰਿ ਪਦੁ ਸੋਇ ॥

The ambrosial Nectar is within the Sat-Guru; he is exalted and sublime, of divine status.

ਨਾਨਕ ਕਿਰਪਾ ਤੇ ਹਰਿ ਧਿਆਈਐ ਗੁਰਮੁਖਿ ਪਾਵੈ ਕੋਇ ॥੧॥

O Nanak, by his Grace, one meditates on the Master; and the holy devotees obtain Him. ||1||

Sloak 2 (Pauri 1)

ਮ॥ ੪ ॥

ਹਉਮੈ ਮਾਇਆ ਸਭ ਬਿਖੁ ਹੈ ਨਿਤ ਜਗਿ ਤੋਟਾ ਸੰਸਾਰਿ ॥

Egotism and Maya (materialistic things) are total poison; in these, people continually suffer loss in this world.

ਲਾਹਾ ਹਰਿ ਧਨੁ ਖਟਿਆ ਗੁਰਮੁਖਿ ਸਬਦੁ ਵੀਚਾਰਿ ॥

The holy devotee earns the profit of the wealth of the Master's Name, contemplating the Word of the Shabad.

ਹਉਮੈ ਮੈਲੁ ਬਿਖੁ ਉਤਰੈ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਉਰ ਧਾਰਿ ॥

The poisonous filth of egotism is removed, when one enshrines the ambrosial Name of the Master within the heart.

ਸਭਿ ਕਾਰਜ ਤਿਨ ਕੇ ਸਿਧਿ ਹਰਿ ਜਿਨ ਗੁਰਮੁਖਿ ਕਿਰਪਾ ਧਾਰਿ ॥੨॥

The holy devotee's affairs are brought to perfect completion; the Master has showered him with His Mercy.

ਨਾਨਕ ਜੋ ਧੁਰਿ ਮਿਲੇ ਸੇ ਮਿਲਿ ਰਹੇ ਹਰਿ ਮੇਲੇ ਸਿਰਜਣਹਾਰਿ ॥੨॥

O Nanak, one who meets the Primal Master remains blended with the Master, the Creator Master. ||2||

Sloak 3 (Pauri 2)

ਸਲੋਕ ਮ॥ ੪ ॥

ਵਿਣੁ ਨਾਵੈ ਹੋਰੁ ਸਲਾਹਣਾ ਸਭੁ ਬੋਲਣੁ ਫਿਕਾ ਸਾਦੁ ॥

Without the Name, all other praise and speech is insipid and tasteless.

ਮਨਮੁਖ ਅਹੰਕਾਰੁ ਸਲਾਹਦੇ ਹਉਮੈ ਮਮਤਾ ਵਾਦੁ ॥

The self-willed manmukh (non believer) praise their own egos; their attachment to egotism is useless.

ਜਿਨ ਸਾਲਾਹਨਿ ਸੇ ਮਰਹਿ ਖਪਿ ਜਾਵੈ ਸਭੁ ਅਪਵਾਦੁ ॥

Those whom they praise, die; they all waste away in conflict.

ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ ਜਪਿ ਹਰਿ ਹਰਿ ਪਰਮਾਨਾਦੁ ॥ ੧ ॥

O humble Nanak, the holy devotees are saved, reciting the Name of the Master, the embodiment of supreme Bliss. ||1||

Sloak 4 (Pauri 2)

ਮ॥ ੪ ॥

ਸਤਿਗੁਰ ਹਰਿ ਪ੍ਰਭੁ ਦਸਿ ਨਾਮੁ ਧਿਆਈ ਮਨਿ ਹਰੀ ॥

Sat-Guru, tell me of my Master, that I may meditate on the Naam within my mind.

ਨਾਨਕ ਨਾਮੁ ਪਵਿਤੁ ਹਰਿ ਮੁਖਿ ਬੋਲੀ ਸਭਿ ਦੁਖ ਪਰਹਰੀ ॥੨॥

O Nanak, the Master's Name is sacred and pure; reciting it, all my pain has been taken away. ||2||

Sloak 5 (Pauri 3)

ਸਲੋਕ ਮ॥ ੪ ॥

ਮਨ ਅੰਤਰਿ ਹਉਮੈ ਰੋਗੁ ਹੈ ਭੁਮਿ ਭੁਲੇ ਮਨਮੁਖ ਦੁਰਜਨਾ ॥

Deep within the mind is the disease of ego; the self-willed manmukh (non believers), the evil beings, are deluded by doubt.

ਨਾਨਕ ਰੋਗੁ ਗਵਾਇ ਮਿਲਿ ਸਤਿਗੁਰ ਸਾਧੂ ਸਜਨਾ ॥ ੧ ॥

O Nanak, this disease is eradicated, only when one meets the Sat-Guru, our holy friend. ||1||

Sloak 6 (Pauri 3)

ਮ॥ ੪ ॥

ਮਨੁ ਤਨੁ ਰਤਾ ਰੰਗ ਸਿਉ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣਤਾਸੁ ॥

The mind and body of the holy devotee are imbued with the love of the Master, the treasure of virtue.

ਜਨ ਨਾਨਕ ਹਰਿ ਸਰਣਾਗਤੀ ਹਰਿ ਮੇਲੇ ਗੁਰ ਸਾਬਾਸਿ ॥

Humble Nanak has taken to the sanctuary of the Master. Hail the Guru, who has united me with the Master. ||2||

Sloak 7 (Pauri 4)

ਸਲੋਕ ਮ॥ ੪ ॥

ਮੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਪਿਰੰਮ ਕਾ ਅਠੇ ਪਹਰ ਲਗੰਨਿ ॥

My mind and body are imbued with the love of my Beloved (Master), twenty-four hours a day.

ਜਨ ਨਾਨਕ ਕਿਰਪਾ ਧਾਰਿ ਪ੍ਰਭ ਸਤਿਗੁਰ ਸੁਖਿ ਵਸੰਨਿ ॥ ੧ ॥

Show Your Mercy upon humble Nanak, O God, that he may dwell in peace with the Sat-Guru. ||1||

Sloak 8 (Pauri 4)

ਮ॥ ੪ ॥

ਜਿਨ ਅੰਦਰਿ ਪ੍ਰੀਤਿ ਪਿਰੰਮ ਕੀ ਜਿਉ ਬੋਲਨਿ ਤਿਵੈ ਸੋਹੰਨਿ ॥

Those whose inner beings are filled with the love of their Beloved (Master), look beautiful as they speak.

ਨਾਨਕ ਹਰਿ ਆਪੇ ਜਾਣਦਾ ਜਿਨਿ ਲਾਈ ਪ੍ਰੀਤਿ ਪਿਰੰਨਿ ॥ ੨ ॥

O Nanak, the Master Himself knows all; the Beloved (Master) has infused His love in all. ||2||

Sloak 9 (Pauri 5)

ਸਲੋਕ ਮ॥ ੪ ॥

ਸੁਣਿ ਸਾਜਨ ਪ੍ਰੇਮ ਸੰਦੇਸਰਾ ਅਖੀ ਤਾਰ ਲਗੰਨਿ ॥

Listen, O my Friend, convey my message of love; my eyes are fixed upon the path which leads to the Almighty.

ਗੁਰਿ ਤੁਠੈ ਸਜਣੁ ਮੇਲਿਆ ਜਨ ਨਾਨਕ ਸੁਖਿ ਸਵੰਨਿ ॥੧॥

The Guru was pleased - He united Humble Nanak with his friend, and now he dwells in peace. ||1||

Sloak 10 (Pauri 5)

ਮ॥ ੪ ॥

ਸਤਿਗੁਰੁ ਦਾਤਾ ਦਇਆਲੁ ਹੈ ਜਿਸ ਨੇ ਦਇਆ ਸਦਾ ਹੋਇ ॥

The Sat-Guru is the Merciful giver; He is always compassionate.

ਸਤਿਗੁਰੁ ਅੰਦਰਹੁ ਨਿਰਵੈਰੁ ਹੈ ਸਭੁ ਦੇਖੈ ਬ੍ਰਹਮੁ ਇਕੁ ਸੋਇ ॥

The Sat-Guru has no hatred within him; He beholds One Master everywhere.

ਨਿਰਵੈਰਾ ਨਾਲਿ ਜਿ ਵੈਰੁ ਚਲਾਇਦੇ ਤਿਨ ਵਿਚਹੁ ਤਿਸਟਿਆ ਨ ਕੋਇ ॥

Anyone who directs hate against the One who has no hate, shall never be satisfied within.

ਸਤਿਗੁਰੁ ਸਭਨਾ ਦਾ ਭਲਾ ਮਨਾਇਦਾ ਤਿਸ ਦਾ ਬੁਰਾ ਕਿਉ ਹੋਇ ॥

The Sat-Guru wishes everyone well; how can anything bad happen to Him?

ਸਤਿਗੁਰੁ ਨੇ ਜੇਹਾ ਕੇ ਇਛਦਾ ਤੇਹਾ ਫਲੁ ਪਾਏ ਕੋਇ ॥

As one feels towards the Sat-Guru, so are the rewards he receives.

ਨਾਨਕ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਜਿਦੁ ਕਿਛੁ ਗੁਝਾ ਨ ਹੋਇ ॥੨॥

O Nanak, the Creator knows everything; nothing can be hidden from Him.

||2||

Sloak 11 (Pauri 6)

ਸਲੋਕ ਮ॥ ੪ ॥

ਹਰਿ ਸਤਿ ਨਿਰੰਜਨ ਅਮਰੁ ਹੈ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਨਿਰੰਕਾਰੁ ॥

The Master is true, immaculate and eternal; He has no fear, hatred or form.

ਜਿਨ ਜਪਿਆ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਤਿਨ ਲਥਾ ਹਉਮੈ ਭਾਰੁ ॥

Those who recite and meditate on Him, who single-mindedly focus their consciousness on Him, are rid of the burden of their ego.

ਜਿਨ ਗੁਰਮੁਖਿ ਹਰਿ ਆਰਾਧਿਆ ਤਿਨ ਸੰਤ ਜਨਾ ਜੈਕਾਰੁ ॥

Those holy devotees who worship and adore the Master, hail to those saintly beings.

ਕੋਈ ਨਿੰਦਾ ਕਰੇ ਪੂਰੇ ਸਤਿਗੁਰੂ ਕੀ ਤਿਸ ਨੇ ਫਿਟੁ ਫਿਟੁ ਕਹੈ ਸਭੁ ਸੰਸਾਰੁ ॥

If someone slanders the perfect Sat-Guru, he will be rebuked and reproached by the whole world.

ਸਤਿਗੁਰ ਵਿਚਿ ਆਪਿ ਵਰਤਦਾ ਹਰਿ ਆਪੇ ਰਖਣਹਾਰੁ ॥

The Master Himself abides within the Sat-Guru; He Himself is His protector.

ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਗੁਣ ਗਾਵਦਾ ਤਿਸ ਨੋ ਸਦਾ ਸਦਾ ਨਮਸਕਾਰੁ ॥

Blessed, Blessed is the Guru, who sings the glories of God. To Him, I bow forever and ever in deepest reverence.

ਜਨ ਨਾਨਕ ਤਿਨ ਕਉ ਵਾਰਿਆ ਜਿਨ ਜਪਿਆ ਸਿਰਜਣਹਾਰੁ ॥੧॥

Humble Nanak is a sacrifice to those who have meditated on the Creator Master. ||1||

Sloak 12 (Pauri 6)

ਮ॥ ੪ ॥

ਆਪੇ ਧਰਤੀ ਸਾਜੀਅਨੁ ਆਪੇ ਆਕਾਸੁ ॥

He Himself made the earth; He Himself made the sky.

ਵਿਚਿ ਆਪੇ ਜੰਤ ਉਪਾਇਅਨੁ ਮੁਖਿ ਆਪੇ ਦੇਇ ਗਿਰਾਸੁ ॥

He Himself created the beings there, and He Himself places food in their mouths.

ਸਭ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਹੀ ਗੁਣਤਾਸੁ ॥

He Himself is All-pervading; He Himself is the treasure of Excellence.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂ ਸਭਿ ਕਿਲਵਿਖ ਕਟੇ ਤਾਸੁ ॥ ੨ ॥

O humble Nanak, meditate on the Naam; He will forgive you for your sinful mistakes. ||2||

Sloak 13 (Pauri 7)

Sloak Mehla 4

ਸਤਿਗੁਰੁ ਧਰਤੀ ਧਰਮ ਹੈ ਤਿਸੁ ਵਿਚਿ ਜੇਹਾ ਕੇ ਬੀਜੇ ਤੇਹਾ ਫਲੁ ਪਾਏ ॥

The Sat-Guru is the field of Dharma; as one plants the seeds there, so are the fruits obtained.

ਗੁਰਸਿਖੀ ਅੰਮ੍ਰਿਤੁ ਬੀਜਿਆ ਤਿਨ ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਹਰਿ ਪਾਏ ॥

The Gursikhs (true believer)s plant ambrosial nectar, and obtain the Master as their ambrosial fruit.

ਓਨਾ ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਉਜਲੇ ਓਇ ਹਰਿ ਦਰਗਹ ਸਚੀ ਪੈਨਾਏ ॥

Their faces are radiant in this world and the next; in the court of the Master, they are robed with honour.

ਇਕਨਾ ਅੰਦਰਿ ਖੋਟੁ ਨਿਤ ਖੋਟੁ ਕਮਾਵਹਿ ਓਹੁ ਜੇਹਾ ਬੀਜੇ ਤੇਹਾ ਫਲੁ ਖਾਏ॥

Some have cruelty in their hearts - they constantly act in malice; as they plant, so are the fruits which they eat.

ਜਾ ਸਤਿਗੁਰੁ ਸਰਾਫੁ ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਸੁਆਵਗੀਰ ਸਭਿ ਉਘੜਿ ਆਏ ॥

When the Sat-Guru, the tester, observes with His glance, the selfish ones are all exposed.

ਓਇ ਜੇਹਾ ਚਿਤਵਹਿ ਨਿਤ ਤੇਹਾ ਪਾਇਨਿ ਓਇ ਤੇਹੇ ਜੇਹੇ ਦਯਿ ਵਜਾਏ ॥

As one thinks, so does he receive, and so does the Master make him known.

ਨਾਨਕ ਦੁਹੀ ਸਿਰੀ ਖਸਮੁ ਆਪੇ ਵਰਤੈ ਨਿਤ ਕਰਿ ਕਰਿ ਦੇਖੈ ਚਲਤ ਸਬਾਏ ॥੧॥

O Nanak, the Master is pervading at both ends; He continually acts, and beholds His own play. ||1||

Sloak 14 (Pauri 7)

Mehla 4

ਇਕੁ ਮਨੁ ਇਕੁ ਵਰਤਦਾ ਜਿਤੁ ਲਗੈ ਸੋ ਥਾਇ ਪਾਇ ॥

The mortal is of firm mind - whatever he dedicates it to, in that he is successful.

ਕੋਈ ਗਲਾ ਕਰੇ ਘਨੇਰੀਆ ਜਿ ਘਰਿ ਵਥੁ ਹੋਵੈ ਸਾਈ ਖਾਇ ॥

Some talk a lot, but they eat only that which is in their own homes.

ਬਿਨੁ ਸਤਿਗੁਰੁ ਸੋਝੀ ਨਾ ਪਵੈ ਅਹੰਕਾਰੁ ਨ ਵਿਚਹੁ ਜਾਇ ॥

Without the Sat-Guru, understanding is not obtained, and egotism does not depart from within.

ਅਹੰਕਾਰੀਆ ਨੋ ਦੁਖ ਭੁਖ ਹੈ ਹਥੁ ਤਡਹਿ ਘਰਿ ਘਰਿ ਮੰਗਾਇ ॥

Suffering and hunger cling to the egotistical people; they hold out their hands and beg from door to door.

ਕੂੜੁ ਠਗੀ ਗੁੜੀ ਨਾ ਰਹੈ ਮੁਲੰਮਾ ਪਾਜੁ ਲਹਿ ਜਾਇ ॥

Their falsehood and fraud cannot remain concealed, their false appearances fall off in the end.

ਜਿਸੁ ਹੋਵੈ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਸੁ ਸਤਿਗੁਰੁ ਮਿਲੈ ਪ੍ਰਭੁ ਆਇ ॥

One who has such pre-ordained destiny comes to meet God through the Sat-Guru.

ਜਿਉ ਲੋਹਾ ਪਾਰਸਿ ਭੇਟੀਐ ਮਿਲਿ ਸੰਗਤਿ ਸੁਵਰਨੁ ਹੋਇ ਜਾਇ ॥

Just as iron is transmuted into gold by the touch of the Philosopher's Stone, so are people transformed by joining the Sangat, the Holy congregation.

ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਤੂ ਧਣੀ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਇ ॥੨॥

O Master, You are the friend of humble Nanak; as it pleases You, You lead him. | 2 |

Sloak 15 (Pauri 8)

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak M 4 //

ਸਤਿਗੁਰ ਵਿਚਿ ਵਡਿਆਈ ਜੋ ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

Great is the greatness within the Sat-Guru, who meditates night and day on the Name of the Master.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਮਤ ਸੁਚ ਸੰਜਮੁ ਹਰਿ ਨਾਮੇ ਹੀ ਤ੍ਰਿਪਤਾਵੈ ॥

The repetition of the Name of the Master, is purity and self-restraint, gives maximum contentment.

ਹਰਿ ਨਾਮੁ ਤਾਣੁ ਹਰਿ ਨਾਮੁ ਦੀਬਾਣੁ ਹਰਿ ਨਾਮੇ ਰਖ ਕਰਾਵੈ ॥

The Master's Name is His power, and the Master's Name is His Royal seat; the Master's Name protects the devotees.

ਜੋ ਚਿਤੁ ਲਾਇ ਪੂਜੇ ਗੁਰ ਮੂਰਤਿ ਸੋ ਮਨ ਇਛੇ ਫਲ ਪਾਵੈ ॥

One who centers his consciousness and reverence the Guru, obtains the fruits of his mind's desires.

ਜੋ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਤਿਸੁ ਕਰਤਾ ਮਾਰ ਦਿਵਾਵੈ ॥

But one who slanders the perfect Sat-Guru, shall be killed and destroyed by the Creator.

ਫੇਰਿ ਓਹ ਵੇਲਾ ਓਸੁ ਹਥਿ ਨ ਆਵੈ ਓਹੁ ਆਪਣਾ ਬੀਜਿਆ ਆਪੇ ਖਾਵੈ ॥

This opportunity shall not come into his hands again; he must eat what he himself has planted.

ਨਰਕਿ ਘੇਰਿ ਮੁਹਿ ਕਾਲੈ ਖੜਿਆ ਜਿਉ ਤਸਕਰੁ ਪਾਇ ਗਲਾਵੈ ॥

He shall be taken to the most horrible hell, with his face blackened like a thief, and a noose around his neck.

ਫਿਰਿ ਸਤਿਗੁਰ ਕੀ ਸਰਣੀ ਪਵੈ ਤਾ ਉਬਰੈ ਜਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

He should take to the sanctuary of the Sat-Guru, and meditate on the Name of the Master, then he shall be saved.

ਹਰਿ ਬਾਤਾ ਆਖਿ ਸੁਣਾਏ ਨਾਨਕੁ ਹਰਿ ਕਰਤੇ ਏਵੈ ਭਾਵੈ ॥ ੧ ॥

Nanak speaks and proclaims the Master's story; as it pleases the Creator, so does he speak. ||1||

Sloak 16 (Pauri 8)

ਮ॥ ੪ ॥

Mehla 4

ਪੂਰੇ ਗੁਰ ਕਾ ਹੁਕਮੁ ਨ ਮੰਨੈ ਓਹੁ ਮਨਮੁਖੁ ਅਗਿਆਨੁ ਮੁਠਾ ਬਿਖੁ ਮਾਇਆ ॥

One who does not obey the command (Hukam) of the Perfect Guru, that self-willed manmukh (non believer) is plundered by his ignorance and poisoned by Maya (materialistic things).

ਓਸੁ ਅੰਦਰਿ ਕੂੜੁ ਕੂੜੇ ਕਰਿ ਬੁਝੈ ਅਣਹੋਦੇ ਝਗੜੇ ਦਯਿ ਓਸ ਦੈ ਗਲਿ ਪਾਇਆ ॥

Within him is falsehood, and he sees everyone else as false; and has tied useless conflicts around his neck.

ਓਹੁ ਗਲ ਫਰੋਸੀ ਕਰੇ ਬਹੁਤੇਰੀ ਓਸ ਦਾ ਬੋਲਿਆ ਕਿਸੈ ਨ ਭਾਇਆ ॥

He babbles on and on, but the words he speaks please no one.

ਓਹੁ ਘਰਿ ਘਰਿ ਹੰਢੈ ਜਿਉ ਰੰਨ ਦੋਹਾਗਣਿ ਓਸੁ ਨਾਲਿ ਮੁਹੁ ਜੋੜੇ ਓਸੁ ਭੀ ਲਛਣੁ ਲਾਇਆ ॥

He wanders from house to house like an abandoned woman; whoever associates with him is stained by the mark of evil, as well.

ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਅਲਿਪਤੋ ਵਰਤੈ ਓਸ ਦਾ ਪਾਸੁ ਛਡਿ ਗੁਰ ਪਾਸਿ ਬਹਿ ਜਾਇਆ ॥

Those who become holy devotee avoid him; they forsake his company and sit near the Sat-Guru.

ਜੋ ਗੁਰੁ ਗੋਪੇ ਆਪਣਾ ਸੁ ਭਲਾ ਨਾਹੀ ਪੰਚਹੁ ਓਨਿ ਲਾਹਾ ਮੂਲੁ ਸਭੁ ਗਵਾਇਆ ॥

O chosen people, O self-elect, one who does not publicly affirm his Guru is not a good person; he loses all his profits and capital.

ਪਹਿਲਾ ਆਗਮੁ ਨਿਗਮੁ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਏ ਪੂਰੇ ਗੁਰ ਕਾ ਬਚਨੁ ਉਪਰਿ ਆਇਆ ॥

People used to recite the Shaastras (Hindu scriptures) and the Vedas, O Nanak, but now the Words of the Perfect Guru have come to be the most exalted of all.

ਗੁਰਸਿਖਾ ਵਡਿਆਈ ਭਾਵੈ ਗੁਰ ਪੂਰੇ ਕੀ ਮਨਮੁਖਾ ਓਹ ਵੇਲਾ ਹਥਿ ਨ ਆਇਆ ॥ ੨ ॥

The glorious greatness of the Perfect Guru is pleasing to the Gursikhs (true believer); the self-willed manmukh (non believers) have lost this opportunity. ||2||

Sloak 17 (Pauri 9)

Sloak Mehla 4

ਹਰਿ ਪ੍ਰਭ ਕਾ ਸਭੁ ਖੇਤੁ ਹੈ ਹਰਿ ਆਪਿ ਕਿਰਸਾਣੀ ਲਾਇਆ ॥

All farms belong to the Master; the Master Himself cultivates the fields.

ਗੁਰਮੁਖਿ ਬਖਸਿ ਜਮਾਈਅਨੁ ਮਨਮੁਖੀ ਮੂਲੁ ਗਵਾਇਆ ॥

The Holy devotee grows the crop of forgiveness, while the self-willed manmukh (non believer) loses even his roots.

ਸਭੁ ਕੇ ਬੀਜੇ ਆਪਣੇ ਭਲੇ ਨੇ ਹਰਿ ਭਾਵੈ ਸੇ ਖੇਤੁ ਜਮਾਇਆ ॥

They all plant for their own good, but the Master causes to grow only that field with which He is pleased.

ਗੁਰਸਿਖੀ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਬੀਜਿਆ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਫਲੁ ਅੰਮ੍ਰਿਤੁ ਪਾਇਆ ॥

The Gursikhs (true believers) plant the seed of the Master's Nectar, and obtain the Master's Naam as his/her fruit.

ਜਮੁ ਚੂਹਾ ਕਿਰਸ ਨਿਤ ਕੁਰਕਦਾ ਹਰਿ ਕਰਤੈ ਮਾਰਿ ਕਢਾਇਆ ॥

The mouse of Death is continually gnawing away at the crop, but the Creator Master has beaten it off and driven it away.

ਕਿਰਸਾਣੀ ਜੰਮੀ ਭਾਉ ਕਰਿ ਹਰਿ ਬੋਹਲ ਬਖਸ ਜਮਾਇਆ ॥

The farm was unharmed, by the love of the Master, good crop was produced.

ਤਿਨ ਕਾ ਕਾੜਾ ਅੰਦੇਸਾ ਸਭੁ ਲਾਹਿਓਨੁ ਜਿਨੀ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਧਿਆਇਆ ॥

He has removed all the burning and anxiety of those, who have contemplated on the Sat-Guru.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਰਾਧਿਆ ਆਪਿ ਤਰਿਆ ਸਭੁ ਜਗਤੁ ਤਰਾਇਆ ॥੧॥

Humble Nanak, one who worships and adores the Naam, the Name of the Master, swims across, and saves the world as well. ||1||

Sloak 18 (Pauri 9)

Mehla 4

ਸਾਰਾ ਦਿਨੁ ਲਾਲਚਿ ਅਟਿਆ ਮਨਮੁਖਿ ਹੋਰੇ ਗਲਾ ॥

The self-willed manmukh (non believer) is occupied with greed all day long, although he may claim otherwise.

ਰਾਤੀ ਊਘੈ ਦਬਿਆ ਨਵੇ ਸੋਤ ਸਭਿ ਢਿਲਾ ॥

At night, he is overcome by fatigue, and all his nine apertures are weakened.

ਮਨਮੁਖਾ ਚੈ ਸਿਰਿ ਜੋਰਾ ਅਮਰੁ ਹੈ ਨਿਤ ਦੇਵਹਿ ਭਲਾ ॥

Over the head of the manmukh (non believer) is the order of the other woman; to her, he ever holds out his promises of goodness.

ਜੋਰਾ ਦਾ ਆਖਿਆ ਪੁਰਖ ਕਮਾਵਦੇ ਸੇ ਅਪਵਿਤ ਅਮੇਧ ਖਲਾ ॥

Those men who act according to the orders of the other women are impure, filthy and foolish.

ਕਾਮਿ ਵਿਆਪੇ ਕੁਸੁਧ ਨਰ ਸੇ ਜੋਰਾ ਪੁਛਿ ਚਲਾ ॥

Those impure men are engrossed in sexual desire; they consult their other women and walk accordingly.

ਸਤਿਗੁਰ ਕੈ ਆਖਿਐ ਜੋ ਚਲੈ ਸੇ ਸਤਿ ਪੁਰਖੁ ਭਲ ਭਲਾ ॥

One who walks as the Sat-Guru tells him to, is the true man, the best of the best.

ਜੋਰਾ ਪੁਰਖ ਸਭਿ ਆਪਿ ਉਪਾਇਅਨੁ ਹਰਿ ਖੇਲ ਸਭਿ ਖਿਲਾ ॥

He Himself created all being; the Master Himself directs every play.

ਸਭ ਤੇਰੀ ਬਣਤ ਬਣਾਵਣੀ ਨਾਨਕ ਭਲ ਭਲਾ ॥੨॥

O! Almighty, you have shaped the entire creation; O Nanak, He is the best of the best. ||2||

Sloak 19 (Pauri 10)

Sloak Mehla 4

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਨਿਰਮਲੀ ਨਿਰਮਲ ਜਨੁ ਹੋਇ ਸੁ ਸੇਵਾ ਘਾਲੇ ॥

Service of the Sat-Guru, too, is immaculate and pure; the humble beings who are pure perform his service.

ਜਿਨ ਅੰਦਰਿ ਕਪਟੁ ਵਿਕਾਰੁ ਬੁਠੁ ਓਇ ਆਪੇ ਸਚੈ ਵਖਿ ਕਢੇ ਜਜਮਾਲੇ ॥

Those who have deceit, corruption and falsehood within, the True Master Himself casts them out like lepers.

ਸਚਿਆਰ ਸਿਖ ਬਹਿ ਸਤਿਗੁਰ ਪਾਸਿ ਘਾਲਨਿ ਕੂੜਿਆਰ ਨ ਲਭਨੀ ਕਿਤੈ ਥਾਇ ਭਾਲੇ ॥

The truthful Sikhs sit by the Sat-Guru's side and serve Him. The false ones search, but find no place of rest.

ਜਿਨਾ ਸਤਿਗੁਰ ਕਾ ਆਖਿਆ ਸੁਖਾਵੈ ਨਾਹੀ ਤਿਨਾ ਮੁਹ ਭਲੇਰੇ ਫਿਰਹਿ ਦਯਿ ਗਾਲੇ ॥

Those who are not pleased with the words of the Sat-Guru their faces are cursed, and they wander around, condemned by God.

ਜਿਨ ਅੰਦਰਿ ਪ੍ਰੀਤਿ ਨਹੀ ਹਰਿ ਕੇਰੀ ਸੇ ਕਿਚਰਕੁ ਵੇਰਾਈਅਨਿ ਮਨਮੁਖ ਬੋਤਾਲੇ ॥

Those who do not have the love of the Master within their hearts, how long can those demonic, self-willed manmukh (non believers) be consoled?

ਸਤਿਗੁਰ ਨੇ ਮਿਲੈ ਸੁ ਆਪਣਾ ਮਨੁ ਥਾਇ ਰਖੈ ਓਹੁ ਆਪਿ ਵਰਤੈ ਆਪਣੀ ਵਥੁ ਨਾਲੇ

One who meets the Sat-Guru, keeps his mind under control and manages his assets well.

ਜਨ ਨਾਨਕ ਇਕਨਾ ਗੁਰੁ ਮੇਲਿ ਸੁਖੁ ਦੇਵੈ ਇਕਿ ਆਪੇ ਵਖਿ ਕਢੈ ਠਗਵਾਲੇ ॥੧॥

O humble Nanak, some are united with the Guru; to some, the Master grants peace, while others - deceitful cheats suffer in isolation. ||1||

Sloak 20 (Pauri 10)

Mehla 4

ਜਿਨਾ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਤਿਨ ਕੇ ਕਾਜ ਦਯਿ ਆਦੇ ਰਾਸਿ ॥

Those who have the treasure of the Master's Name deep within their hearts - the Master resolves their affairs.

ਤਿਨ ਚੂਕੀ ਮੁਹਤਾਜੀ ਲੋਕਨ ਕੀ ਹਰਿ ਪ੍ਰਭੁ ਅੰਗੁ ਕਰਿ ਬੈਠਾ ਪਾਸਿ ॥

They are no longer subservient to other people; the Master sits by them, at their side.

ਜਾਂ ਕਰਤਾ ਵਲਿ ਤਾ ਸਭੁ ਕੋ ਵਲਿ ਸਭਿ ਦਰਸਨੁ ਦੇਖਿ ਕਰਹਿ ਸਾਬਾਸਿ ॥

When the Creator is on their side, then everyone is on their side. Beholding their vision, everyone applauds them.

ਸਾਹੁ ਪਾਤਿਸਾਹੁ ਸਭੁ ਹਰਿ ਕਾ ਕੀਆ ਸਭਿ ਜਨ ਕਉ ਆਇ ਕਰਹਿ ਰਹਰਾਸਿ ॥

Kings and emperors are all created by the Master; they all come and bow in reverence to Him.

ਗੁਰ ਪੂਰੇ ਕੀ ਵਡੀ ਵਡਿਆਈ ਹਰਿ ਵਡਾ ਸੇਵਿ ਅਤੁਲੁ ਸੁਖੁ ਪਾਇਆ ॥

Great is the greatness of the Perfect Guru. Serving the Great Master, I have obtained immeasurable peace.

ਗੁਰਿ ਪੂਰੈ ਦਾਨੁ ਦੀਆ ਹਰਿ ਨਿਹਚਲੁ ਨਿਤ ਬਖਸੇ ਚੜੈ ਸਵਾਇਆ ॥

The Master has bestowed this eternal gift upon the Perfect Guru; His blessings increase day by day.

ਕੋਈ ਨਿੰਦਕੁ ਵਡਿਆਈ ਦੇਖਿ ਨ ਸਕੈ ਸੋ ਕਰਤੈ ਆਪਿ ਪਚਾਇਆ ॥

The slanderer, who cannot endure His greatness, is destroyed by the Creator Himself.

ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਬੋਲੈ ਕਰਤੇ ਕੇ ਭਗਤਾ ਨੇ ਸਦਾ ਰਖਦਾ ਆਇਆ ॥੨॥

Humble Nanak recites the praises of the Creator, who protects His devotees forever. ||2||

Sloak 21 (Pauri 11)

Sloak Mehla 4

ਅਗੇ ਦੇ ਸਤ ਭਾਉ ਨ ਦਿਚੈ ਪਿਛੇ ਦੇ ਆਖਿਆ ਕੰਮਿ ਨ ਆਵੈ ॥

If, at first, one did not show respect to the Guru; later, he excuses, but it is no use.

ਅਧ ਵਿਚਿ ਫਿਰੈ ਮਨਮੁਖੁ ਵੇਚਾਰਾ ਗਲੀ ਕਿਉ ਸੁਖੁ ਪਾਵੈ ॥

The wretched, self-willed manmukh (non believers) wander around and are stuck mid-way; how can they find peace by mere words?

ਜਿਸੁ ਅੰਦਰਿ ਪ੍ਰੀਤਿ ਨਹੀ ਸਤਿਗੁਰ ਕੀ ਸੁ ਕੂੜੀ ਆਵੈ ਕੂੜੀ ਜਾਵੈ

Those who have no love for the Sat-Guru within their hearts come with falsehood, and leave with falsehood.

ਜੇ ਕ੍ਰਿਪਾ ਕਰੇ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਕਰਤਾ ਤਾਂ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਨਦਰੀ ਆਵੈ ॥

When my Master, the Creator, grants His Grace, then all come to see the Sat-Guru as the Master wishes

ਤਾ ਅਪਿਉ ਪੀਵੈ ਸਬਦੁ ਗੁਰ ਕੇਰਾ ਸਭੁ ਕਾੜਾ ਅੰਦੇਸਾ ਭਰਮੁ ਚੁਕਾਵੈ ॥

Then, they drink in the Nectar, the Word of the Guru's Shabad; all burning, anxiety, and doubts are eliminated.

ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਜਨ ਨਾਨਕ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥੧॥

They remain in ecstasy forever, day and night; O humble Nanak, they sing the glorious Praises of the Master, night and day. ||1||

Sloak 22 (Pauri 11)

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

One who calls himself a Sikh of the Sat-Guru, shall rise in the early morning hours and meditate on the Master's Name.

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ ॥ (੩੦੫-੧੭)

Upon arising early in the morning, he is to bathe, and cleanse himself in the fresh and clean water.

ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ ॥

Following the instructions of the Guru, he is to recite the Name of the Master. All sins, misdeeds and negativity shall be erased.

ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ

Then, at the rising of the sun, he is to sing Gurbani; whether sitting down or standing up, he is to meditate on the Master's Name.

ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥ (੩੦੫-੧੯)

One who meditates on my Master, with every breath and every morsel of food, that Gursikhs (true believer) becomes pleasing to the Guru's Mind.

ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥ (੩੦੬-੧)

That person, unto whom my Master is kind and compassionate, upon that Gursikhs (true believer) the Guru's teachings are bestowed.

ਜਨੁ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥

Humble Nanak begs for the dust of the feet of that Gursikhs (true believer), who himself recites the Naam, and inspires others to recite it. ||2||

Sloak 23 (Pauri 12)

Sloak Mehla 4

ਮਲੁ ਜੂਈ ਭਰਿਆ ਨੀਲਾ ਕਾਲਾ ਖਿਧੋਲੜਾ ਤਿਨਿ ਵੇਮੁਖਿ ਵੇਮੁਖੈ ਨੋ ਪਾਇਆ ॥

The faithless manmukh (non believer) has sent out his faithless, wearing a blue-black coat, filled with filth and vermin.

ਪਾਸਿ ਨ ਦੇਈ ਕੋਈ ਬਹਣਿ ਜਗਤ ਮਹਿ ਗੂਹ ਪੜਿ ਸਗਵੀ ਮਲੁ ਲਾਇ ਮਨਮੁਖੁ ਆਇਆ

No one in the world will sit near him; the self-willed manmukh (non believer) fell into manure, and returned with even more filth covering him.

ਪਰਾਈ ਜੋ ਨਿੰਦਾ ਚੁਗਲੀ ਨੋ ਵੇਮੁਖੁ ਕਰਿ ਕੈ ਭੋਜਿਆ ਓਥੈ ਭੀ ਮੁਹੁ ਕਾਲਾ ਦੁਹਾ ਵੇਮੁਖਾ ਦਾ ਕਰਾਇਆ ॥

The faithless manmukh (non believer) was sent to slander and back-bite others, but when he went there, the faces of both him and his faithless master were blackened instead.

ਤੜ ਸੁਣਿਆ ਸਭਤੁ ਜਗਤ ਵਿਚਿ ਭਾਈ ਵੇਮੁਖੁ ਸਣੈ ਨਠਰੈ ਪਉਲੀ ਪਉਦੀ ਫਾਵਾ ਹੋਇ ਕੈ ਉਠਿ ਘਰਿ ਆਇਆ ॥

It was immediately heard throughout the whole world, O Siblings of Destiny, that this faithless man was kicked and beaten with shoes, in humiliation, they got up and returned to their homes.

ਅਗੈ ਸੰਗਤੀ ਕੁੜਮੀ ਵੇਮੁਖੁ ਰਲਣਾ ਨ ਮਿਲੈ ਤਾ ਵਹੁਟੀ ਭਤੀਜਾ ਫਿਰਿ ਆਣਿ ਘਰਿ ਪਾਇਆ ॥

The faithless non believer was not allowed to mingle with others; his wife and niece then brought him home to lie down.

ਹਲਤੁ ਪਲਤੁ ਦੋਵੈ ਗਏ ਨਿਤ ਭੁਖਾ ਕੂਕੇ ਤਿਹਾਇਆ ॥

He has lost both this world and the next; he cries out continually, in hunger and thirst.

ਧਨੁ ਧਨੁ ਸੁਆਮੀ ਕਰਤਾ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਨਿਆਉ ਸਚੁ ਬਹਿ ਆਪਿ ਕਰਾਇਆ ॥

Blessed, blessed is the Creator, the Primal Being, our Master; He Himself sits and dispenses true justice.

ਜੋ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਸੋ ਸਾਚੈ ਮਾਰਿ ਪਚਾਇਆ ॥

One who slanders the perfect Sat-Guru is punished and destroyed by the True Master.

ਏਹੁ ਅਖਰੁ ਤਿਨਿ ਆਖਿਆ ਜਿਨਿ ਜਗਤੁ ਸਭੁ ਉਪਾਇਆ ॥੧॥

These words are spoken by the One who created the whole universe. ||1||

Sloak 24 (Pauri 12)

Mehla 4

ਸਾਹਿਬੁ ਜਿਸ ਕਾ ਨੰਗਾ ਭੁਖਾ ਹੋਵੈ ਤਿਸ ਦਾ ਨਫਰੁ ਕਿਥਹੁ ਰਜਿ ਖਾਏ ॥

One who has a poor vagrant for a master - how can he be well-fed?

ਜਿ ਸਾਹਿਬ ਕੈ ਘਰਿ ਵਸੁ ਹੋਵੈ ਸੁ ਨਫਰੈ ਹਥਿ ਆਵੈ ਅਣਹੋਦੀ ਕਿਥਹੁ ਪਾਏ ॥ (੩੦੬-੧੩)

If there is something in his master's house, he can get it; but how can he get what is not there?

ਜਿਸ ਦੀ ਸੇਵਾ ਕੀਤੀ ਫਿਰਿ ਲੇਖਾ ਮੰਗੀਐ ਸਾ ਸੇਵਾ ਅਉਖੀ ਹੋਈ ॥

Serving him, who will be called to answer for his account? That service is painful and useless.

ਨਾਨਕ ਸੇਵਾ ਕਰਹੁ ਹਰਿ ਗੁਰ ਸਫਲ ਦਰਸਨ ਕੀ ਫਿਰਿ ਲੇਖਾ ਮੰਗੈ ਨ ਕੋਈ ॥੨॥

O Nanak, serve the Guru, the Master incarnate; the blessed vision is beneficial, and in the end, you shall not be called to account. ||2||

Sloak 25 (Pauri 13)

ਸਲੋਕ ਮ॥ ੪ ॥

ਅੰਤਰਿ ਹਰਿ ਗੁਰੂ ਧਿਆਇਦਾ ਵਡੀ ਵਡਿਆਈ ॥

Great is the greatness of the Guru, who meditates on the Master within.

ਤੁਸਿ ਦਿਤੀ ਪੂਰੈ ਸਤਿਗੁਰੂ ਘਟੈ ਨਾਹੀ ਇਕੁ ਤਿਲੁ ਕਿਸੈ ਦੀ ਘਟਾਈ ॥

By His pleasure, the Master has bestowed this greatness upon the perfect Sat-Guru; it is not diminished one bit by anyone's efforts.

ਸਚੁ ਸਾਹਿਬੁ ਸਤਿਗੁਰੂ ਕੈ ਵਲਿ ਹੈ ਤਾਂ ਝਖਿ ਝਖਿ ਮਰੈ ਸਭ ਲੋਕਾਈ ॥

The Master is on the side of the Sat-Guru; and so, all those who oppose Him waste away to death in anger, envy and conflict.

ਨਿੰਦਕਾ ਕੇ ਮੁਹ ਕਾਲੇ ਕਰੇ ਹਰਿ ਕਰਤੈ ਆਪਿ ਵਧਾਈ ॥

The Master, the Creator, blackens the faces of the slanderers, and increases the glory of the Guru.

ਜਿਉ ਜਿਉ ਨਿੰਦਕ ਨਿੰਦ ਕਰਹਿ ਤਿਉ ਤਿਉ ਨਿਤ ਨਿਤ ਚੜੈ ਸਵਾਈ ॥

As the slanderers spread their slander, so does the Guru's glory increase day by day.

ਜਨ ਨਾਨਕ ਹਰਿ ਆਰਾਧਿਆ ਤਿਨਿ ਪੈਰੀ ਆਣਿ ਸਭ ਪਾਈ ॥ ੧ ॥

Humble Nanak worships the Master, on whose feet everyone falls for safety
||1||

Sloak 26 (Pauri 13)

ਮ॥ ੪ ॥

Mehla 4

ਸਤਿਗੁਰ ਸੇਤੀ ਗਣਤ ਜਿ ਰਥੈ ਹਲਤੁ ਪਲਤੁ ਸਭੁ ਤਿਸ ਕਾ ਗਇਆ ॥

One who enters into a wrong relation with the Sat-Guru loses everything, this world and the next.

ਨਿਤ ਝਹੀਆ ਪਾਏ ਝਗੂ ਸੁਟੇ ਝਖਦਾ ਝਖਦਾ ਝੜਿ ਪਇਆ ॥

He grinds his teeth continually and foams at the mouth; screaming in anger, he perishes.

ਨਿਤ ਉਪਾਵ ਕਰੈ ਮਾਇਆ ਧਨ ਕਾਰਣਿ ਅਗਲਾ ਧਨੁ ਭੀ ਉਡਿ ਗਇਆ ॥

He continually chases after Maya (materialistic things) and wealth, but even his own wealth flies away.

ਕਿਆ ਓਹੁ ਖਟੇ ਕਿਆ ਓਹੁ ਖਾਵੈ ਜਿਸੁ ਅੰਦਰਿ ਸਹਸਾ ਦੁਖੁ ਪਇਆ ॥

What shall he earn, and what shall he eat? Within his heart, there is only cynicism and pain.

ਨਿਰਵੈਰੈ ਨਾਲਿ ਜਿ ਵੈਰੁ ਰਚਾਏ ਸਭੁ ਪਾਪੁ ਜਗਤੈ ਕਾ ਤਿਨਿ ਸਿਰਿ ਲਇਆ ॥

One who hates the One who has no hatred, shall bear the load of all the sins of the world on his head.

ਓਸੁ ਅਗੈ ਪਿਛੈ ਢੇਈ ਨਾਹੀ ਜਿਸੁ ਅੰਦਰਿ ਨਿੰਦਾ ਮੁਹਿ ਅੰਬੁ ਪਇਆ ॥

He shall find no shelter here or hereafter; his mouth blisters with the slander in his heart.

ਜੇ ਸੁਇਨੇ ਨੋ ਓਹੁ ਹਥੁ ਪਾਏ ਤਾ ਖੇਹੂ ਸੇਤੀ ਰਲਿ ਗਇਆ ॥

Even, if gold comes into his hands, it turns to dust.

ਜੇ ਗੁਰ ਕੀ ਸਰਣੀ ਫਿਰਿ ਓਹੁ ਆਵੈ ਤਾ ਪਿਛਲੇ ਅਉਗਣ ਬਖਸਿ ਲਇਆ ॥

But if he comes again to the sanctuary of the Guru, then even his past sins shall be forgiven.

ਜਨ ਨਾਨਕ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਸਿਮਰਤ ਕਿਲਵਿਖ ਪਾਪ ਗਇਆ ॥ ੨ ॥

Humble Nanak meditates on the Naam, night and day. Remembering the Master in meditation, wickedness and sins are erased. ||2||

Sloak 27 (Pauri 14)

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak Mehla 4

ਪੂਰਿ ਮਾਰੇ ਪੂਰੈ ਸਤਿਗੁਰੂ ਸੇਈ ਹੁਣਿ ਸਤਿਗੁਰਿ ਮਾਰੇ ॥

Those who were cursed by the Sat-Guru, from the very beginning, are still cursed by him, as they have not changed.

ਜੇ ਮੇਲਣ ਨੋ ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਨ ਦੇਈ ਮਿਲਣ ਕਰਤਾਰੇ ॥

Even though they may, now, have a great longing to associate with the Guru, the Creator does not allow it, for their hearts are still not fully cleansed.

ਸਤਸੰਗਤਿ ਢੋਈ ਨਾ ਲਹਨਿ ਵਿਚਿ ਸੰਗਤਿ ਗੁਰਿ ਵੀਚਾਰੇ ॥

They shall not find shelter in the Sat Sangat, the Guru has proclaimed this.

ਕੋਈ ਜਾਇ ਮਿਲੈ ਹੁਣਿ ਓਨਾ ਨੋ ਤਿਸੁ ਮਾਰੇ ਜਮੁ ਜੰਦਾਰੇ ॥

Whoever goes out to meet them now, will be destroyed by the tyrant, the Messenger of Death.

ਗੁਰਿ ਬਾਬੈ ਫਿਟਕੇ ਸੇ ਫਿਟੇ ਗੁਰਿ ਅੰਗਦਿ ਕੀਤੇ ਕੂੜਿਆਰੇ ॥

Those who were condemned by Guru Nanak were declared counterfeit by Guru Angad as well.

ਗੁਰਿ ਤੀਜੀ ਪੀੜੀ ਵੀਚਾਰਿਆ ਕਿਆ ਹਥਿ ਏਨਾ ਵੇਚਾਰੇ ॥

The Guru of the third generation thought, "What lies in the hands of these poor people?"

ਗੁਰੁ ਚਉਥੀ ਪੀੜੀ ਟਿਕਿਆ ਤਿਨਿ ਨਿੰਦਕ ਦੁਸਟ ਸਭਿ ਤਾਰੇ ॥

The Guru of the fourth generation saved even these slanderers and evil-doers.

ਕੋਈ ਪੁਤੁ ਸਿਖੁ ਸੇਵਾ ਕਰੇ ਸਤਿਗੁਰੂ ਕੀ ਤਿਸੁ ਕਾਰਜ ਸਭਿ ਸਵਾਰੇ ॥

If any son or Sikh serves the Sat-Guru, then all of his affairs will be resolved.

ਜੇ ਇਛੈ ਸੋ ਫਲੁ ਪਾਇਸੀ ਪੁਤੁ ਧਨੁ ਲਖਮੀ ਖੜਿ ਮੇਲੇ ਹਰਿ ਨਿਸਤਾਰੇ ॥

He obtains the fruits of his desires, children, wealth, property, union with the Master and emancipation.

ਸਭਿ ਨਿਧਾਨ ਸਤਿਗੁਰੂ ਵਿਚਿ ਜਿਸੁ ਅੰਦਰਿ ਹਰਿ ਉਰ ਧਾਰੇ ॥

All treasures are in the Sat-Guru, who has enshrined the Master within the heart.

ਸੋ ਪਾਏ ਪੂਰਾ ਸਤਿਗੁਰੂ ਜਿਸੁ ਲਿਖਿਆ ਲਿਖਤੁ ਲਿਲਾਰੇ ॥

He alone obtains the Perfect Sat-Guru, on whose forehead such blessed destiny is pre-ordained.

ਜਨੁ ਨਾਨਕੁ ਮਾਰੈ ਧੂੜਿ ਤਿਨ ਜੋ ਗੁਰਸਿਖ ਮਿਤ ਪਿਆਰੇ ॥ ੧ ॥

Humble Nanak begs for the dust of the feet of those Gursikhs (true believer) who love the Master, their true friend. ||1||

Sloak 28 (Pauri 14)

ਮ॥ ੪ ॥

Mehla 4

ਜਿਨ ਕਉ ਆਪਿ ਦੇਇ ਵਡਿਆਈ ਜਗਤੁ ਭੀ ਆਪੇ ਆਣਿ ਤਿਨ ਕਉ ਪੈਰੀ ਪਾਏ ॥

The Master Himself bestows glorious greatness; World comes to fall at His feet for safety.

ਡਰੀਐ ਤਾਂ ਜੋ ਕਿਛੁ ਆਪ ਦੂ ਕੀਚੈ ਸਭੁ ਕਰਤਾ ਆਪਣੀ ਕਲਾ ਵਧਾਏ ॥

We should only be afraid, if we try to do things by ourselves; the Creator is increasing His Power in every way and does everything according to His will.

ਦੇਖਹੁ ਭਾਈ ਏਹੁ ਅਖਾੜਾ ਹਰਿ ਪ੍ਰੀਤਮ ਸਚੇ ਕਾ ਜਿਨਿ ਆਪਣੈ ਜੋਰਿ ਸਭਿ ਆਣਿ ਨਿਵਾਏ ॥

Behold, O Siblings of Destiny: this is the arena of the Beloved (Master) True Master; His power brings everyone to bow in humility.

ਆਪਣਿਆ ਭਗਤਾ ਕੀ ਰਖ ਕਰੇ ਹਰਿ ਸੁਆਮੀ ਨਿੰਦਕਾ ਦੁਸਟਾ ਕੇ ਮੁਹ ਕਾਲੇ ਕਰਾਏ ॥

The Master preserves and protects His devotees; He blackens the faces of the slanderers and evil-doers.

ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ ਨਿਤ ਚੜੈ ਸਵਾਈ ਹਰਿ ਕੀਰਤਿ ਭਗਤਿ ਨਿਤ ਆਪਿ ਕਰਾਏ ॥

The glorious greatness of the Sat-Guru increases day by day; the Master inspires His devotees to continually sing the Kirtan of His Praises.

ਅਨਦਿਨੁ ਨਾਮੁ ਜਪਹੁ ਗੁਰਸਿਖਹੁ ਹਰਿ ਕਰਤਾ ਸਤਿਗੁਰੁ ਘਰੀ ਵਸਾਏ ॥

O Gursikhs (true believer), recite the Naam, night and day; through the Sat-Guru, the Creator Master will come to dwell within the home of your inner being.

ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰਿ ਜਾਣਹੁ ਗੁਰਸਿਖਹੁ ਹਰਿ ਕਰਤਾ ਆਪਿ ਮੁਹੁ ਕਢਾਏ ॥

O Gursikhs (true believer), know that the Bani, the Word of the Sat-Guru, is true, absolutely true. The Creator Master Himself causes the Guru to recite it.

ਗੁਰਸਿਖਾ ਕੇ ਮੁਹ ਉਜਲੇ ਕਰੇ ਹਰਿ ਪਿਆਰਾ ਗੁਰ ਕਾ ਜੈਕਾਰੁ ਸੰਸਾਰਿ ਸਭਤੁ ਕਰਾਏ ॥
The Beloved (Master) makes the faces of His Gursikhs (true believer) radiant;
He makes the whole world applaud and acclaim the Guru.

ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਦਾਸਨ ਕੀ ਹਰਿ ਪੈਜ ਰਖਾਏ ॥ ੨ ॥
Humble Nanak is the slave of the Master; the Master Himself preserves the
honour of His slave. ||2||

Sloak 29 (Pauri 15)

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak 4

ਜਿਸੁ ਅੰਦਰਿ ਤਾਤਿ ਪਰਾਈ ਹੋਵੈ ਤਿਸ ਕਾ ਕਦੇ ਨ ਹੋਵੀ ਭਲਾ ॥

One whose heart is filled with jealousy of others, never comes to any good.

ਓਸ ਦੈ ਆਖਿਐ ਕੋਈ ਨ ਲਗੈ ਨਿਤ ਓਜਾੜੀ ਪੂਕਾਰੇ ਖਲਾ ॥

No one pays any attention to what he says; he is just a fool, crying out
endlessly in the wilderness.

ਜਿਸੁ ਅੰਦਰਿ ਚੁਗਲੀ ਚੁਗਲੋ ਵਜੈ ਕੀਤਾ ਕਰਤਿਆ ਓਸ ਦਾ ਸਭੁ ਗਇਆ ॥

One whose heart is filled with malicious gossip, everything he does is in vain.

ਨਿਤ ਚੁਗਲੀ ਕਰੇ ਅਣਹੋਦੀ ਪਰਾਈ ਮੁਹੁ ਕਢਿ ਨ ਸਕੈ ਓਸ ਦਾ ਕਾਲਾ ਭਇਆ ॥

Night and day, he continually gossips about others; his face has been blackened,
and he cannot show it to anyone.

ਕਰਮ ਧਰਤੀ ਸਰੀਰੁ ਕਲਿਜੁਗ ਵਿਚਿ ਜੇਹਾ ਕੋ ਬੀਜੇ ਤੇਹਾ ਕੋ ਖਾਏ ॥

The body is the field of action, in this Dark Age of Kal Yuga; as you plant,
so shall you harvest.

ਗਲਾ ਉਪਰਿ ਤਪਾਵਸੁ ਨ ਹੋਈ ਵਿਸੁ ਖਾਧੀ ਤਤਕਾਲ ਮਰਿ ਜਾਏ ॥

Justice is not passed on mere words; if someone eats poison, he dies.

ਭਾਈ ਵੇਖਹੁ ਨਿਆਉ ਸਚੁ ਕਰਤੇ ਕਾ ਜੇਹਾ ਕੋਈ ਕਰੇ ਤੇਹਾ ਕੋਈ ਪਾਏ ॥

O Siblings of Destiny, behold the justice of the True Creator; as people act,
so they are rewarded.

ਜਨ ਨਾਨਕ ਕਉ ਸਭ ਸੋਝੀ ਪਾਈ ਹਰਿ ਦਰ ਕੀਆ ਬਾਤਾ ਆਖਿ ਸੁਣਾਏ ॥ ੧ ॥

The Master has bestowed total understanding upon humble Nanak; he speaks
and proclaims the words of the Master's world. ||1||

Sloak 30 (Pauri 15)

ਮ॥ ੪ ॥

Mehla 4

ਹੋਏ ਪਰਤਖਿ ਗੁਰੂ ਜੋ ਵਿਛੁੜੇ ਤਿਨ ਕਉ ਦਰਿ ਢੇਰੀ ਨਾਹੀ ॥

Those who separate themselves from the Guru, in spite of His constant presence - they find no place of rest in the court of the Master.

ਕੋਈ ਜਾਇ ਮਿਲੈ ਤਿਨ ਨਿੰਦਕਾ ਮੁਹ ਫਿਕੇ ਖੁਕ ਖੁਕ ਮੁਹਿ ਪਾਹੀ ॥

If someone goes to meet with those dull-faced slanderers, he will find their faces covered with spit.

ਜੋ ਸਤਿਗੁਰਿ ਫਿਟਕੇ ਸੇ ਸਭ ਜਗਤਿ ਫਿਟਕੇ ਨਿਤ ਭੰਭਲ ਭੂਸੇ ਖਾਹੀ ॥

Those who are cursed by the Sat-Guru, are cursed by all the world. They wander around endlessly.

ਜਿਨ ਗੁਰੁ ਗੋਪਿਆ ਆਪਣਾ ਸੇ ਲੈਦੇ ਢਹਾ ਫਿਰਾਹੀ ॥

Those who do not publicly affirm their Guru, wander around, moaning and groaning.

ਤਿਨ ਕੀ ਭੁਖ ਕਦੇ ਨ ਉਤਰੈ ਨਿਤ ਭੁਖਾ ਭੁਖ ਕੁਕਾਹੀ ॥

Their hunger shall never depart; afflicted by constant hunger, they cry out in pain.

ਓਨਾ ਦਾ ਆਖਿਆ ਕੇ ਨ ਸੁਣੈ ਨਿਤ ਹਉਲੇ ਹਉਲਿ ਮਰਾਹੀ ॥

No one hears what they have to say; they live in constant fear and terror, until they finally die.

ਸਤਿਗੁਰੁ ਕੀ ਵਡਿਆਈ ਵੇਖਿ ਨ ਸਕਨੀ ਓਨਾ ਅਗੈ ਪਿਛੈ ਥਾਉ ਨਾਹੀ ॥

They cannot bear the glorious greatness of the Sat-Guru, and they find no place of rest, here or hereafter.

ਜੋ ਸਤਿਗੁਰਿ ਮਾਰੇ ਤਿਨ ਜਾਇ ਮਿਲਹਿ ਰਹਦੀ ਖੁਹਦੀ ਸਭ ਪਤਿ ਗਵਾਹੀ ॥

Those who go out to meet with those who have been cursed by the Sat-Guru, lose all remnants of their honour.

ਓਇ ਅਗੈ ਕੁਸਟੀ ਗੁਰ ਕੇ ਫਿਟਕੇ ਜਿ ਓਸੁ ਮਿਲੈ ਤਿਸੁ ਕੁਸਟੁ ਉਠਾਹੀ ॥

They have already become like lepers; cursed by the Guru, whoever meets them is also afflicted with leprosy.

ਹਰਿ ਤਿਨ ਕਾ ਦਰਸਨੁ ਨਾ ਕਰਹੁ ਜੋ ਦੂਜੈ ਭਾਇ ਚਿਤੁ ਲਾਹੀ ॥

O Master, I pray that I may not even catch sight of those, who focus their consciousness on the love of duality.

ਪੁਰਿ ਕਰਤੈ ਆਪਿ ਲਿਖਿ ਪਾਇਆ ਤਿਸੁ ਨਾਲਿ ਕਿਹੁ ਚਾਰਾ ਨਾਹੀ ॥

Whatever the Creator has pre-ordained from the very beginning - there can be no escape from that.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਰਾਧਿ ਤੂ ਤਿਸੁ ਅਪੜਿ ਕੇ ਨ ਸਕਾਹੀ ॥

O humble Nanak, worship and adore the Naam, no one can equal it.

ਨਾਵੈ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਨਿਤ ਸਵਾਈ ਚੜੈ ਚੜਾਹੀ ॥ ੨ ॥

Great is the greatness of His Name; it increases, day by day. ||2||

Sloak 31 (Pauri 15)

ਮ॥ ੪ ॥

Mehla 4

ਜਿ ਹੋਏ ਗੁਰੁ ਬਹਿ ਟਿਕਿਆ ਤਿਸੁ ਜਨ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੋਈ ॥

Grand is the greatness of that meek being, whom the Guru Himself anointed in His presence.

ਤਿਸੁ ਕਉ ਜਗਤੁ ਨਿਵਿਆ ਸਭੁ ਪੈਰੀ ਪਇਆ ਜਸੁ ਵਰਤਿਆ ਲੋਈ ॥

All the world comes and bows to him, falling at his feet. His praises spread throughout the world.

ਤਿਸ ਕਉ ਖੰਡ ਬ੍ਰਹਮੰਡ ਨਮਸਕਾਰੁ ਕਰਹਿ ਜਿਸ ਕੈ ਮਸਤਕਿ ਹਥੁ ਧਰਿਆ ਗੁਰਿ ਪੂਰੈ ਸੋ ਪੂਰਾ ਹੋਈ ॥

The galaxies and solar systems bow in reverence to him; the Perfect Guru has placed His hand upon his head, and he has become perfect.

ਗੁਰ ਕੀ ਵਡਿਆਈ ਨਿਤ ਚੜੈ ਸਵਾਈ ਅਪੜਿ ਕੇ ਨ ਸਕੋਈ ॥

The glorious greatness of the Guru increases day by day; no one can equal it.

ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਰਤੈ ਆਪਿ ਬਹਿ ਟਿਕਿਆ ਆਪੇ ਪੈਜ ਰਖੈ ਪ੍ਰਭੁ ਸੋਈ ॥੩॥

O Nanak, the Creator Himself established him and preserves his honour. ||3||

Sloak 32 (Pauri 16)

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak Mehla 4

ਜੋ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਸੁ ਅਉਖਾ ਜਗ ਮਹਿ ਹੋਇਆ ॥

One who slanders the Perfect Sat-Guru, shall have complications in this world.

ਨਰਕ ਘੋਰੁ ਦੁਖ ਖੂਹੁ ਹੈ ਓਥੈ ਪਕੜਿ ਓਹੁ ਢੋਇਆ ॥

He is caught and thrown into the most horrible hell, the well of pain and suffering.

ਕੂਕ ਪੁਕਾਰ ਕੇ ਨ ਸੁਣੇ ਓਹੁ ਅਉਖਾ ਹੋਇ ਹੋਇ ਰੋਇਆ ॥

No one listens to his shrieks and cries; he cries out in pain and misery.

ਓਨਿ ਹਲਤੁ ਪਲਤੁ ਸਭੁ ਗਵਾਇਆ ਲਾਹਾ ਮੂਲੁ ਸਭੁ ਖੋਇਆ ॥

He totally loses this world and the next; he has lost all of his investment and profit.

ਓਹੁ ਤੇਲੀ ਸੰਦਾ ਬਲਦੁ ਕਰਿ ਨਿਤ ਭਲਕੇ ਉਠਿ ਪ੍ਰਭਿ ਜੋਇਆ ॥

He is like the ox at the oil-press; each morning when he rises, the Master places the yoke upon him.

ਹਰਿ ਵੇਖੈ ਸੁਣੈ ਨਿਤ ਸਭੁ ਕਿਛੁ ਤਿਦੁ ਕਿਛੁ ਗੁਝਾ ਨ ਹੋਇਆ ॥

The Master always sees and hears everything; nothing can be concealed from Him.

ਜੈਸਾ ਬੀਜੇ ਸੋ ਲੁਣੈ ਜੇਹਾ ਪੁਰਬਿ ਕਿਨੈ ਬੋਇਆ ॥

As you plant, so shall you harvest, according to what you planted in the past.

ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰੇ ਪ੍ਰਭੁ ਆਪਣੀ ਤਿਸੁ ਸਤਿਗੁਰ ਕੇ ਚਰਣ ਧੋਇਆ ॥

One who is blessed by God's Grace washes the feet of the Sat-Guru.

ਗੁਰ ਸਤਿਗੁਰ ਪਿਛੈ ਤਰਿ ਗਇਆ ਜਿਉ ਲੋਹਾ ਕਾਠ ਸੰਗੋਇਆ ॥

He is carried across by the Sat-Guru, like iron which is carried across by wood.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸੁਖੁ ਹੋਇਆ ॥ ੧ ॥

O humble Nanak, meditate on the Naam, the Name of the Master; reciteing the Name of the Master, peace is obtained. ||1||

Sloak 33 (Pauri 16)

ਮ॥ ੪ ॥

Mehla 4

ਵਡਭਾਗੀਆ ਸੋਹਾਗਣੀ ਜਿਨਾ ਗੁਰਮੁਖਿ ਮਿਲਿਆ ਹਰਿ ਰਾਇ ॥

Very fortunate is the soul-bride, who, as a holy devotee, meets the Master, her King.

ਅੰਤਰ ਜੋਤਿ ਪ੍ਰਗਾਸੀਆ ਨਾਨਕ ਨਾਮਿ ਸਮਾਇ ॥ ੨ ॥

Her inner being is illumined with His Divine Light; O Nanak, she is absorbed in His Name. ||2||

Sloak 34 (Pauri 17)

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak Mehla 4

ਸਭਿ ਰਸ ਤਿਨ ਕੈ ਰਿਚੈ ਹਰਿ ਜਿਨ ਹਰਿ ਵਸਿਆ ਮਨ ਮਾਹਿ ॥

All joy is in the hearts of those, within whose minds the Master abides.

ਹਰਿ ਦਰਗਹਿ ਤੇ ਮੁਖ ਉਜਲੇ ਤਿਨ ਕਉ ਸਭਿ ਦੇਖਣ ਜਾਹਿ ॥

In the court of the Master, their faces are radiant, and everyone goes to see them.

ਜਿਨ ਨਿਰਭਉ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ ਕਉ ਭਉ ਕੋਈ ਨਾਹਿ ॥

Those who meditate on the Name of the fearless Master have no fear.

ਹਰਿ ਉਤਮੁ ਤਿਨੀ ਸਰੋਵਿਆ ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿਆ ਆਹਿ ॥

Those who have such pre-destined destiny remember the sublime Master.

ਤੇ ਹਰਿ ਦਰਗਹਿ ਪੈਨਾਈਅਹਿ ਜਿਨ ਹਰਿ ਵੁਠਾ ਮਨ ਮਾਹਿ ॥

Those, within whose minds the Master abides, are robed with honour in the court of the Master.

ਓਇ ਆਪਿ ਤਰੇ ਸਭ ਕੁਟੰਬ ਸਿਉ ਤਿਨ ਪਿਛੈ ਸਭੁ ਜਗਤੁ ਛੁਡਾਹਿ ॥

They are carried across, along with all their family, and the whole world is saved along with them.

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਮੇਲਿ ਜਨ ਤਿਨ ਵੇਖਿ ਵੇਖਿ ਹਮ ਜੀਵਾਹਿ ॥ ੧ ॥

O Master, please unite humble Nanak with You; beholding holy, I live. ||1||

Sloak 35 (Pauri 17)

Mehla 4

ਸਾ ਧਰਤੀ ਭਈ ਹਰੀਆਵਲੀ ਜਿਥੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਬੈਠਾ ਆਇ ॥

That land, where my Sat-Guru comes and sits, becomes green and fertile.

ਸੇ ਜੰਤ ਭਏ ਹਰੀਆਵਲੇ ਜਿਨੀ ਮੇਰਾ ਸਤਿਗੁਰੁ ਦੇਖਿਆ ਜਾਇ ॥

Those beings who go and behold my Sat-Guru are rejuvenated.

ਧਨੁ ਧੰਨੁ ਪਿਤਾ ਧਨੁ ਧੰਨੁ ਕੁਲੁ ਧਨੁ ਸੁ ਜਨਨੀ ਜਿਨਿ ਗੁਰੁ ਜਣਿਆ ਮਾਇ ॥

Blessed, blessed is the father; blessed, blessed is the family; blessed, blessed is the mother, who gave birth to the Guru.

ਧਨੁ ਧੰਨੁ ਗੁਰੁ ਜਿਨਿ ਨਾਮੁ ਅਰਾਧਿਆ ਆਪਿ ਤਰਿਆ ਜਿਨੀ ਡਿਠਾ ਤਿਨਾ ਲੈ ਛੁਡਾਇ ॥

Blessed, blessed is the Guru, who worships and adores the Naam; He saves himself, and emancipates those who see him.

ਹਰਿ ਸਤਿਗੁਰੁ ਮੇਲਹੁ ਦਇਆ ਕਰਿ ਜਨੁ ਨਾਨਕੁ ਧੋਵੈ ਪਾਇ ॥ ੨ ॥

O Master, be kind, and unite me with the Sat-Guru, that humble Nanak may wash his feet. ||2||

Sloak 36 (Pauri 18)

ਸਲੋਕੁ ਮ॥ ੪ ॥

Sloak Mehla 4

ਕਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੁ ਮੇਲਿਓਨੁ ਮੁਖਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਸੀ ॥

Master's Grace leads us to meet the Sat-Guru; then as holy devotee, we recite the Master's Name, and meditate on it.

ਸੋ ਕਰੇ ਜਿ ਸਤਿਗੁਰੁ ਭਾਵਸੀ ਗੁਰੁ ਪੂਰਾ ਘਰੀ ਵਸਾਇਸੀ ॥

We do that which pleases the Sat-Guru; the Perfect Guru comes to dwell in the depth of the heart.

ਜਿਨ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਤਿਨ ਕਾ ਭਉ ਸਭੁ ਗਵਾਇਸੀ ॥

Those who have the treasure of the Naam deep within - all their fears are removed.

ਜਿਨ ਰਖਣ ਕਉ ਹਰਿ ਆਪਿ ਹੋਇ ਹੋਰ ਕੇਤੀ ਝਖਿ ਝਖਿ ਜਾਇਸੀ ॥

They are protected by the Master Himself; others struggle and fight against them, but they only come to death.

ਜਨ ਨਾਨਕੁ ਨਾਮੁ ਧਿਆਇ ਤੂ ਹਰਿ ਹਲਤਿ ਪਲਤਿ ਛੋਡਾਇਸੀ ॥ ੧ ॥

O humble Nanak, meditate on the Naam; the Master shall deliver you, here and hereafter. ||1||

Sloak 37 (Pauri 18)

ਮ॥ ੪ ॥

M: 4

ਗੁਰਸਿਖਾ ਕੈ ਮਨਿ ਭਾਵਦੀ ਗੁਰ ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ ॥

The glorious greatness of the Guru the Sat-Guru is pleasing to the Gursikh's (true believer) mind.

ਹਰਿ ਰਾਖਹੁ ਧੈਜ ਸਤਿਗੁਰੂ ਕੀ ਨਿਤ ਚੜੈ ਸਵਾਈ ॥

The Master preserves the honour of the Sat-Guru, which increases day by day.

ਗੁਰ ਸਤਿਗੁਰ ਕੈ ਮਨਿ ਪਾਰਬ੍ਰਹਮੁ ਹੈ ਪਾਰਬ੍ਰਹਮੁ ਛੁਡਾਈ ॥

The Supreme Master is in the mind of the Guru, the Sat-Guru; the Supreme Master saves him.

ਗੁਰ ਸਤਿਗੁਰੁ ਤਾਣੁ ਦੀਬਾਣੁ ਹਰਿ ਤਿਨਿ ਸਭ ਆਣਿ ਨਿਵਾਈ ॥

The Master is the power and support of the Guru, the Sat-Guru; all come to bow before Him.

ਜਿਨੀ ਡਿਠਾ ਮੇਰਾ ਸਤਿਗੁਰੁ ਭਾਉ ਕਰਿ ਤਿਨ ਕੇ ਸਭਿ ਪਾਪ ਗਵਾਈ ॥

Those who have gazed lovingly upon my Sat-Guru - all their sins are taken away.

ਹਰਿ ਦਰਗਹ ਤੇ ਮੁਖ ਉਜਲੇ ਬਹੁ ਸੋਭਾ ਪਾਈ ॥

Their faces are radiant in the court of the Master, and they obtain great glory.

ਜਨੁ ਨਾਨਕੁ ਮੰਗੈ ਪੂਤਿ ਤਿਨ ਜੋ ਗੁਰ ਕੇ ਸਿਖ ਮੇਰੇ ਭਾਈ ॥ ੨ ॥

Humble Nanak begs for the dust of the feet of those Gursikhs (true believer), O my siblings of destiny. ||2||

Sloak 38 (Pauri 19)

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak 4

ਜਿਨਾ ਅੰਦਰਿ ਉਮਰਥਲ ਸੇਈ ਜਾਣਨਿ ਸੁਲੀਆ ॥

Those who have a festering boil within, they alone know its pain.

ਹਰਿ ਜਾਣਹਿ ਸੇਈ ਬਿਰਹੁ ਹਉ ਤਿਨ ਵਿਟਹੁ ਸਦ ਘੁਮਿ ਘੋਲੀਆ ॥

Those who know the pain of separation from the Master, I am forever a sacrifice, a sacrifice to them.

ਹਰਿ ਮੇਲਹੁ ਸਜਣੁ ਪੁਰਖੁ ਮੇਰਾ ਸਿਰੁ ਤਿਨ ਵਿਟਹੁ ਤਲ ਰੋਲੀਆ ॥

O Master, please lead me to meet the Guru, my friend; my head shall bow and touch the dust under his feet.

ਜੋ ਸਿਖ ਗੁਰ ਕਾਰ ਕਮਾਵਹਿ ਹਉ ਗੁਲਮੁ ਤਿਨਾ ਕਾ ਗੋਲੀਆ ॥

I am the slave of the slaves of those Gursikhs (true believer) who serve Him.

ਹਰਿ ਰੰਗਿ ਚਲੂਲੈ ਜੋ ਰਤੇ ਤਿਨ ਭਿਨੀ ਹਰਿ ਰੰਗਿ ਚੋਲੀਆ ॥

Those who are imbued with the deep crimson colour of the Master's love - their robes are drenched in the love of the Master.

ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਮੇਲਿ ਗੁਰ ਪਹਿ ਸਿਰੁ ਵੇਚਿਆ ਮੋਲੀਆ ॥ ੧ ॥

Grant Your Grace, and lead Nanak to meet the Guru; I have traded my head for Him. ||1||

Sloak 39 (Pauri 19)

ਮ॥ ੪ ॥

M: 4

ਅਉਗਣੀ ਭਰਿਆ ਸਰੀਰੁ ਹੈ ਕਿਉ ਸੰਤਹੁ ਨਿਰਮਲੁ ਹੋਇ ॥

The body is full of mistakes and misdeeds; how can it become pure, O Saints?

ਗੁਰਮੁਖਿ ਗੁਣ ਵੇਹਾਝੀਅਹਿ ਮਲੁ ਹਉਮੈ ਕਢੈ ਧੋਇ ॥

The holy devotee procure virtues, which wash off the sin of egotism.

ਸਚੁ ਵਣਜਹਿ ਰੰਗ ਸਿਉ ਸਚੁ ਸਉਦਾ ਹੋਇ ॥

True is the trade which transacts the True Master with love.

ਤੋਟਾ ਮੂਲਿ ਨ ਆਵਈ ਲਾਹਾ ਹਰਿ ਭਾਵੈ ਸੋਇ ॥

No loss will come from this, and the profit comes by the Master's will.

ਨਾਨਕ ਤਿਨ ਸਚੁ ਵਣਜਿਆ ਜਿਨਾ ਧੁਰਿ ਲਿਖਿਆ ਪਰਾਪਤਿ ਹੋਇ ॥ ੨ ॥

O Nanak, they alone acquire the Truth, who are blessed with such pre-ordained destiny. ||2||

Sloak 40 (Pauri 20) (First Sloak in this Pauri is of Guru Amardas)

ਮ॥ ੪ ॥

M: 4

ਸਤਸੰਗਤਿ ਮਹਿ ਹਰਿ ਉਸਤਤਿ ਹੈ ਸੰਗਿ ਸਾਧੂ ਮਿਲੇ ਪਿਆਰਿਆ ॥

In the Sat-Sangat where the Master's praises are sung, there, the Beloved (Master) is met.

ਓਇ ਪੁਰਖ ਪ੍ਰਾਣੀ ਧੰਨਿ ਜਨ ਹਹਿ ਉਪਦੇਸੁ ਕਰਹਿ ਪਰਉਪਕਾਰਿਆ ॥

Blessed is that mortal being, who shares the teachings for the good of others.

ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵਹਿ ਹਰਿ ਨਾਮੁ ਸੁਣਾਵਹਿ ਹਰਿ ਨਾਮੇ ਜਗੁ ਨਿਸਤਾਰਿਆ ॥

He implants the Name of the Master, and he preaches the Name of the Master; through it the world is saved.

ਗੁਰ ਵੇਖਣ ਕਉ ਸਭੁ ਕੋਈ ਲੋਚੈ ਨਵ ਖੰਡ ਜਗਤਿ ਨਮਸਕਾਰਿਆ ॥

Everyone longs to see the Guru; the world, and the nine continents, bow down to him.

ਤੁਧੁ ਆਪੇ ਆਪੁ ਰਖਿਆ ਸਤਿਗੁਰ ਵਿਚਿ ਗੁਰੁ ਆਪੇ ਤੁਧੁ ਸਵਾਰਿਆ ॥

You Yourself have established the Sat-Guru; You Yourself have adorned the Guru.

ਤੂ ਆਪੇ ਪੂਜਹਿ ਪੂਜ ਕਰਾਵਹਿ ਸਤਿਗੁਰ ਕਉ ਸਿਰਜਣਹਾਰਿਆ ॥

You Yourself worship and adore the Sat-Guru; You inspire others to venerate him as well, O Creator Master.

ਕੋਈ ਵਿਛੁੜਿ ਜਾਇ ਸਤਿਗੁਰੁ ਪਾਸਹੁ ਤਿਸੁ ਕਾਲਾ ਮੁਹੁ ਜਮਿ ਮਾਰਿਆ ॥

If someone separates himself from the Sat-Guru, his face is blackened, and he is destroyed by the Messenger of Death.

ਤਿਸੁ ਅਗੈ ਪਿਛੈ ਢੋਈ ਨਾਹੀ ਗੁਰਸਿਖੀ ਮਨਿ ਵੀਚਾਰਿਆ ॥

He shall find no shelter, here or hereafter; the Gursikhs (true believer) have realized this in their mind.

ਸਤਿਗੁਰੁ ਨੋ ਮਿਲੇ ਸੇਈ ਜਨ ਉਬਰੇ ਜਿਨ ਹਿਰਦੈ ਨਾਮੁ ਸਮਾਰਿਆ ॥

Humble Nanak says: O Gursikhs (true believer), O my sons, meditate on the Master; only the Master shall save you. | 2 |

ਜਨ ਨਾਨਕ ਕੇ ਗੁਰਸਿਖ ਪੁਤਹੁ ਹਰਿ ਜਪਿਅਹੁ ਹਰਿ ਨਿਸਤਾਰਿਆ ॥ ੨ ॥

That humble being who meets the Sat-Guru is saved; he/she cherishes the Naam in his/her heart.

Sloak 41 (Pauri 21)

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak Mehla 4

ਸਾਕਤ ਜਾਇ ਨਿਵਹਿ ਗੁਰ ਆਗੈ ਮਨਿ ਖੋਟੇ ਕੂੜਿ ਕੂੜਿਆਰੇ ॥

The faithless cynics go and bow before the Guru, but their minds are corrupt and false, totally false.

ਜਾ ਗੁਰੁ ਕਹੈ ਉਠਹੁ ਮੇਰੇ ਭਾਈ ਬਹਿ ਜਾਹਿ ਘੁਸਰਿ ਬਗੁਲਾਰੇ ॥

When the Guru says, "Rise up, my Siblings of Destiny", they sit down, crowded in like cranes.

ਗੁਰਸਿਖਾ ਅੰਦਰਿ ਸਤਿਗੁਰੁ ਵਰਤੈ ਚੁਣਿ ਕਢੇ ਲਧੋਵਾਰੇ ॥

The Sat-Guru prevails among His Gursikhs (true believer); they pick out and expel the wanderers.

ਓਇ ਅਗੈ ਪਿਛੈ ਬਹਿ ਮੁਹੁ ਛੁਪਾਇਨਿ ਨ ਰਲਨੀ ਖੋਟੇਆਰੇ ॥

Sitting here and there, they hide their faces; being counterfeit, they cannot mix with the genuine.

ਓਨਾ ਦਾ ਭਖੁ ਸੁ ਓਥੈ ਨਾਹੀ ਜਾਇ ਕੂੜੁ ਲਹਨਿ ਭੇਡਾਰੇ ॥

There is no food for them there; the false go into the filth like that of sheep.

ਜੇ ਸਾਕਤੁ ਨਰੁ ਖਾਵਾਈਐ ਲੋਚੀਐ ਬਿਖੁ ਕਢੈ ਮੁਖਿ ਉਗਲਾਰੇ ॥

If you try to feed the faithless cynic, he will spit out poison from his mouth.

ਹਰਿ ਸਾਕਤ ਸੇਤੀ ਸੰਗੁ ਨ ਕਰੀਅਹੁ ਓਇ ਮਾਰੇ ਸਿਰਜਣਹਾਰੇ ॥

O Master, let me not be in the company of the faithless cynic, who is cursed by the creator Master.

ਜਿਸ ਕਾ ਇਹੁ ਖੇਲੁ ਸੋਈ ਕਰਿ ਵੇਖੈ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਮਾਰੇ ॥ ੧ ॥

This drama belongs to the Master; He performs it, and He watches over it. humble Nanak cherishes the Naam, the Name of the Master. ||1||

Sloak 42 (Pauri 21)

M: 4

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਹਰਿ ਉਰਿ ਧਾਰਿਆ ॥

The Sat-Guru is inaccessible; He has enshrined the Master's Name within his heart.

ਸਤਿਗੁਰੁ ਨੋ ਅਪੜਿ ਕੋਇ ਨ ਸਕਈ ਜਿਸੁ ਵਲਿ ਸਿਰਜਣਹਾਰਿਆ ॥

No one can equal the Sat-Guru; the Creator Master is on His side.

ਸਤਿਗੁਰੂ ਕਾ ਖੜਗੁ ਸੰਜੋਉ ਹਰਿ ਭਗਤਿ ਹੈ ਜਿਤੁ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿ ਵਿਡਾਰਿਆ ॥
Devotional worship of the Master is the sword and armour of the Sat-Guru;
He has killed and cast out death.

ਸਤਿਗੁਰੂ ਕਾ ਰਖਣਹਾਰਾ ਹਰਿ ਆਪਿ ਹੈ ਸਤਿਗੁਰੂ ਕੈ ਪਿਛੈ ਹਰਿ ਸਭਿ ਉਬਾਰਿਆ ॥
The Master Himself is the protector of the Sat-Guru. The Master saves all
those who follow in the footsteps of the Sat-Guru.

ਜੋ ਮੰਦਾ ਚਿਤਵੈ ਪੂਰੇ ਸਤਿਗੁਰੂ ਕਾ ਸੇ ਆਪਿ ਉਪਾਵਣਹਾਰੈ ਮਾਰਿਆ ॥
Those who think evil of the perfect Sat-Guru - the creator Master Himself
destroys them.

ਏਹ ਗਲ ਹੋਵੈ ਹਰਿ ਦਰਗਹ ਸਚੇ ਕੀ ਜਨ ਨਾਨਕ ਅਗਮੁ ਵੀਚਾਰਿਆ ॥ ੨ ॥
These words will be confirmed as true in the court of the Master; humble
Nanak reveals this mystery. ||2||

Sloak 43 (Pauri 22)

ਸਲੋਕੁ ਮ॥ ੪ ॥

Sloak Mehla 4

ਕਿਆ ਸਵਣਾ ਕਿਆ ਜਾਗਣਾ ਗੁਰਮੁਖਿ ਤੇ ਪਰਵਾਣੁ ॥

Whether asleep or awake? Those who are holy devotee are approved.

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਸੇ ਪੂਰੇ ਪੁਰਖ ਪਰਧਾਨ ॥

Those who do not forget the Master, with each and every breath and morsel
of food, are the perfect and illustrious persons.

ਕਰਮੀ ਸਤਿਗੁਰੁ ਪਾਈਐ ਅਨਦਿਨੁ ਲਗੈ ਧਿਆਨੁ ॥

By His Grace they find the Sat-Guru; night and day, they meditate.

ਤਿਨ ਕੀ ਸੰਗਤਿ ਮਿਲਿ ਰਹਾ ਦਰਗਹ ਪਾਈ ਮਾਨੁ ॥

I join the society of those persons, and in so doing, I am honoured in the court
of the Master.

ਸਉਦੇ ਵਾਹੁ ਵਾਹੁ ਉਚਰਹਿ ਉਠਦੇ ਭੀ ਵਾਹੁ ਕਰੇਨਿ ॥

While asleep, they recite, "Waaho! Waaho!", and while awake, they recite,
"Waaho!" as well.

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਜਿ ਨਿਤ ਉਠਿ ਸੰਮਾਲੇਨਿ ॥ ੧ ॥

O Nanak, radiant are the faces of those, who rise up early each day, and dwell
upon the Master. ||1||

Sloak 44 (Pauri 22)

M: 4

ਸਤਿਗੁਰੁ ਸੇਵੀਐ ਆਪਣਾ ਪਾਈਐ ਨਾਮੁ ਅਪਾਰੁ ॥

Serving his Sat-Guru, one obtains the Naam, the Name of the infinite Master.

ਭਉਜਲਿ ਡੁਬਦਿਆ ਕਢਿ ਲਏ ਹਰਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥

The drowning person is lifted up and out of the terrifying world-ocean; the great Giver gives the gift of the Master's Name.

ਧੰਨੁ ਧੰਨੁ ਸੇ ਸਾਹੁ ਹੈ ਜਿ ਨਾਮਿ ਕਰਹਿ ਵਾਪਾਰੁ ॥

Blessed, blessed are those bankers who trade the Naam.

ਵਣਜਾਰੇ ਸਿਖ ਆਵਦੇ ਸਬਦਿ ਲਘਾਵਣਹਾਰੁ ॥

The trader Sikhs come, and through the Word of His Shabad, they are carried across.

ਜਨ ਨਾਨਕ ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਭਈ ਤਿਨ ਸੇਵਿਆ ਸਿਰਜਣਹਾਰੁ ॥ ੨ ॥

O humble Nanak, they alone serve the Creator Master, who are so blessed.

Sloak 45 (Pauri 23)

ਸਲੋਕ ਮ॥ ੪ ॥

Salok M 4 //

ਮਨਮੁਖੁ ਪ੍ਰਾਣੀ ਮੁਗਧੁ ਹੈ ਨਾਮਹੀਣ ਭਰਮਾਇ ॥

The self-willed manmukh (non believer) is foolish; he wanders around without the Naam, the Name of the Master.

ਬਿਨ ਗੁਰ ਮਨੁਆ ਨਾ ਟਿਕੈ ਫਿਰਿ ਫਿਰਿ ਜੁਨੀ ਪਾਇ ॥

Without the Guru, his mind is not held steady, and he is reincarnated, over and over again.

ਹਰਿ ਪ੍ਰਭੁ ਆਪਿ ਦਇਆਲ ਹੋਹਿ ਤਾਂ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਆਇ ॥

But when the Master Himself becomes merciful to him, then the Sat-Guru comes to meet him.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਜਨਮ ਮਰਣ ਦੁਖੁ ਜਾਇ ॥ ੧ ॥

O humble Nanak, praise the Naam; the pains of birth and death shall come to an end. ||1||

Sloak 46 (Pauri 23)

M: 4

ਗੁਰੁ ਸਾਲਾਹੀ ਆਪਣਾ ਬਹੁ ਬਿਧਿ ਰੰਗਿ ਸੁਭਾਇ ॥

I praise my Guru in so many ways, with joyful love and affection.

ਸਤਿਗੁਰੁ ਸੇਤੀ ਮਨੁ ਰਤਾ ਰਖਿਆ ਬਣਤ ਬਣਾਇ ॥

My mind is imbued with the Sat-Guru; He has preserved the craft of making.

ਜਿਹਵਾ ਸਾਲਾਹਿ ਨ ਰਜਈ ਹਰਿ ਪ੍ਰੀਤਮ ਚਿਤੁ ਲਾਇ ॥

My tongue is not satisfied by praising Him; He has linked my consciousness with the Master, my Beloved (Master).

ਨਾਨਕ ਨਾਵੈ ਕੀ ਮਨਿ ਭੁਖ ਹੈ ਮਨੁ ਤ੍ਰਿਪਤੈ ਹਰਿ ਰਸੁ ਖਾਇ ॥ ੨ ॥

O Nanak, my mind hungers for the Name of the Master; my mind is satisfied, tasting the sublime essence of the Master. ||2||

Sloak 47 (Pauri 24)

ਸਲੋਕ ਮ॥ ੪ ॥

ਮੈ ਮਨੁ ਤਨੁ ਖੋਜਿ ਖੋਜੋਦਿਆ ਸੇ ਪ੍ਰਭੁ ਲਧਾ ਲੋੜਿ ॥

Searching and examining my mind and body, I have found that Master, whom I longed for.

ਵਿਸਟੁ ਗੁਰੁ ਮੈ ਪਾਇਆ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭੁ ਦਿਤਾ ਜੋੜਿ ॥ ੧ ॥

I have found the Guru, the Divine intermediary, who has united me with the Master. ||1||

Sloak 48 (Pauri 25)

ਸਲੋਕੁ ਮ॥ ੪ ॥

Sloak Mehla 4

ਇਹੁ ਮਨੁਆ ਦ੍ਰਿੜੁ ਕਰਿ ਰਖੀਐ ਗੁਰਮੁਖਿ ਲਾਈਐ ਚਿਤੁ ॥

Hold this mind steady and stable; become holy devotee and focus your consciousness.

ਕਿਉ ਸਾਸਿ ਗਿਰਾਸਿ ਵਿਸਾਰੀਐ ਬਹਦਿਆ ਉਠਦਿਆ ਨਿਤ ॥

How could you ever forget Him? With each breath and morsel of food, sitting down or standing up remember Him.

ਮਰਣ ਜੀਵਣ ਕੀ ਚਿੰਤਾ ਗਈ ਇਹੁ ਜੀਅੜਾ ਹਰਿ ਪ੍ਰਭੁ ਵਸਿ ॥

My anxiety about birth and death has ended; this soul is under the control of the Master.

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖ ਤੂ ਜਨ ਨਾਨਕ ਨਾਮੁ ਬਖਸਿ ॥ ੧ ॥

If it pleases You, then, please, save humble Nanak, and bless him with Your Name. ||1||

Pauris 26 has sloaks of only Guru Amardas, Pauris 27-29, 32 have sloaks of Guru Arjan, Pauri 33 has one sloak by Guru Arjan.

Sloak 49 (Pauri 30)

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak Mehla 4

ਤਪਾ ਨ ਹੋਵੈ ਅੰਦ੍ਰਹੁ ਲੋਭੀ ਨਿਤ ਮਾਇਆ ਨੋ ਫਿਰੈ ਜਜਮਾਲਿਆ ॥

He is not a penitent, who is greedy within his heart, and who constantly chases after Maya (materialistic things) like a leper.

ਅਗੇ ਦੇ ਸਦਿਆ ਸਤੈ ਦੀ ਭਿਖਿਆ ਲਏ ਨਾਹੀ ਪਿਛੇ ਦੇ ਪਛੁਤਾਇ ਕੈ ਆਣਿ ਤਪੈ ਪੁਤੁ ਵਿਚਿ ਬਹਾਲਿਆ ॥

When this penitent was first invited, he refused our charity; but later he repented and sent his son, who was seated in the congregation.

ਪੰਚ ਲੋਗ ਸਭਿ ਹਸਣ ਲਗੇ ਤਪਾ ਲੋਭਿ ਲਹਰਿ ਹੈ ਗਾਲਿਆ ॥

The village elders all laughed, saying that the waves of greed have destroyed this penitent.

ਜਿਥੈ ਥੋੜਾ ਧਨੁ ਵੇਖੈ ਤਿਥੈ ਤਪਾ ਭਿਟੇ ਨਾਹੀ ਧਨਿ ਬਹੁਤੈ ਡਿਠੈ ਤਪੈ ਧਰਮੁ ਹਾਰਿਆ ॥

If he sees only a little wealth, he does not bother to go there; but when he sees a lot of wealth, the penitent forsakes his vows.

ਭਾਈ ਏਹੁ ਤਪਾ ਨ ਹੋਵੀ ਬਗੁਲਾ ਹੈ ਬਹਿ ਸਾਧ ਜਨਾ ਵੀਚਾਰਿਆ ॥

O Siblings of Destiny, he is not a penitent - he is only a stork. Sitting together, the holy congregation has so decided.

ਸਤ ਪੁਰਖ ਕੀ ਤਪਾ ਨਿੰਦਾ ਕਰੈ ਸੰਸਾਰੈ ਕੀ ਉਸਤਤੀ ਵਿਚਿ ਹੋਵੈ ਏਤੁ ਦੋਖੈ ਤਪਾ ਦਯਿ ਮਾਰਿਆ ॥

The penitent slanders the True Primal Being, and sings the praises of the material world. For this sin, he is cursed by the Master.

ਮਹਾ ਪੁਰਖਾਂ ਕੀ ਨਿੰਦਾ ਕਾ ਵੇਖੁ ਜਿ ਤਪੇ ਨੋ ਫਲੁ ਲਗਾ ਸਭੁ ਗਇਆ ਤਪੇ ਕਾ ਘਾਲਿਆ ॥

Behold the fruit the penitent gathers, for slandering the Great Primal Being; all his labour has gone in vain.

ਬਾਹਰਿ ਬਹੈ ਪੰਚਾ ਵਿਚਿ ਤਪਾ ਸਦਾਏ ॥

When he sits outside among the elders, he is called a penitent.

ਅੰਦਰਿ ਬਹੈ ਤਪਾ ਪਾਪ ਕਮਾਏ ॥

But when he sits within the congregation, the penitent commits sin.

ਹਰਿ ਅੰਦਰਲਾ ਪਾਪੁ ਪੰਚਾ ਨੋ ਉਘਾ ਕਰਿ ਵੇਖਾਲਿਆ ॥

The Master has exposed the penitent's secret sin to the elders.

ਧਰਮ ਰਾਇ ਜਮਕੰਕਰਾ ਨੋ ਆਖਿ ਛੁਡਿਆ ਏਸੁ ਤਪੇ ਨੋ ਤਿਥੈ ਖੜਿ ਪਾਇਹੁ ਜਿਥੈ ਮਹਾ ਮਹਾਂ ਹਤਿਆਰਿਆ ॥

The Righteous Judge of Dharma said to the Messenger of Death, "Take this penitent and put him with the worst of the worst murderers."

ਫਿਰਿ ਏਸੁ ਤਪੇ ਚੈ ਮੁਹਿ ਕੋਈ ਲਗਹੁ ਨਾਹੀ ਏਹੁ ਸਤਿਗੁਰਿ ਹੈ ਫਿਟਕਾਰਿਆ ॥

No one is to look at the face of this penitent again. He has been cursed by the Sat-Guru.

ਹਰਿ ਕੈ ਦਰਿ ਵਰਤਿਆ ਸੁ ਨਾਨਕਿ ਆਖਿ ਸੁਣਾਇਆ ॥

Nanak speaks and reveals what has taken place in the court of the Master.

ਸੋ ਬੂਝੈ ਜੁ ਦਯਿ ਸਵਾਰਿਆ ॥ ੧ ॥

He alone understands, who is blessed and adorned by the Master. ||1||

Sloak 50 (Pauri 30)

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak Mehla 4

ਹਰਿ ਭਗਤਾਂ ਹਰਿ ਆਰਾਧਿਆ ਹਰਿ ਕੀ ਵਡਿਆਈ ॥

The devotees of the Master worship and adore the Master, and the glorious greatness of the Master.

ਹਰਿ ਕੀਰਤਨੁ ਭਗਤ ਨਿਤ ਗਾਂਵਦੇ ਹਰਿ ਨਾਮੁ ਸੁਖਦਾਈ ॥

The Master's devotees continually sing the Kirtan (singing of holy hymns) of His praises; the Name of the Master is the giver of peace.

ਹਰਿ ਭਗਤਾਂ ਨੋ ਨਿਤ ਨਾਵੈ ਦੀ ਵਡਿਆਈ ਬਖਸੀਅਨੁ ਨਿਤ ਚੜੈ ਸਵਾਈ ॥

The Master ever bestows upon His devotees the glorious greatness of His Name, which increases day by day.

ਹਰਿ ਭਗਤਾਂ ਨੋ ਥਿਰੁ ਘਰੀ ਬਹਾਲਿਅਨੁ ਅਪਣੀ ਪੈਜ ਰਖਾਈ ॥

The Master inspires His devotees to sit, steady and stable, in the home of their inner being. He preserves their honour.

ਨਿੰਦਕਾਂ ਪਾਸਹੁ ਹਰਿ ਲੇਖਾ ਮੰਗਸੀ ਬਹੁ ਦੇਇ ਸਜਾਈ ॥

The Master summons the slanderers to answer for their accounts, and He punishes them severely.

ਜੇਹਾ ਨਿੰਦਕ ਅਪਣੈ ਜੀਇ ਕਮਾਵਦੇ ਤੇਹੇ ਫਲੁ ਪਾਈ ॥

As the slanderers think of acting, so are the fruits they obtain.

ਅੰਦਰਿ ਕਮਾਣਾ ਸਰਪਰ ਉਘੜੈ ਭਾਵੈ ਕੋਈ ਬਹਿ ਧਰਤੀ ਵਿਚਿ ਕਮਾਈ ॥

Actions done in secrecy are sure to come to light, even if one does it underground.

ਜਨ ਨਾਨਕੁ ਦੇਖਿ ਵਿਗਸਿਆ ਹਰਿ ਕੀ ਵਡਿਆਈ ॥ ੨ ॥

Humble Nanak blossoms forth in joy, beholding the glorious greatness of the Master. ||2||

Sloak 51 (Pauri 31)

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak Mehla 4

ਮਨਮੁਖ ਮੂਲਹੁ ਭੁਲਿਆ ਵਿਚਿ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ॥

The self-willed manmukh (non believers) forget the Primal Master, the source of all, they are caught in greed and egotism.

ਝਗੜਾ ਕਰਦਿਆ ਅਨਦਿਨੁ ਗੁਦਰੈ ਸਬਦਿ ਨ ਕਰਹਿ ਵੀਚਾਰੁ ॥

They pass their nights and days in conflict and struggle, they do not contemplate the Word of the Shabad.

ਸੁਧਿ ਮਤਿ ਕਰਤੈ ਸਭ ਹਿਰਿ ਲਈ ਬੋਲਨਿ ਸਭੁ ਵਿਕਾਰੁ ॥

The Creator has taken away all their understanding and purity, all their speech is evil and corrupt.

ਦਿਤੈ ਕਿਤੈ ਨ ਸੰਤੋਖੀਅਹਿ ਅੰਤਰਿ ਤਿਸਨਾ ਬਹੁ ਅਗਿਆਨੁ ਅੰਧਾਰੁ ॥

No matter what they are given, they are not satisfied, within their hearts there is fire of desire, ignorance and darkness.

ਨਾਨਕ ਮਨਮੁਖਾ ਨਾਲੋ ਤੁਟੀ ਭਲੀ ਜਿਨ ਮਾਇਆ ਮੋਹ ਪਿਆਰੁ ॥ ੧ ॥

O Nanak, it is good to break away from the self-willed manmukh (non believers), who have love and attachment to Maya (materialistic things).
||1||

Sloak 52 (Pauri 31)

ਮ॥ ੪ ॥

M: 4

ਜਿਨਾ ਅੰਦਰਿ ਦੂਜਾ ਭਾਉ ਹੈ ਤਿਨਾ ਗੁਰਮੁਖਿ ਪ੍ਰੀਤਿ ਨ ਹੋਇ ॥

Those whose hearts are filled with the love of duality, do not love the holy devotees.

ਉਹ ਆਵੈ ਜਾਇ ਭਵਾਈਐ ਸੁਪਨੈ ਸੁਖੁ ਨ ਕੋਇ ॥

They come and go, and wander in reincarnation; even in their dreams, they find no peace.

ਕੂੜੁ ਕਮਾਵੈ ਕੂੜੁ ਉਚਰੈ ਕੂੜਿ ਲਗਿਆ ਕੂੜੁ ਹੋਇ ॥

They practice falsehood and they speak falsehood; attached to falsehood, they become false.

ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਦੁਖੁ ਹੈ ਦੁਖਿ ਬਿਨਸੈ ਦੁਖੁ ਰੋਇ ॥

The love of Maya (materialistic things) is total pain; in pain they perish, and in pain they cry out.

ਨਾਨਕ ਧਾਤੁ ਲਿਵੈ ਜੋੜੁ ਨ ਆਵਈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥

O Nanak, there can be no union between the love of worldliness and the love of the Master, no matter how much everyone may desire it.

ਜਿਨ ਕਉ ਪੋਤੈ ਪੁੰਨੁ ਪਇਆ ਤਿਨਾ ਗੁਰ ਸਬਦੀ ਸੁਖੁ ਹੋਇ ॥ ੨ ॥

Those who have the treasure of virtuous deeds find peace through the Word of the Guru's Shabad. ||2||

Sloak 53 (Pauri 33)

ਮ॥ ੪ ॥

M: 4

ਸਤਿਗੁਰ ਕੇ ਜੀਅ ਕੀ ਸਾਰ ਨ ਜਾਪੈ ਕਿ ਪੂਰੈ ਸਤਿਗੁਰ ਭਾਵੈ ॥

The sublime state of the Sat-Guru is not known, no one knows what pleases the Perfect Sat-Guru.

ਗੁਰਸਿਖਾਂ ਅੰਦਰਿ ਸਤਿਗੁਰੁ ਵਰਤੈ ਜੋ ਸਿਖਾਂ ਨੋ ਲੋਚੈ ਸੋ ਗੁਰ ਖੁਸੀ ਆਵੈ ॥

Deep within the hearts of His Gursikhs (true believer), the Sat-Guru is pervading. The Guru is pleased with those who long for His Sikhs.

ਸਤਿਗੁਰ ਆਖੈ ਸੁ ਕਾਰ ਕਮਾਵਨਿ ਸੁ ਜਪੁ ਕਮਾਵਹਿ ਗੁਰਸਿਖਾਂ ਕੀ ਘਾਲ ਸਚਾ ਥਾਇ ਪਾਵੈ ॥

As the Sat-Guru directs them, they do their work and recite their prayers. The True Master accepts the service of His Gursikhs (true believer).

ਵਿਣੁ ਸਤਿਗੁਰ ਕੇ ਹੁਕਮੈ ਜਿ ਗੁਰਸਿਖਾਂ ਪਾਸਹੁ ਕੰਮੁ ਕਰਾਇਆ ਲੋੜੇ ਤਿਸੁ ਗੁਰਸਿਖੁ ਫਿਰਿ ਨੇੜਿ ਨ ਆਵੈ ॥
But those who want the Gursikhs (true believer) to work for them, without the order of the Sat-Guru, the Guru's Sikhs shall not come near them again.

ਗੁਰ ਸਤਿਗੁਰ ਅਗੈ ਕੋ ਜੀਉ ਲਾਇ ਘਾਲੈ ਤਿਸੁ ਅਗੈ ਗੁਰਸਿਖੁ ਕਾਰ ਕਮਾਵੈ ॥
One who works diligently for the Guru, the Sat-Guru, the Gursikhs (true believer) work for him.

ਜਿ ਠਗੀ ਆਵੈ ਠਗੀ ਉਠਿ ਜਾਇ ਤਿਸੁ ਨੇੜੈ ਗੁਰਸਿਖੁ ਮੂਲਿ ਨ ਆਵੈ ॥
One who comes to deceive, who rises up and goes out to deceive - the Gursikhs (true believer) shall never come near him.

ਬ੍ਰਹਮੁ ਬੀਚਾਰੁ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਵੈ ॥
Nanak proclaims and announces this wisdom of the Master.

ਜਿ ਵਿਣੁ ਸਤਿਗੁਰ ਕੇ ਮਨੁ ਮੰਨੇ ਕੰਮੁ ਕਰਾਏ ਸੇ ਜੰਤੁ ਮਹਾ ਦੁਖੁ ਪਾਵੈ ॥ ੨ ॥
One who is not pleasing to the mind of the Sat-Guru may do his deeds, but that being will only suffer in terrible pain. | | 2 | |

LAGA BIHAGRA (PAGES 551- PAURI 6) (2 SLOAKS)

Sloak 1 (Pauri 7)

ਮ॥ ੪ ॥

M: 4

ਅੰਧੇ ਚਾਨਣੁ ਤਾ ਥੀਐ ਜਾ ਸਤਿਗੁਰੁ ਮਿਲੈ ਰਜਾਇ ॥

The blind receive the Divine Light, when they merge with the Will of the Sat-Guru.

ਬੰਧਨ ਤੋੜੈ ਸਚਿ ਵਸੈ ਅਗਿਆਨੁ ਅਧੇਰਾ ਜਾਇ ॥

They break their bonds, and dwell in Truth, and the darkness of ignorance is dispelled.

ਸਭੁ ਕਿਛੁ ਦੇਖੈ ਤਿਸੈ ਕਾ ਜਿਨਿ ਕੀਆ ਤਨੁ ਸਾਜਿ ॥

They see that everything belongs to the One who created and fashioned the body.

ਨਾਨਕ ਸਰਣਿ ਕਰਤਾਰ ਕੀ ਕਰਤਾ ਰਾਖੈ ਲਾਜ ॥ ੨ ॥

Nanak seeks the sanctuary of the Creator, who preserves his honour. | | 2 | |

Sloak 2 (Pauri 11)

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak Mehla 4

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜੀਅ ਕੇ ਬੰਧਨਾ ਜੇਤੇ ਕਰਮ ਕਮਾਹਿ ॥

Without serving the Sat-Guru, the deeds which are done are only chains binding the soul.

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਠਵਰ ਨ ਪਾਵਹੀ ਮਰਿ ਜੰਮਹਿ ਆਵਹਿ ਜਾਹਿ ॥

Without serving the Sat-Guru, they find no place of rest. They die, only to be born again, they continue coming and going.

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਫਿਕਾ ਬੋਲਣਾ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ ॥

Without serving the Sat-Guru, their speech is insipid. They do not enshrine the Naam, the Name of the Master, in the mind.

ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਮੁਹਿ ਕਾਲੈ ਉਠਿ ਜਾਹਿ ॥ ੧ ॥

O Nanak, without serving the Sat-Guru, they are bound and gagged, and beaten in the City of Death; they depart with blackened faces. | | 1 | |

RAGA SORATH (7 SLOAKS)

Sloak 1 (Pauri 1)

ਮ॥ ੪ ॥

M: 4

ਸੋਰਠਿ ਤਾਮਿ ਸੁਹਾਵਣੀ ਜਾ ਹਰਿ ਨਾਮੁ ਢੰਢੋਲੇ ॥

Sorath is beautiful only when it leads the soul-bride to seek the Master's Name.

ਗੁਰ ਪੁਰਖੁ ਮਨਾਵੈ ਆਪਣਾ ਗੁਰਮਤੀ ਹਰਿ ਹਰਿ ਬੋਲੇ ॥

She pleases her Guru and Master; under Guru's instruction, she speaks the Name of the Master.

ਹਰਿ ਪ੍ਰੇਮਿ ਕਸਾਈ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਰਤੀ ਹਰਿ ਰੰਗਿ ਚੋਲੇ ॥

She is attracted to the Master's Name, day and night, and her body is drenched in the colour of the Love of the Master.

ਹਰਿ ਜੈਸਾ ਪੁਰਖੁ ਨ ਲਭਈ ਸਭੁ ਦੇਖਿਆ ਜਗਤੁ ਮੈ ਟੋਲੇ ॥

No other being like the Master can be found; I have looked and searched over the whole world.

ਗੁਰਿ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਮਨੁ ਅਨਤ ਨ ਕਾਹੂ ਡੋਲੇ ॥

The Guru, the Sat-Guru, has implanted the Naam within me; my mind does not waver anymore.

ਜਨੁ ਨਾਨਕ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਗੁਰ ਸਤਿਗੁਰ ਕੇ ਗੋਲ ਗੋਲੇ ॥ ੨ ॥

Humble Nanak is the Master's slave, the slave of the slaves of the Guru, the Sat-Guru. ||2||

Sloak 2 (Pauri 25)

ਸਲੋਕੁ ਮ॥ ੪ ॥

Sloak Mehta 4

ਹਰਿ ਦਾਸਨ ਸਿਉ ਪ੍ਰੀਤਿ ਹੈ ਹਰਿ ਦਾਸਨ ਕੇ ਮਿਤੁ ॥

The Master loves His slaves; the Master is the friend of His slaves.

ਹਰਿ ਦਾਸਨ ਕੈ ਵਸਿ ਹੈ ਜਿਉ ਜੰਤੀ ਕੈ ਵਸਿ ਜੰਤੁ ॥

The Master is under the emotional control of His slaves, like the musical instrument under the control of the musician.

ਹਰਿ ਕੇ ਦਾਸ ਹਰਿ ਧਿਆਇਦੇ ਕਰਿ ਪ੍ਰੀਤਮ ਸਿਉ ਨੇਹੁ ॥

The Master's slaves meditate on the Master, they love their Beloved (Master).

ਕਿਰਪਾ ਕਰਿ ਕੈ ਸੁਨਹੁ ਪ੍ਰਭ ਸਭ ਜਗ ਮਹਿ ਵਰਸੈ ਮੇਹੁ ॥

Please, hear me, O Master - let Your Grace rain over the whole world.

ਜੋ ਹਰਿ ਦਾਸਨ ਕੀ ਉਸਤਤਿ ਹੈ ਸਾ ਹਰਿ ਕੀ ਵਡਿਆਈ ॥

The praise of the Master's slaves is the glory of the Master.

ਹਰਿ ਆਪਣੀ ਵਡਿਆਈ ਭਾਵਦੀ ਜਨ ਕਾ ਜੈਕਾਰੁ ਕਰਾਈ ॥

The Master admires His own Glory, and so His servants are celebrated and hailed.

ਸੋ ਹਰਿ ਜਨੁ ਨਾਮੁ ਧਿਆਇਦਾ ਹਰਿ ਹਰਿ ਜਨੁ ਇਕ ਸਮਾਨਿ ॥

The humble servants of the Master meditate on the Naam and become one with Him.

ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਪੈਜ ਰਖਹੁ ਭਗਵਾਨ ॥ ੧ ॥

Humble Nanak is the slave of the Master; O Master, please, preserve my honour. ||1||

Sloak 3 (Pauri 25)

M:4

ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਾਈ ਤਿਨਿ ਸਾਚੈ ਤਿਸੁ ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਈ ॥

Nanak loves the True Master; without Him, he cannot even survive.

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਪੂਰਾ ਪਾਈਐ ਹਰਿ ਰਸਿ ਰਸਨ ਰਸਾਈ ॥ ੨ ॥

Meeting the Sat-Guru, one finds the Perfect Master, and the tongue enjoys the sublime essence of the Master. ||2||

Sloak 4 (Pauri 26)

ਸਲੋਕੁ ਮ॥ ੪ ॥

Sloak Mehla 4

ਅੰਤਰਿ ਅਗਿਆਨੁ ਭਈ ਮਤਿ ਮਧਿਮ ਸਤਿਗੁਰ ਕੀ ਪਰਤੀਤਿ ਨਾਹੀ ॥

One who has spiritual ignorance within, and his intellect is dull and dim, he does not place his faith in the Sat-Guru.

ਅੰਦਰਿ ਕਪਟੁ ਸਭੁ ਕਪਟੋ ਕਰਿ ਜਾਣੈ ਕਪਟੇ ਖਪਹਿ ਖਪਾਹੀ ॥

He has deceit within himself, and so he sees deception in all others; through his deceptions, he is totally ruined.

ਸਤਿਗੁਰੁ ਕਾ ਭਾਣਾ ਚਿਤਿ ਨ ਆਵੈ ਆਪਣੈ ਸੁਆਇ ਫਿਰਾਹੀ ॥

The Sat-Guru's will does not enter into his consciousness, and so he wanders around, pursuing his own interests.

ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਨਾਨਕ ਸਬਦਿ ਸਮਾਹੀ ॥ ੧ ॥

If Master grants His Grace, then Nanak is absorbed into the Word of the Shabad. ||1||

Sloak 5 (Pauri 26)

ਮ॥ ੪ ॥

Sloak M 4

ਮਨਮੁਖ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪੇ ਦੂਜੈ ਭਾਇ ਮਨੁਆ ਬਿਰੁ ਨਾਹਿ ॥

The self-willed manmukh (non believers) are engrossed in emotional attachment to Maya (materialistic things); in the love of duality, their minds are unsteady.

ਅਨਦਿਨੁ ਜਲਤ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ ਖਪਹਿ ਖਪਾਹਿ ॥

Night and day, they are burning; day and night, they are totally ruined by their egotism.

ਅੰਤਰਿ ਲੋਭੁ ਮਹਾ ਗੁਬਾਰਾ ਤਿਨ ਕੈ ਨਿਕਟਿ ਨ ਕੋਈ ਜਾਹਿ ॥

Within them, is the total pitch darkness of greed, and no one even approaches them.

ਓਹਿ ਆਪਿ ਦੁਖੀ ਸੁਖੁ ਕਬਹੂ ਨ ਪਾਵਹਿ ਜਨਮਿ ਮਰਹਿ ਮਰਿ ਜਾਹਿ ॥

They themselves are miserable, and they never find peace; they are born, only to die and die again.

ਨਾਨਕ ਬਖਸਿ ਲਏ ਪ੍ਰਭੁ ਸਾਚਾ ਜਿ ਗੁਰ ਚਰਨੀ ਚਿਤੁ ਲਾਹਿ ॥ ੨ ॥

O Nanak, the True Master forgives those, who focus their consciousness on the Guru's feet. ||2||

Sloak 6 (Pauri 27)

ਸਲੋਕੁ ਮ॥ ੪ ॥

Sloak M 4

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਾਂਤਿ ਹੈ ਮਨਿ ਤਨਿ ਨਾਮਿ ਸਮਾਇ ॥

Within the holy devotee is peace and tranquility; his mind and body are absorbed in the Naam, the Name of the Master.

ਨਾਮੇ ਚਿਤਵੈ ਨਾਮੁ ਪੜੈ ਨਾਮਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥

He contemplates the Naam, he studies the Naam, and he remains lovingly absorbed in the Naam.

ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਇਆ ਚਿੰਤਾ ਗਈ ਬਿਲਾਇ ॥

He obtains the treasure of the Naam, and his anxiety is dispelled.

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਨਾਮੁ ਉਪਜੈ ਤਿਸਨਾ ਭੁਖ ਸਭ ਜਾਇ ॥

Meeting with the Guru, the Naam wells up, and his thirst and hunger are completely relieved.

ਨਾਨਕ ਨਾਮੇ ਰਤਿਆ ਨਾਮੇ ਪਲੈ ਪਾਇ ॥ ੧ ॥

O Nanak, imbued with the Naam, he gathers in the Naam. ||1||

Sloak 7 (Pauri 27)

M:4

ਸਤਿਗੁਰ ਪੁਰਖਿ ਜਿ ਮਾਰਿਆ ਭ੍ਰਮਿ ਭ੍ਰਮਿਆ ਘਰੁ ਛੋਡਿ ਗਇਆ ॥

One who is cursed by the Sat-Guru, abandons his home, and wanders around aimlessly.

ਓਸੁ ਪਿਛੈ ਵਜੈ ਫਕਤੀ ਮੁਹੁ ਕਾਲਾ ਆਗੈ ਭਇਆ ॥

He is jeered at, and his face is blackened in the world hereafter.

ਓਸੁ ਅਰਲੁ ਬਰਲੁ ਮੁਹੁ ਨਿਕਲੈ ਨਿਤ ਝਗੁ ਸੁਟਦਾ ਮੁਆ ॥

He babbles incoherently, and foaming at the mouth, he dies.

ਕਿਆ ਹੋਵੈ ਕਿਸੈ ਹੀ ਚੈ ਕੀਤੈ ਜਾ ਧੁਰਿ ਕਿਰਤੁ ਓਸ ਦਾ ਏਹੋ ਜੇਹਾ ਪਇਆ ॥

What can anyone do? Such is his destiny, according to his past deeds.

ਜਿਥੈ ਓਹੁ ਜਾਇ ਤਿਥੈ ਓਹੁ ਝੂਠਾ ਕੂੜੁ ਬੋਲੇ ਕਿਸੈ ਨ ਭਾਵੈ ॥

Wherever he goes, he is a liar, and by telling lies, he is not liked by anyone.

ਵੇਖਹੁ ਭਾਈ ਵਡਿਆਈ ਹਰਿ ਸੰਤਹੁ ਸੁਆਮੀ ਅਪੁਨੇ ਕੀ ਜੈਸਾ ਕੋਈ ਕਰੈ ਤੈਸਾ ਕੋਈ ਪਾਵੈ ॥

O Siblings of Destiny, behold this, the glorious greatness of our Master; as one behaves, so does he receive.

ਏਹੁ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ਹੋਵੈ ਦਰਿ ਸਾਚੈ ਅਗੋ ਦੇ ਜਨੁ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਵੈ ॥ ੨ ॥

This is God's unchangeable law; humble Nanak predicts and proclaims this.

|| 2 ||

RAGA BILAWAL (ONE SLOAK)

Sloak 1 (Pauri 1), Page 849

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak Mehla 4

ਹਰਿ ਉਤਮੁ ਹਰਿ ਪ੍ਰਭੁ ਗਾਵਿਆ ਕਰਿ ਨਾਦੁ ਬਿਲਾਵਲੁ ਰਾਗੁ ॥

I sing of the sublime Master, in the melody of Raag Bilaaval.

ਉਪਦੇਸੁ ਗੁਰੂ ਸੁਣਿ ਮੰਨਿਆ ਧੁਰਿ ਮਸਤਕਿ ਪੂਰਾ ਭਾਗੁ ॥

Hearing the Guru's teachings, I obey them; this is the pre-ordained destiny written upon my forehead.

ਸਭ ਦਿਨਸੁ ਰੈਣਿ ਗੁਣ ਉਚਰੈ ਹਰਿ ਹਰਿ ਹਰਿ ਉਰਿ ਲਿਵ ਲਾਗੁ ॥

All day and night, I recite the glorious Praises of the Master, within my heart, I am lovingly attuned to Him.

ਸਭੁ ਤਨੁ ਮਨੁ ਹਰਿਆ ਹੋਇਆ ਮਨੁ ਖਿੜਿਆ ਹਰਿਆ ਬਾਗੁ ॥

My body and mind are totally rejuvenated, and the garden of my mind has blossomed forth in lush abundance.

ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਮਿਟਿ ਗਇਆ ਗੁਰ ਚਾਨਣੁ ਗਿਆਨੁ ਚਰਾਗੁ ॥

The darkness of ignorance has been dispelled, with the light of the lamp of the Guru's wisdom. Humble Nanak lives by beholding the Master.

ਜਨੁ ਨਾਨਕੁ ਜੀਵੈ ਦੇਖਿ ਹਰਿ ਇਕ ਨਿਮਖ ਘੜੀ ਮੁਖਿ ਲਾਗੁ ॥ ੧ ॥

Let me behold and look at Your face, for a moment, even an instant! ||1||

RAGA SARANG (3 SLOAKS)

Sloak 1 (Pauri 18), Page 1244

ਸਲੋਕ ਮ॥ ੪ ॥

Salok Mehta 4

ਸਭੁ ਕੋਈ ਹੈ ਖਸਮ ਕਾ ਖਸਮਹੁ ਸਭੁ ਕੇ ਹੋਇ ॥

Everyone belongs to our Master. Everyone came from Him.

ਹੁਕਮੁ ਪਛਾਣੈ ਖਸਮ ਕਾ ਤਾ ਸਚੁ ਪਾਵੈ ਕੋਇ ॥

Only by realising the Truth is obtained.

ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣੀਐ ਬੁਰਾ ਨ ਦੀਸੈ ਕੋਇ ॥

The holy devotee realises his own self; no one appears evil to him.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਸਹਿਲਾ ਆਇਆ ਸੋਇ ॥ ੧ ॥

O Nanak, the holy devotee meditates on the Naam, the Name of the Master. Fruitful is his coming into the world. ||1||

Sloak 2 (Pauri 18), Page 1244

ਮ॥ ੪ ॥

M: 4

ਸਭਨਾ ਦਾਤਾ ਆਪਿ ਹੈ ਆਪੇ ਸੇਲਣਹਾਰੁ ॥

He Himself is the giver of all; He unites all with Himself.

ਨਾਨਕ ਸਬਦਿ ਮਿਲੇ ਨ ਵਿਛੁੜਹਿ ਜਿਨਾ ਸੇਵਿਆ ਹਰਿ ਦਾਤਾਰੁ ॥ ੨ ॥

O Nanak, they are united with the Word of the Shabad; serving the Master, the great Giver, they shall never be separated from Him again. ||2||

Sloak 3 (Pauri 33), Page 1250

ਮ॥ ੪ ॥

M: 4

ਸਾਵਣੁ ਆਇਆ ਤਿਮਤਿਮਾ ਹਰਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ ॥

The rainy season of Sawan has come. The Holy devotee meditates on the Master's Name.

ਦੁਖ ਭੁਖ ਕਾੜਾ ਸਭੁ ਚੁਕਾਇਸੀ ਮੀਹੁ ਵੁਠਾ ਛਹਬਰ ਲਾਇ ॥

All pain, hunger and misfortune end, when the rain falls in torrents.

ਸਭ ਧਰਤਿ ਭਈ ਹਰੀਆਵਲੀ ਅੰਨੁ ਜੰਮਿਆ ਬੋਹਲ ਲਾਇ ॥

The entire earth is rejuvenated, and the grain grows in abundance.

ਹਰਿ ਅਚਿੰਤੁ ਬੁਲਾਵੈ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ ਆਪੇ ਪਾਵੈ ਥਾਇ ॥

The carefree Master, by His Grace, summons that mortal whom the Master Himself approves.

ਹਰਿ ਤਿਸਹਿ ਧਿਆਵਹੁ ਸੰਤ ਜਨਹੁ ਜੁ ਅੰਤੋ ਲਏ ਛਡਾਇ ॥

So meditate on the Master, O Saints; He shall save you in the end.

ਹਰਿ ਕੀਰਤਿ ਭਗਤਿ ਅਨੰਦੁ ਹੈ ਸਦਾ ਸੁਖੁ ਵਸੈ ਮਨਿ ਆਇ ॥

The Kirtan of the Master's praises and devotion to Him is bliss; peace shall come to dwell in the mind.

ਜਿਨ੍ਹਾ ਗੁਰਮੁਖਿ ਨਾਮੁ ਅਰਾਧਿਆ ਤਿਨਾ ਦੁਖ ਭੁਖ ਲਹਿ ਜਾਇ ॥

Those holy devotees who worship the Naam, the Name of the Master - their pain and hunger departs.

ਜਨ ਨਾਨਕੁ ਤ੍ਰਿਪਤੈ ਗਾਇ ਗੁਣ ਹਰਿ ਦਰਸਨੁ ਦੇਹੁ ਸੁਭਾਇ ॥ ੩ ॥

Humble Nanak is satisfied, singing the glorious praises of the Master. Please embellish him with your blessed Vision. ||3||

RAGA KANRA (30 SLOAKS), PAGES 1312-1318

Sloak 1 (Pauri 1), Page 1312

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak Mehla 4

ਰਾਮ ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਗੁਰਮਤਿ ਰਖੁ ਉਰ ਧਾਰਿ ॥

Follow the Guru's teachings, and enshrine the Treasure of the Master's Name within your heart.

ਦਾਸਨ ਦਾਸਾ ਹੋਇ ਰਹੁ ਹਉਮੈ ਬਿਖਿਆ ਮਾਰਿ ॥

Become the slave of the Master's slaves, and conquer egotism and corruption.

ਜਨਮੁ ਪਦਾਰਥੁ ਜੀਤਿਆ ਕਦੇ ਨ ਆਵੈ ਹਾਰਿ ॥

You shall win this treasure of life; you shall never lose.

ਧਨੁ ਧਨੁ ਵਡਭਾਗੀ ਨਾਨਕਾ ਜਿਨ ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਸਾਰਿ ॥ ੧ ॥

Blessed, blessed and very fortunate are those, O Nanak, who appreciate the inspiring spirit of the Master through the Guru's Teachings. ||1||

Sloak 2 (Pauri 1), Page 1313

ਮ॥ ੪ ॥

M:4

ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਹਰਿ ਗੋਵਿੰਦੁ ਗੁਣੀ ਨਿਧਾਨੁ ॥

Govind, Govind, Govind - the Master, the Master of the Universe is the Treasure of Virtue.

ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੁਰਮਤਿ ਧਿਆਈਐ ਤਾ ਦਰਗਹ ਪਾਈਐ ਮਾਨੁ ॥

Meditating on Govind, Govind, the Master of the Universe, through the Guru's Teachings, one is honoured in the court of the Master.

ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਜਪਿ ਮੁਖੁ ਊਜਲਾ ਪਰਧਾਨੁ ॥

Meditating on God, reciting Govind, Govind, Govind, your face shall be radiant; you shall be famous and exalted.

ਨਾਨਕ ਗੁਰੁ ਗੋਵਿੰਦੁ ਹਰਿ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਪਾਇਆ ਨਾਮੁ ॥ ੨ ॥

O Nanak, through the Guru one finds Master, and meeting him, one obtains the true Name. ||2||

Sloak 3 (Pauri 2)

ਸਲੋਕ ਮਹਲਾ ੪ ॥

Sloak Mehla 4

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਵੈ ਕੋਇ ॥

Har is the Name of the Master; rare are those who, as holy devotee, obtain it.

ਹਉਮੈ ਮਮਤਾ ਨਾਸੁ ਹੋਇ ਦੁਰਮਤਿ ਕਢੈ ਧੋਇ ॥

Egotism and possessiveness are eradicated, and evil-mindedness is washed away.

ਨਾਨਕ ਅਨਦਿਨੁ ਗੁਣ ਉਚਰੈ ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿਆ ਹੋਇ ॥ ੧ ॥

O Nanak, one who is blessed with such pre-ordained destiny recites the Master's praises, night and day. ||1||

Sloak 4 (Pauri 2)

ਮ॥ ੪ ॥

M: 4

ਹਰਿ ਆਪੇ ਆਪਿ ਦਇਆਲੁ ਹਰਿ ਆਪੇ ਕਰੇ ਸੁ ਹੋਇ ॥

The Master Himself is Merciful; whatever the Master Himself does, comes to pass.

ਹਰਿ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਹਰਿ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

The Master Himself is All-pervading. There is no other as great as the Master.

ਜੋ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ ਸੋ ਥੀਐ ਜੋ ਹਰਿ ਪ੍ਰਭ ਕਰੇ ਸੁ ਹੋਇ ॥

Whatever pleases the Master happens; whatever the Master does is done.

ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਬੇਅੰਤੁ ਪ੍ਰਭੁ ਹਰਿ ਸੋਇ ॥

No one can appraise His Value; the Master is endless.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਸਾਲਾਹਿਆ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇ ॥ ੨ ॥

O Nanak, as holy devotee, praise the Master; your body and mind shall be cooled and soothed. ||2||

Sloak 5 (Pauri 3), Page 1313

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak Mevla 4

ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ਮਨੁ ਹਰਿ ਦਰਗਹ ਪਾਵਹਿ ਮਾਨੁ ॥

O mind, meditate on the Name of the Master, you shall be honoured in the court of the Master.

ਜੋ ਇਛਹਿ ਸੋ ਫਲੁ ਪਾਇਸੀ ਗੁਰ ਸਬਦੀ ਲਗੈ ਧਿਆਨੁ ॥

You shall obtain the fruits that you desire, focusing your meditation on the Guru's Shabad.

ਕਿਲਵਿਖ ਪਾਪ ਸਭਿ ਕਟੀਅਹਿ ਹਉਮੈ ਚੁਕੈ ਗੁਮਾਨੁ ॥

All your sins and mistakes shall be wiped away, and you shall be rid of egotism and pride.

ਗੁਰਮੁਖਿ ਕਮਲੁ ਵਿਗਸਿਆ ਸਭੁ ਆਤਮ ਬ੍ਰਹਮੁ ਪਛਾਨੁ ॥

The heart-lotus of the holy devotee blossoms forth, recognizing Master within every soul.

ਹਰਿ ਹਰਿ ਕਿਰਪਾ ਧਾਰਿ ਪ੍ਰਭ ਜਨ ਨਾਨਕ ਜਪਿ ਹਰਿ ਨਾਮੁ ॥ ੧ ॥

O Master, please shower Your Mercy upon humble Nanak, that he may recite the Master's Name. ||1||

Sloak 6 (Pauri 3), Page 1313

ਮ॥ ੪ ॥

M: 4

ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਵਿਤ੍ਰੁ ਹੈ ਨਾਮੁ ਜਪਤ ਦੁਖੁ ਜਾਇ ॥

The Name of the Master, is sacred and immaculate. Reciting the Naam, pain is dispelled.

ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ ਮਨਿ ਵਸਿਆ ਆਇ ॥

God comes to abide in the minds of those who have such pre-ordained destiny.

ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਤਿਨ ਦਾਲਦੁ ਦੁਖੁ ਲਹਿ ਜਾਇ ॥

Those who walk in harmony with the Will of the Sat-Guru get rid of pain and poverty.

ਆਪਣੈ ਭਾਣੈ ਕਿਨੈ ਨ ਪਾਇਓ ਜਨ ਵੇਖਹੁ ਮਨਿ ਪਤੀਆਇ ॥

No one finds the Master by his own will; see this and satisfy your mind.

ਜਨੁ ਨਾਨਕੁ ਦਾਸਨ ਦਾਸੁ ਹੈ ਜੋ ਸਤਿਗੁਰ ਲਾਗੇ ਪਾਇ ॥ ੨ ॥

Humble Nanak is the slave of the slave of those who fall at the feet of the Sat-Guru. ||2||

Sloak 7 (Pauri 4), Page 1314

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak Mehla 4

ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮ ਰਸੁ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਉਰ ਧਾਰਿ ॥

The ambrosial Nectar of the Name of the Master, is sweet, enshrine this ambrosial Nectar of the Master within your heart.

ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਪ੍ਰਭੁ ਵਰਤਦਾ ਬੁਝਹੁ ਸਬਦ ਵੀਚਾਰਿ ॥

The Master prevails in the Sangat, the holy congregation; reflect upon the Shabad and understand.

ਮਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਬਿਖੁ ਹਉਮੈ ਕਢੀ ਮਾਰਿ ॥

Meditating on the Name of the Master, within the mind, the poison of egotism is eradicated.

ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਤਿਨ ਜੁਐ ਜਨਮੁ ਸਭੁ ਹਾਰਿ ॥

One who does not remember the Name of the Master, shall totally lose this life in the gamble.

ਗੁਰਿ ਤੁਠੈ ਹਰਿ ਚੇਤਾਇਆ ਹਰਿ ਨਾਮਾ ਹਰਿ ਉਰ ਧਾਰਿ ॥

By Guru's Grace, one remembers the Master, and enshrines the Master's Name within the heart.

ਜਨ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥ ੧ ॥

O humble Nanak, his face shall be radiant in the court of the True Master.
||1||

Sloak 8 (Pauri 4), Page 1314

ਮ॥ ੪ ॥

M: 4

ਹਰਿ ਕੀਰਤਿ ਉਤਮੁ ਨਾਮੁ ਹੈ ਵਿਚਿ ਕਲਿਜੁਗ ਕਰਣੀ ਸਾਰੁ ॥

To recite the Master's praise and His Name is sublime and exalted. This is the most excellent deed in this Dark Age of Kal Yuga.

ਮਤਿ ਗੁਰਮਤਿ ਕੀਰਤਿ ਪਾਈਐ ਹਰਿ ਨਾਮਾ ਹਰਿ ਉਰਿ ਹਾਰੁ ॥

His Praises come through the Guru's Teachings and instructions, wear the Necklace of the Master's Name.

ਵਡਭਾਗੀ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਤਿਨ ਸਉਪਿਆ ਹਰਿ ਭੰਡਾਰੁ ॥

Those who meditate on the Master are very fortunate. They are entrusted with the treasure of the Master.

ਬਿਨੁ ਨਾਵੈ ਜਿ ਕਰਮ ਕਮਾਵਣੇ ਨਿਤ ਹਉਮੈ ਹੋਇ ਖੁਆਰੁ ॥

Without the Name, no matter what people may do, they continue to waste away in egotism.

ਜਲਿ ਹਸਤੀ ਮਲਿ ਨਾਵਾਲੀਐ ਸਿਰਿ ਭੀ ਫਿਰਿ ਪਾਵੈ ਛਾਰੁ ॥

Elephants can be washed and bathed in water, but they only throw dust on their heads again.

ਹਰਿ ਮੇਲਹੁ ਸਤਿਗੁਰੁ ਦਇਆ ਕਰਿ ਮਨਿ ਵਸੈ ਏਕੰਕਾਰੁ ॥

O kind and compassionate Sat-Guru, please unite me with the Master, that the one Creator of the universe may abide within my mind.

ਜਿਨ ਗੁਰਮੁਖਿ ਸੁਣਿ ਹਰਿ ਮੰਨਿਆ ਜਨ ਨਾਨਕ ਤਿਨ ਜੈਕਾਰੁ ॥ ੨ ॥

Those holy devotees who listen to the Master and believe in Him, humble Nanak salutes them. ||2||

Sloak 9 (Pauri 5), Page 1314

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak Mehla 4

ਹਮਰੀ ਜਿਹਵਾ ਏਕ ਪ੍ਰਭ ਹਰਿ ਕੇ ਗੁਣ ਅਗਮ ਅਥਾਹ ॥

I have only one tongue, and the glorious Virtues of the Master are unapproachable and unfathomable.

ਹਮ ਕਿਉ ਕਰਿ ਜਪਹ ਇਆਣਿਆ ਹਰਿ ਤੁਮ ਵਡ ਅਗਮ ਅਗਾਹ ॥

I am ignorant, how can I meditate on You, Master? You are great, unapproachable and immeasurable.

ਹਰਿ ਦੇਹੁ ਪ੍ਰਭੂ ਮਤਿ ਉਤਮਾ ਗੁਰ ਸਤਿਗੁਰ ਕੈ ਪਗਿ ਪਾਹ ॥

O Master, please bless me with that sublime wisdom, that I may bow at the feet of the Guru, the Sat-Guru.

ਸਤਸੰਗਤਿ ਹਰਿ ਮੇਲਿ ਪ੍ਰਭ ਹਮ ਪਾਪੀ ਸੰਗਿ ਤਰਾਹ ॥

O Master, please lead me to the Sat Sangat, the True congregation, where even a sinner like myself may be saved.

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਬਖਸਿ ਲੈਹੁ ਹਰਿ ਤੁਠੈ ਮੇਲਿ ਮਿਲਾਹ ॥

O Master, please bless and forgive humble Nanak; please unite him in Your Union.

ਹਰਿ ਕਿਰਪਾ ਕਰਿ ਸੁਣਿ ਬੇਨਤੀ ਹਮ ਪਾਪੀ ਕਿਰਮ ਤਰਾਹ ॥ ੧ ॥

O Master, please be merciful and hear my prayer, I am a sinner and a worm - please save me ||1||

Sloak 10 (Pauri 5), Pages 1314-1315

ਮ॥ ੪ ॥

M: 4

ਹਰਿ ਕਰਹੁ ਕ੍ਰਿਪਾ ਜਗਜੀਵਨਾ ਗੁਰੁ ਸਤਿਗੁਰੁ ਮੇਲਿ ਦਇਆਲੁ ॥

O Master, life of the World, please bless me with Your Grace, and lead me to meet the Guru, the Merciful Sat-Guru.

ਗੁਰ ਸੇਵਾ ਹਰਿ ਹਮ ਭਾਈਆ ਹਰਿ ਹੋਆ ਹਰਿ ਕਿਰਪਾਲੁ ॥

I am happy to serve the Guru, the Master has become merciful to me.

ਸਭ ਆਸਾ ਮਨਸਾ ਵਿਸਰੀ ਮਨਿ ਚੂਕਾ ਆਲ ਜੰਜਾਲੁ ॥

All my hopes and desires have been forgotten, my mind has got rid of its worldly entanglements.

ਗੁਰਿ ਤੁਠੈ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਮ ਕੀਏ ਸਬਦਿ ਨਿਹਾਲੁ ॥

The Guru, in His Mercy, implanted the Naam within me; I am filled with delight with the Word of the Shabad.

ਜਨ ਨਾਨਕਿ ਅਤੁਟੁ ਧਨੁ ਪਾਇਆ ਹਰਿ ਨਾਮਾ ਹਰਿ ਧਨੁ ਮਾਲੁ ॥ ੨ ॥

Humble Nanak has obtained the inexhaustible wealth; the Master's Name is his wealth and property. ||2||

Sloak 11 (Pauri 6), Page 1315

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak Mehla 4

ਹਮਰੇ ਹਰਿ ਜਗਜੀਵਨਾ ਹਰਿ ਜਪਿਓ ਹਰਿ ਗੁਰ ਮੰਤ ॥

I meditate on my Master, the Life of the World, reciting the Guru's Mantra.

ਹਰਿ ਅਗਮੁ ਅਗੋਚਰੁ ਅਗਮੁ ਹਰਿ ਹਰਿ ਮਿਲਿਆ ਆਇ ਅਚਿੰਤ ॥

Though the Master is unapproachable, inaccessible and unfathomable; but he has spontaneously come to meet me.

ਹਰਿ ਆਪੇ ਘਟਿ ਘਟਿ ਵਰਤਦਾ ਹਰਿ ਆਪੇ ਆਪਿ ਬਿਅੰਤ ॥

The Master Himself is pervading each and every heart, the Master Himself is endless.

ਹਰਿ ਆਪੇ ਸਭ ਰਸ ਭੋਗਦਾ ਹਰਿ ਆਪੇ ਕਵਲਾ ਕੰਤ ॥

The Master Himself enjoys all pleasures, the Master Himself is the controller of Maya (materialistic things).

ਹਰਿ ਆਪੇ ਭਿਖਿਆ ਪਾਇਦਾ ਸਭ ਸਿਸਟਿ ਉਪਾਈ ਜੀਅ ਜੰਤ ॥

The Master Himself gives in charity to the whole world, and all the beings and creatures which He created.

ਹਰਿ ਦੇਵਹੁ ਦਾਨੁ ਦਇਆਲ ਪ੍ਰਭ ਹਰਿ ਮਾਂਗਹਿ ਹਰਿ ਜਨ ਸੰਤ ॥

O Merciful Master, please bless me with Your bountiful gifts, the humble Saints of the Master beg for them.

ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਆਇ ਮਿਲੁ ਹਮ ਗਾਵਹੁ ਹਰਿ ਗੁਣ ਛੰਤ ॥ ੧ ॥

O Master of humble Nanak, please come and meet me, I sing the songs of the praises of the Master. ||1||

Sloak 12 (Pauri 6), 1315

M: 4

ਹਰਿ ਪ੍ਰਭੁ ਸਜਣੁ ਨਾਮੁ ਹਰਿ ਮੈ ਮਨਿ ਤਨਿ ਨਾਮੁ ਸਰੀਰਿ ॥

The Name of the Master is my best friend. My mind and body are drenched with the Naam.

ਸਭਿ ਆਸਾ ਗੁਰਮੁਖਿ ਪੂਰੀਆ ਜਨ ਨਾਨਕ ਸੁਣਿ ਹਰਿ ਧੀਰ ॥ ੨ ॥

All hopes of the holy devotee are fulfilled; humble Nanak is comforted, hearing the Naam, the Name of the Master. ||2||

Sloak 13 (Pauri 7), 1315

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak Mehla 4

ਸੁਤਿਆ ਹਰਿ ਪ੍ਰਭੁ ਚੇਤਿ ਮਨਿ ਹਰਿ ਸਹਜਿ ਸਮਾਧਿ ਸਮਾਇ ॥

O mind, even in sleep, remember the Master, let yourself be naturally absorbed into the Godly state of meditation.

ਜਨ ਨਾਨਕ ਹਰਿ ਹਰਿ ਚਾਉ ਮਨਿ ਗੁਰੁ ਤੁਠਾ ਮੇਲੇ ਮਾਇ ॥ ੧ ॥

Humble Nanak's mind longs for the Master. As the Guru pleases, he is absorbed into the Master, O mother. ||1||

Sloak 14 (Pauri 7), 1315

ਮ॥ ੪ ॥

M: 4

ਹਰਿ ਇਕਸੁ ਸੇਤੀ ਪਿਰਹੜੀ ਹਰਿ ਇਕੋ ਮੇਰੈ ਚਿਤਿ ॥

I am in love with the One and Only Master, the One Master fills my consciousness.

ਜਨ ਨਾਨਕ ਇਕੁ ਅਧਾਰੁ ਹਰਿ ਪ੍ਰਭੁ ਇਕਸ ਤੇ ਗਤਿ ਪਤਿ ॥ ੨ ॥

Humble Nanak takes the Support of the One Master, through the One, he obtains honour and salvation. ||2||

Sloak 15 (Pauri 8), Page 1316

ਸਲੋਕੁ ਮ॥ ੪ ॥

Sloak Mehla 4

ਭਗਤਿ ਸਰੋਵਰੁ ਉਛਲੈ ਸੁਭਰ ਭਰੇ ਵਹੰਨਿ ॥

The sacred pool of devotional worship is filled to the brim and overflowing in torrents.

ਜਿਨਾ ਸਤਿਗੁਰੁ ਮੰਨਿਆ ਜਨ ਨਾਨਕ ਵਡ ਭਾਗ ਲਹੰਨਿ ॥ ੧ ॥

Those who obey the Sat-Guru, O humble Nanak, are very fortunate - they find the Master. ||1||

Sloak 16 (Pauri 8), 1316

ਮ॥ ੪ ॥

M: 4

ਹਰਿ ਹਰਿ ਨਾਮ ਅਸੰਖ ਹਰਿ ਹਰਿ ਕੇ ਗੁਨ ਕਥਨੁ ਨ ਜਾਹਿ ॥

The names of the Master, are countless. The glorious Virtues of the Master, cannot be described.

ਹਰਿ ਹਰਿ ਅਗਮੁ ਅਗਾਧਿ ਹਰਿ ਜਨ ਕਿਤੁ ਬਿਧਿ ਮਿਲਾਹਿ ਮਿਲਾਹਿ ॥

The Master, is inaccessible and unfathomable; how can the humble servant of the Master be united in His Union?

ਹਰਿ ਹਰਿ ਜਸੁ ਜਪਤ ਜਪੰਤ ਜਨ ਇਕੁ ਤਿਲੁ ਨਹੀ ਕੀਮਤਿ ਪਾਇ ॥

Those humble beings meditate and recite the praises of the Master, but they do not attain even a tiny bit of His Worth.

ਜਨ ਨਾਨਕ ਹਰਿ ਅਗਮ ਪ੍ਰਭ ਹਰਿ ਮੇਲਿ ਲੈਹੁ ਲੜਿ ਲਾਇ ॥ ੨ ॥

O humble Nanak, the Master is inaccessible, the Master has attached me to His robe, and united me in His Union. ||2||

Sloak 17 (Pauri 9), Page 1316

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak Mehta 4

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਹਰਿ ਜਪੀਐ ਸਤਿਗੁਰੁ ਭਾਇ ॥

The Name of the Master, is ambrosial Nectar. Meditate on the Master, as permitted by the Sat-Guru.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਵਿਤੁ ਹੈ ਹਰਿ ਜਪਤ ਸੁਨਤ ਦੁਖੁ ਜਾਇ ॥

The Name of the Master, is sacred and pure. reciting it and listening to it, pain is taken away.

ਹਰਿ ਨਾਮੁ ਤਿਨੀ ਆਰਾਧਿਆ ਜਿਨ ਮਸਤਕਿ ਲਿਖਿਆ ਧੁਰਿ ਪਾਇ ॥

They alone worship and adore the Master's Name, upon whose foreheads such pre-ordained destiny is written.

ਹਰਿ ਦਰਗਹ ਜਨ ਪੈਨਾਈਅਨਿ ਜਿਨ ਹਰਿ ਮਨਿ ਵਸਿਆ ਆਇ ॥

Those humble beings are honoured in the court of the Master, the Master comes to abide in their minds.

ਜਨ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਜਿਨ ਹਰਿ ਸੁਣਿਆ ਮਨਿ ਭਾਇ ॥ ੧ ॥

O humble Nanak, their faces are radiant. They listen to the Master, their minds are filled with love. ||1||

Sloak 18 (Pauri 9), Page 1316

M: 4

ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ ॥

The Name of the Master, is the greatest treasure. The holy devotees obtain it.

ਜਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖਿਆ ਤਿਨ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਆਇ ॥

The Sat-Guru comes to meet those who have such pre-ordained destiny written upon their foreheads.

ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇਆ ਸਾਂਤਿ ਵਸੀ ਮਨਿ ਆਇ ॥

Their bodies and minds are cooled and soothed; peace and tranquility come to dwell in their minds.

ਨਾਨਕ ਹਰਿ ਹਰਿ ਚਉਦਿਆ ਸਭੁ ਦਾਲਦੁ ਦੁਖੁ ਲਹਿ ਜਾਇ ॥ ੨ ॥

O Nanak, reciting the Name of the Master, all poverty and pain is dispelled. ||2||

Sloak 19 (Pauri 10), Page 1317

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak Mehla 4

ਰਾਮ ਨਾਮੁ ਰਮੁ ਰਵਿ ਰਹੇ ਰਮੁ ਰਾਮੇ ਰਾਮੁ ਰਮੀਤਿ

The Master's Name is permeating and pervading all. Repeat the Name of the Master.

ਘਟਿ ਘਟਿ ਆਤਮ ਰਾਮੁ ਹੈ ਪ੍ਰਭਿ ਖੇਲੁ ਕੀਓ ਰੰਗਿ ਰੀਤਿ ॥

The Master is in the home of each and every soul. God created this play with its various colours and forms.

ਹਰਿ ਨਿਕਟਿ ਵਸੈ ਜਗਜੀਵਨਾ ਪਰਗਾਸੁ ਕੀਓ ਗੁਰ ਮੀਤਿ ॥

The Master, the life of the World, dwells near at hand. The Guru, my Friend, has made this clear.

ਹਰਿ ਸੁਆਮੀ ਹਰਿ ਪ੍ਰਭ ਤਿਨ ਮਿਲੇ ਜਿਨ ਲਿਖਿਆ ਧੁਰਿ ਹਰਿ ਪ੍ਰੀਤਿ ॥

They alone meet the Master, whose love for the Master is pre-ordained.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰ ਬਚਨਿ ਜਪਿਓ ਮਨਿ ਚੀਤਿ ॥ ੧ ॥

Humble Nanak meditates on the Naam, the Name of the Master, through the Word of the Guru's teachings, recite it consciously with your mind. ||1||

Sloak 20 (Pauri 10), Page 1317

Mehla 4

ਹਰਿ ਪ੍ਰਭ ਸਜਣੁ ਲੋੜਿ ਲਹੁ ਭਾਗਿ ਵਸੈ ਵਡਭਾਗਿ ॥

Seek the Master, your best friend, by great good fortune. He comes to dwell with the very fortunate ones.

ਗੁਰਿ ਪੂਰੈ ਦੇਖਾਲਿਆ ਨਾਨਕ ਹਰਿ ਲਿਵ ਲਾਗਿ ॥ ੨ ॥

Through the Perfect Guru, He is revealed, O Nanak, and he is lovingly attuned to the Master. ||2||

Sloak 21 (Pauri 11), Page 1317

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak Mehla 4

ਹਰਿ ਪ੍ਰਭ ਰਤੇ ਲੋਇਣਾ ਗਿਆਨ ਅੰਜਨੁ ਗੁਰੁ ਦੇਇ ॥

One's eyes are anointed by the Master, when the Guru bestows the ointment of spiritual wisdom.

ਮੈ ਪ੍ਰਭੁ ਸਜਣੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਸਹਜਿ ਮਿਲੋਇ ॥ ੧ ॥

I have found the Master, my best friend; humble Nanak is instinctively absorbed into the Master. ||1||

Sloak 22 (Pauri 11), Page 1317

ਮ॥ ੪ ॥

M: 4

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਾਂਤਿ ਹੈ ਮਨਿ ਤਨਿ ਨਾਮਿ ਸਮਾਇ ॥

The Holy devotee is filled with peace and tranquility deep within. His mind and body are absorbed in the Naam, the Name of the Master.

ਨਾਮੁ ਚਿਤਵੈ ਨਾਮੋ ਪੜੈ ਨਾਮਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥

He thinks of the Naam, and reads the Naam, he remains lovingly attuned to the Naam.

ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਈਐ ਚਿੰਤਾ ਗਈ ਬਿਲਾਇ ॥

He obtains the treasure of the Naam, and is rid of anxiety.

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਨਾਮੁ ਉਪਜੈ ਤ੍ਰਿਸਨਾ ਭੁਖ ਸਭ ਜਾਇ ॥

Meeting with the Sat-Guru, the Naam wells up, and all hunger and thirst depart.

ਨਾਨਕ ਨਾਮੇ ਰਤਿਆ ਨਾਮੋ ਪਲੈ ਪਾਇ ॥ ੨ ॥

O Nanak, one who is imbued with the Naam, gathers the Naam in his lap.
||2||

Sloak 23 (Pauri 12), Page 1317

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak Mehla 4

ਮਨ ਅੰਤਰਿ ਹਉਮੈ ਰੋਗੁ ਹੈ ਭ੍ਰਮਿ ਭੂਲੇ ਮਨਮੁਖ ਦੁਰਜਨਾ ॥

The disease of egotism is deep within the mind, the self-willed manmukh (non believers) and the evil beings are deluded by doubt.

ਨਾਨਕ ਰੋਗੁ ਵਢਾਇ ਮਿਲਿ ਸਤਿਗੁਰ ਸਾਧੂ ਸਜਨਾ ॥ ੧ ॥

O Nanak, the disease is cured only by meeting with the Sat-Guru, the holy friend. ||1||

Sloak 24 (Pauri 12), Page 1317

ਮ॥ ੪ ॥

ਮਨੁ ਤਨੁ ਤਾਮਿ ਸਗਾਰਵਾ ਜਾਂ ਦੇਖਾ ਹਰਿ ਨੈਣੇ ॥

My mind and body are embroidered and exalted, when I behold the Master with my eyes.

ਨਾਨਕ ਸੇ ਪ੍ਰਭ ਮੈ ਮਿਲੈ ਹਉ ਜੀਵਾ ਸਦੁ ਸੁਣੇ ॥ ੨ ॥

O Nanak, meeting with that Master, I live, hearing His voice. ||2||

Sloak 25 (Pauri 13), Page-1317

ਸਲੋਕ ਮ॥ ੪ ॥

ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਚਉਦਿਆ ਸਰੁ ਸੰਧਿਆ ਗਾਵਾਰ ॥

The humble servant of the Master recites His Name. The foolish idiot shoots arrows at him.

ਨਾਨਕ ਹਰਿ ਜਨ ਹਰਿ ਲਿਵ ਉਬਰੇ ਜਿਨ ਸੰਧਿਆ ਤਿਸੁ ਫਿਰਿ ਮਾਰ ॥ ੧ ॥

O Nanak, the humble servant of the Master is saved by His love. The arrow is turned around and kills the one who shot it. ||1||

Sloak 26 (Pauri 13), Page-1317-1318

ਮ॥ ੪ ॥

Sloak Mehla 4

ਅਖੀ ਪ੍ਰੇਮਿ ਕਸਾਈਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਿਖੰਨਿ ॥

The eyes which are attracted by the Master's love behold the Master through the Naam.

ਜੇ ਕਰਿ ਦੂਜਾ ਦੇਖਦੇ ਜਨ ਨਾਨਕ ਕਢਿ ਦਿਚੰਨਿ ॥ ੨ ॥

If they gaze upon something else, O humble Nanak, they ought to be taken out. | | 2 | |

Sloak 27 (Pauri 14), Page 1318

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak Mehla 4

ਗੁਰਮੁਖਿ ਮਿਲੇ ਸਿ ਸਜਣਾ ਹਰਿ ਪ੍ਰਭ ਪਾਇਆ ਰੰਗੁ ॥

Those holy devotees who meet as friends are blessed with the Master's Love.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਲੁਡਿ ਲੁਡਿ ਦਰਗਹਿ ਵੰਞੁ ॥ ੧ ॥

O humble Nanak, praise the Naam, the Name of the Master; you shall go to His court in joyous high spirits. | | 1 | |

Sloak 28 (Pauri 14), Page 1318

ਮ॥ ੪ ॥

M: 4

ਹਰਿ ਤੂਹੈ ਦਾਤਾ ਸਭਸ ਦਾ ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ॥

Master, You are the great giver of all; all beings are Yours.

ਸਭਿ ਤੁਧੈ ਨੋ ਆਰਾਧਦੇ ਦਾਨੁ ਦੇਹਿ ਪਿਆਰੇ ॥

They all worship You in adoration; You bless them with Your bounty, O Beloved (Master).

ਹਰਿ ਦਾਤੈ ਦਾਤਾਰਿ ਹਥੁ ਕਢਿਆ ਮੀਹੁ ਵੁਠਾ ਸੈਸਾਰੇ ॥

The generous Master, the great giver reaches out with His hands, and the rain pours down on the world.

ਅੰਨੁ ਜੰਮਿਆ ਖੇਤੀ ਭਾਉ ਕਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਰੇ ॥

The corn germinates in the fields; contemplate the Master's Name with love.

ਜਨੁ ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਪ੍ਰਭ ਹਰਿ ਨਾਮੁ ਅਧਾਰੇ ॥ ੨ ॥

Humble Nanak begs for the gift of the support of the Name of his Master. | | 2 | |

Sloak 29 (Pauri 15), Page 1318

ਸਲੋਕ ਮ॥ ੪ ॥

Sloak Mehla 4

ਹਉ ਢੂੰਢੇਂਦੀ ਸਜਣਾ ਸਜਣੁ ਮੈਡੈ ਨਾਲਿ ॥

I was seeking, searching for my friend, but my friend is right here with me.

ਜਨ ਨਾਨਕ ਅਲਖੁ ਨ ਲਖੀਐ ਗੁਰਮੁਖਿ ਦੇਹਿ ਦਿਖਾਲਿ ॥ ੧ ॥

O humble Nanak, the unseen is not seen, but the holy devotee is given to see Him. ||1||

Sloak 30 (Pauri 15), Page 1318

ਮ॥ ੪ ॥

M: 4

ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਾਈ ਤਿਨਿ ਸਚੈ ਤਿਸੁ ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਈ ॥

O Nanak, I am in love with the True Master; I cannot survive without Him.

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਪੂਰਾ ਪਾਈਐ ਹਰਿ ਰਸਿ ਰਸਨ ਰਸਾਈ ॥ ੨ ॥

Meeting the Sat-Guru, the Perfect Master is found, and the tongue savours His sublime essence. ||2||



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