



Sikhism is a world religion. Guru Nanak Dev was the founder of this young religion. *Guru Granth Sahib* is its holy book, and it has a heart-rending history of about 500 years. The first Sikh empire was founded by Banda Singh Bahadur in 1708. The second Sikh domain, known as a Confederation, was set up by the Sikh Misls in 1762. Maharaja Ranjit Singh, the Lion of Punjab, constituted the third Sikh empire in 1799.

The Sikhs are India's bravest and most loyal soldiers. There are about 18 million Sikhs living all over the world. Outside India, their largest population is in England, estimated at about half a million. In the West, the Sikhs hold top positions in industry, professions and services. The aim of this book is to spread the message of the Sikh Gurus in the Western hemisphere.

About the Author

Dr. Sukhbir Singh Kapoor is a graduate of London, Glasgow, Panjab and Agra Universities. He holds doctorates in Philosophy in Sikh History and Accounting. He is a Fellow of the Chartered Institute of Management Account and a Fellow of the Chartered Association of Certified Accountants, both of U.K. Grandson of the Late Professor Kishen Singh, the first Sikh Principal of Khalsa College, Amritsar, and son of the Late Sardar Kulwant Singh, a Senior Executive (secretary) of Punjab and Sind Bank, Dr. Kapoor is the first Director Principal of Khalsa College, London, and first Vice Chancellor of World Sikh University, London. He is Editor of Sikh Courier International, London. A scholar, writer and journalist, he has published more than 100 articles in English journals. He is also the author of 50 books on Sikh religion and history.

Rehras and Sohila

Dr. Sukhbir Singh Kapoor & Mrs. Mohinder Kaur Kapoor

Rehras

THE TORCH TO PASS THROUGH
THE DARKNESS OF DEATH
AND

Sohila

THE LYRIC THAT SPEAKS OF LACERATIONS
AND PANGS OF SEPARATION

Dr. Sukhbir Singh Kapoor
Mrs. Mohinder Kaur Kapoor

R E H R A S

THE TORCH TO PASS THROUGH

THE DARKNESS OF DEATH

AND

S O H I L A

THE LYRIC THAT SPEAKS OF LACERATIONS

AND PANGS OF SEPARATION

DR. SUKHBIR SINGH KAPOOR

MRS. MOHINDER KAUR KAPOOR

REHRAS and *SOHILA*
© 2013, Dr. Sukhbir Singh Kapoor
ISBN 81 207 1527 6 (HB)
81 207 1528 4 (PB)

INTRODUCTION

Sikh religion is a pioneer in the 'Bhakti' movement. The love for God and His worship are the pillars of the Sikh faith. A Sikh recites five 'Banis' (hymns) in a day. Japji, Jap Sahib and Sudha Swayas are recited in the morning; Rehras in the evening and Sohila at bedtime. According to the Sikh belief, the only way of God realisation is the honest and holy living. A person must live a truthful and noble life and must always remember God. The memory of God is a person's real power. It illuminates the dark corridors of one's mind and fills them with sparkling shine and divine glory. The Sikh Gurus were the messengers of God and travelled far and near to spread the word of God. The hymns contained in the Sikh prayers are believed to be the Word of God revealed to man through the Sikh Gurus.

The present book is a new experiment to present the text, translation and meaning of the two 'Banis' – 'Rehras and Sohila' – in a new and dynamic style. The numbers in brackets at the top of every Shabad represent the relevant page number in *Guru Granth Sahib*, except for Chaupai, Doha and Swaya where the page numbers refer to *Dasam Granth* and not to *Guru Granth Sahib*. The book has been divided into two sections: the first section contains 'Rehras Sahib' and the second section incorporates 'Sohila'. Each section is then further sub-divided into two sub-sections. The first sub-section explains the theme, literal translation and summary of the shabads and the second sub-section narrates a Sakhi or Sakhis to highlight the teachings contained in the shabad.

London
23rd January, 2013

Dr. Sukhbir Singh Kapoor
Vice Chancellor,
World Sikh University

To my sons
PREETBIR AND RAMANBIR
Who gave me the love and strength to face the realities of life

CONTENTS

		Page
	<i>Introduction</i>	3
	Part I – REHRAS	
Shabad No.	Rag/author	Hymn
	Rehras	7
1.	Sloak Mehla 1	8
2.	So Dar Rag Asa Mehla 1	10
3.	Asa Mehla 1	12
4.	Asa Mehla 1	14
5.	Rag Gujri Mehla 4	16
6.	Rag Gurji Mehla 5	18
7.	Rag Asa Mehla 4	20
8.	Asa Mehla 4	24
9.	Asa Mehla 1	26
10.	Asa Mehla 5	28
11.	Benti Chaupai	30
12-13.	Savaiya & Dohra	36
14-19.	Ramkali Mehla 3 – Anand	38
20.	Mundavani Mehla 5	42
21.	Sloak Mehla 5	44
22.	Pauri (Mehla 5)	46
23.	Sloak Mehla 5	48
24.	Mehla 5	50
	Sakhis	53
	Part II – SOHILA	
	Sohila	67
1.	Rag Gauri Dipaki Mehla 1	68
2.	Rag Asa Mehla 1	70
3.	Rag Dhanasri Mehla 1	72
4.	Rag Gauri Purbi Mehla 4	74
5.	Rag Gauri Purbi Mehla 5	76
	Sakhis	79

Part I REHRAS

This text (bani) consisting of nine hymns is recorded on pages 8-12 of *Guru Granth Sahib*. This is the second composition recorded after Jap Ji. This bani is recited every day, by a practising Sikh, at the time of dusk. In *Guru Granth Sahib*, unlike Jap Ji and Sohila, there is no heading of this bani though the word 'Rehras' appears within the text. Guru Arjan Dev and his contemporary Bhai Gurdas have not used the word 'Rehras' to refer to this bani, instead Bhai Gurdas has used the word 'So Dar' to refer to these hymns. However, Bhai Nand Lal, a contemporary of Guru Gobind Singh has used the word 'Rehras' to refer to this text. The word 'Rehras' has been used in different meanings in *Guru Granth Sahib*, e.g., a request, a prayer, a salutation, a custom or savings kept especially for the eternal journey (travelling expenses).

There are two versions of this bani, the original and the modern. The original one is as it is recorded in *Guru Granth Sahib*, and the modern version is as it appears in the *Gudkas* published by Shiromani Gurdwara Parbandhak Committee. In the original version, it consists of nine shabads, five shabads recorded under the heading of 'Sodar' and four shabads recorded under the heading of 'So Purkh'. The cumulative total of the shabads at the end of 'So Purkh' proves this notion. Out of the first group of five shabads, three are composed by Guru Nanak Dev, one by Guru Ramdas and one by Guru Arjan Dev; from the second group of four shabads, one is composed by Guru Nanak Dev, two by Guru Ramdas and one by Guru Arjan Dev. In the modern version, fifteen more shabads/pauris have been added to the original text. Three of these, including a chaupai, a swaya and a doha, are composed by Guru Gobind Singh; six pauris of Anand Sahib by Guru Amardas; one sloak 'Dukh Daroo', by Guru Nanak Dev and five hymns including, one – the mundavani, two sloaks and two pauris by Guru Arjan Dev.

The Sikh scholars differ on whether to recommend the recitation of the original nine shabads or the modern version of twenty-four shabads, as a set of daily prayers. In the absence of the unanimity amongst the Sikh intelligentsia and clergy, both in the Sikh household and in Gurdwaras, contradictory traditions have developed, many individuals and gurdwaras sticking to the original version and many adopting the modern version. Some individuals and gurdwaras have developed a third version of 'Rehras' by including many other shabads drawn from both *Guru Granth Sahib* and *Dasam Granth*. There is no doubt that the whole gurbani is sacred to a Sikh but no one should be allowed to change the structure of a specified text.



ਸਲੋਕ ਮਹਲਾ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਦੁਖ¹ ਦਾਰੂ² ਸੁਖ³ ਰੋਗੁ⁴ ਭਇਆ⁵ ਜਾ⁶ ਸੁਖ ਤਾਮਿ⁷ ਨ⁸ ਹੋਈ⁹ ॥

ਤੂੰ¹⁰ ਕਰਤਾ¹¹ ਕਰਣਾ¹² ਮੈ¹³ ਨਾਗੀ¹⁴ ਜਾ ਹਉ¹⁵ ਕਰੀ¹⁶ ਨੁ¹⁷ ਹੋਈ¹⁸ ॥੧॥

ਬਲਿਹਾਰੀ¹⁹ ਕੁਦਰਤਿ²⁰ ਵਸਿਆ²¹, ਤੇਰਾ ਅੰਤੁ²² ਨੁ ਜਾਈ ਲਖਿਆ²³ ॥੧॥ ਰਹਾਉ ॥

ਜਾਤਿ²⁴ ਮਹਿ ਜੋਤਿ²⁵ ਜੋਤਿ ਮਹਿ ਜਾਤਾ²⁶, ਅਕਲ²⁷ ਕਲਾ²⁸ ਭਰਪੂਰਿ²⁹ ਰਹਿਆ³⁰ ॥

ਤੂੰ ਸਚਾ³¹ ਸਾਹਿਬ³² ਸਿਫਤਿ³³ ਸੁਆਲਿਉ³⁴, ਜਿਨਿ³⁵ ਕੀਤੀ³⁶ ਸੋ³⁷ ਪਾਰਿ³⁸ ਪਇਆ³⁹ ॥

ਕਹੁ ਨਾਨਕ ਕਰਤੇ⁴⁰ ਕੀਆ⁴¹ ਬਾਤਾ⁴², ਜੋ⁴³ ਕਿਛੁ⁴⁴ ਕਰਣਾ⁴⁵ ਸੋ⁴⁶ ਕਰਿ⁴⁷ ਰਹਿਆ⁴⁸ ॥੨॥

SLOAK MEHLA 1

*Dukh¹(u) daru² sukh³(u) rog⁴(u) bhaya⁵ ja⁶ sukh(u) tam⁷(i) na⁸ hoi⁹.
Tun¹⁰ karta¹¹ karna¹² mai¹³ nahi¹⁴ ja hau¹⁵ kari¹⁶ na¹⁷ hoi¹⁸.
Balihari¹⁹ kudrat²⁰(i) vasia²¹, tera ant²²(u) na jai lakhia²³.*

-1-Rahao.

*Jat²⁴(i) maih jot²⁵(i), jot(i) maih jata²⁶, akal²⁷ kala²⁸ bharpur²⁹(i) rahia.
tum³⁰ sacha³¹ sahib³²(u) siphai³³(i) sualio³⁴, jin³⁵(i) kiti³⁶ so³⁷
par³⁸(i) paia³⁹.*

*Kauh Nanak karte⁴⁰ kia⁴¹ bata⁴², jo⁴³ kichh⁴⁴(u) karna⁴⁵ so⁴⁶ kar⁴⁷(i)
rahia⁴⁸.*

Notes

¹sufferings; ²medicine; ³comforts; ⁴disease; ⁵to become; ⁶and; ⁷desire; ⁸not, no; ⁹to happen; ¹⁰you; ¹¹creator; ¹²⁻¹⁴I do not know anything; ¹⁵⁻¹⁸I fail when I try something; ¹⁹sacrifice; ²⁰Nature, God; ²¹to do; ²²limits; ²³describe; ²⁴creation; ²⁵light; ²⁶contained; ²⁷inconceivable; ²⁸art, skill; ²⁹is full; ³⁰you; ³¹true; ³²King of kings; ³³qualities; ³⁴beautiful; ³⁵whosoever; ³⁶did; ³⁷he; ³⁸⁻³⁹could swim; ⁴⁰the creator; ⁴¹his; ⁴²talks; ⁴³⁻⁴⁴whatever; ⁴⁵doings; ⁴⁶that; ⁴⁷⁻⁴⁸is doing.

SHABAD 1

SLOAK MEHLA 1 (469)

Theme

God is the designer of this universe. We must always remember Him. The pleasures which take us away from Him must be dispensed with.

Literal Meaning

i. The comforts which take us away from God are in fact diseases and not comforts; and the pains and discomforts which bring us closer to Him are in reality cures and not pains and discomforts.

He has made the whole universe and has created innumerable objects in it, and I, the ignorant, cannot do or make even a tiny object like His. If I would try, I know, I would fail (1).

ii. I sacrifice myself on His grandeur, His limits cannot be explained (1, rahao).

iii. His light is manifest in His creation, and the whole universe is contained in His spirit. He is the master of all arts. He is inconceivable.

He is the true Lord and possesses most fascinating qualities. Those who sing His glories swim across the vast ocean of this most suspenseful and sinful world with ease.

O! Nanak what should I say about the Master? He does whatever He thinks is right (2).

Summary

The sufferings and pangs which bring us closer to God are better than the pleasures and comforts which take us away from Him. He is the planner, designer and creator of this complex universe. We are nothing in comparison to Him. There is absolutely no match between Him and the others and there must not be any comparison. It would be a blasphemy to make man equal to God. His workings are according to His own designs and blueprints. We should always sing praises of the most wonderful God.

ਸੋ ਦਰੁ ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਘਰੁ ੧ ਸੋ ਦਰੁ ॥

ਸੋ ਦਰੁ ਤੇਰਾ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ ਵਾਵਣਹਾਰੇ ॥

ਕੇਤੇ ਤੇਰੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ਕੇਤੇ ਤੇਰੇ ਗਾਵਣਹਾਰੇ ॥

ਗਾਵਨਿ ਤੁਧਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮ ਦੁਆਰੇ ॥

ਗਾਵਨਿ ਤੁਧਨੋ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥

ਗਾਵਨਿ ਤੁਧਨੋ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਸੋਹਨਿ ਤੇਰੇ ਸਦਾ ਸਵਾਰੇ ॥

ਗਾਵਨਿ ਤੁਧਨੋ ਇੰਦ੍ਰੁ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥

ਗਾਵਨਿ ਤੁਧਨੋ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਤੁਧਨੋ ਸਾਧ ਬੀਚਾਰੇ ॥

ਗਾਵਨਿ ਤੁਧਨੋ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਨਿ ਤੁਧਨੋ ਵੀਰ ਕਰਾਰੇ ॥

ਗਾਵਨਿ ਤੁਧਨੋ ਪੰਡਿਤ ਪੜੇ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਬੇਦਾ ਨਾਲੇ ॥

ਗਾਵਨਿ ਤੁਧਨੋ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲੇ ॥

ਗਾਵਨਿ ਤੁਧਨੋ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਜੇਤੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥

ਗਾਵਨਿ ਤੁਧਨੋ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਨਿ ਤੁਧਨੋ ਖਾਣੀ ਚਾਰੇ ॥

ਗਾਵਨਿ ਤੁਧਨੋ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਤੇਰੇ ਧਾਰੇ ॥

ਸੇਈ ਤੁਧਨੋ ਗਾਵਨਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥

ਹੋਰਿ ਕੇਤੇ ਤੁਧਨੋ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਬੀਚਾਰੇ ॥

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥

ਕਰਿ ਕਰਿ ਦੇਖੈ ਕੀਤਾ ਅਪਣਾ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਫਿਰਿ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥

ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਤਿ ਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੧॥੧॥

SO DAR RAG ASA MEHLA 1

So¹ dar(u)² keha³ so ghar(u)⁴ keha, jit(u)⁵ bah(i)⁶ sarab-samale.⁷

Vaje nad⁸ anek⁹ asankha¹⁰, kete¹¹ vavan-hare¹² Kete rag

pari¹³ sio¹⁴ kahian(i), kete gavan-hare¹⁵

Gavah(i)¹⁶ tuhmo¹⁷ paun(u)¹⁸ pani¹⁹ baisantar(u)²⁰,

gavai raja-dharam(u)²¹ duare.

Gavah(i) chit(u) gupat(u)²² likh(i) janah(i)²³ likh(i)-likh(i)

dharam(u) vichare²⁴.

Gavah(i) isar(u)²⁵ barma²⁶ devi²⁷, sohan(i)²⁸ sada²⁹ savare³⁰.

Gavah(i) ind³¹ idasan(i) baithe³² devtia dar(i) nale³³. Gavahh(i) sidh

samadhi³⁴ andar(i), gavan(i) vir karare³⁹.

Gavan(i) pandit⁴⁰ paran(i)⁴¹ rakhisar⁴², jug(u) jug(u)⁴³ veda nale⁴⁴.

Gavah(i) mohania⁴⁵ man(u) mohan(i)⁴⁶, surga⁴⁷ machh⁴⁸ payale⁴⁹.

Gavah(i) ratan⁵⁰ upae tere⁵¹, ath-sath(i)⁵² tirath nale⁵³.

Gavah(i) jodh maha bal sura⁵⁴, gavah(i) khani⁵⁵ chare⁵⁶.

Gavah(i) khand⁵⁷ mandal⁵⁸ varbhanda⁵⁹, kar(i) kar(i) rakhe dhare⁶⁰.

Sei⁶¹ tudh(u) no gava(i) jo⁶² tudh(u)⁶³ bhavan(i)⁶⁴, rate tere⁶⁵

bhagat⁶⁶ rasale⁶⁷.

Hor(i) kete⁶⁸ gavan(i) se⁶⁹ mai chit(i) na avan(i)⁷⁰ Nanak(u) kia vichare⁷¹.

Soi⁷² soi sada⁷³ sach(u)⁷⁴ sahib(u) sacha⁷⁵ sachi nai⁷⁶.

Hai bhi⁷⁷ hosi⁷⁸ jae na jasi⁷⁹, rachna jin(i) rachai⁸⁰.

Rangi⁸¹ rangi bhati⁸² kar(i) kar(i) jinsi maia⁸³ jin(i) upai⁸⁴.

Kar(i) kar(i) vekhai⁸⁵ kita apna⁸⁶, jiv tis di vadiai⁸⁷.

Jo tis(u) bhavai⁸⁸ soi karsi⁸⁹, hukam(u)⁹⁰ na karna jai⁹¹.

So pat(i) sah(u)⁹² saha pat(i) sahib(u)⁹³, Nanak rahan(u) rajat⁹⁴. (1)

Notes

¹how; ²doorway; ³how it is; ⁴house; ⁵where; ⁶while sitting; ⁷You control everything; ⁸where the instruments play; ⁹very many; ¹⁰many thousands; ¹¹many; ¹²the musicians; ¹³raags and raaginis; ¹⁴with; ¹⁵singers; ¹⁶to sing, to say, to explain; ¹⁷Your praises; ¹⁸air; ¹⁹water; ²⁰fire; ²¹Dharam Raj (the god who passes judgement on the dead); ²²the two legendary clerks of Dharam Raj; ²³who keep the account of everyone's actions; ²⁴for consideration for a judgement; ²⁵Shiva; ²⁶Brahma; ²⁷goddesses; ²⁸suit; ²⁹always; ³⁰well arranged; ³¹Indra; ³²to sit on one's throne; ³³with other gods; ³⁴the saints who are sitting in their postures; ³⁵saints; ³⁶a type of worshippers who put ashes all over their body and meditate; ³⁷another type of worshippers; ³⁸patient people; ³⁹very brave men; ⁴⁰learned people; ⁴¹literate; ⁴²the rishis; ⁴³in every age; ⁴⁴with the scriptures; ⁴⁵beautiful women; ⁴⁶attractive; ⁴⁷heavens; ⁴⁸the land of devtas; ⁴⁹nether lands; ⁵⁰jewels; ⁵¹produced by You; ⁵²sixty-eight; ⁵³with the holy places; ⁵⁴brave man; ⁵⁵the processes of reproduction; ⁵⁶four; ⁵⁷regions; ⁵⁸galaxy; ⁵⁹the universe with many galaxies; ⁶⁰which you have made and have at the right places; ⁶¹only he; ⁶²who; ⁶³Whom; ⁶⁴your liking; ⁶⁵who are merged in Your name; ⁶⁶worshippers; ⁶⁷merged in You; ⁶⁸many more; ⁶⁹which; ⁷⁰I cannot recall; ⁷¹I am not counting them; ⁷²that is; ⁷³always; ⁷⁴permanent; ⁷⁵the True God; ⁷⁶the real praises; ⁷⁷He is there; ⁷⁸He will be there; ⁷⁹beyond death; ⁸⁰the Creator of the universe; ⁸¹different; ⁸²types; ⁸³creation; ⁸⁴who produced/created; ⁸⁵He looks at; ⁸⁶His Own creation; ⁸⁷that is His greatness; ⁸⁸whatever you like; ⁸⁹that would happen; ⁹⁰His laws; ⁹¹cannot be questioned; ⁹²he is king; ⁹³he is king; ⁹⁴who lives in and believes in His laws.

SHABADS 2

SO DAR RAG ASA MEHLA 1 (6, 8 & 347)

Theme

The description of the house of God, the doorway to enter it and the people (gods) who are around it are described in this pauni.

Literal Meaning

- i. How does that doorway and the house look where God sits and controls the whole universe; and where many thousand musicians continuously sing His praises, in numerous raagas (musical notes) and raaginis (the consorts of raagas)?
- ii. I can see air, water and fire sitting in front of God's house. I can also see Dharam Raj (the heavenly officer incharge of deaths) with his two clerks Chitr and Gupt over there.
- iii. I can see Shiva, Brahma, Indra and many goddesses sitting on their thrones. I also see many Sidhs and Sadhs sitting in their yogic postures.
- iv. I can see all sorts of worshippers over there. I can also see many brave men, wise men, rishis and beautiful and attractive women of heavens and nether lands over there.
- v. I can see the models of God's universe with many suns and moons, the stores of His bounties and the maps of holy places.
- vi. Only those people are there, in Your vast complex, whom You like and who are merged in Your name. I cannot remember many others who are there singing, talking and praising You, my loving God.
- vii. God is immortal. He is timeless. He has created countless number and type of creatures. From His abode He looks at and admires His creation. He is great, so are His praises.
- viii. Whatever You will fix that happens. Only that person can become a king who lives within Your laws. The doorway to Your abode is obedience and acceptance of Your rules and laws.

Summary

The abode of God and the doorway to get into it can be seen and approached if one accepts and obeys His rules and laws. In the complex, where He resides, are the people, devtas, gods, goddesses, rishis, sadhs, jatis, saints and hoors whom He permits to live there. There, one can see the models and maps of the galaxies and the universe.

ਆਸਾ ਮਹਲਾ ੧

ਸੁਣਿ¹ ਵਡਾ² ਆਖੋ³ ਸੁਭ⁴ ਕੋਈ⁵ ॥ ਕੇਵਡ⁶ ਵਡਾ ਡੀਠਾ⁷ ਹੋਇ⁸ ॥
ਕੀਮਤਿ⁹ ਪਾਇ¹⁰ ਨ¹¹ ਕਹਿਆ¹² ਜਾਇ¹³ ॥ ਕਹਣੈ¹⁴ ਵਾਲੇ¹⁵ ਤੇਰੇ¹⁶ ਰਹੇ¹⁷ ਸਮਾਇ¹⁸ ॥੧॥
ਵਡੇ¹⁹ ਮੇਰੇ ਸਾਹਿਬਾ²⁰ ਗਹਿਰ²¹ ਗੰਭੀਰਾ²² ਗੁਣੀ²³ ਗਹੀਰਾ²⁴ ॥
ਕੋਇ²⁵ ਨ²⁶ ਜਾਣੈ²⁷ ਤੇਰਾ²⁸ ਕੇਤਾ²⁹ ਕੇਵਡ³⁰ ਚੀਰਾ³¹ ॥੧॥ ਰਹਾਉ ॥
ਸਭਿ³² ਸੂਰਤੀ³³ ਮਿਲਿ³⁴ ਸੁਰਤਿ³⁵ ਕਮਾਈ³⁶ ॥ ਸਭ³⁷ ਕੀਮਤਿ³⁸ ਮਿਲਿ³⁹ ਕੀਮਤਿ⁴⁰ ਪਾਈ⁴¹ ॥
ਗਿਆਨੀ⁴² ਧਿਆਨੀ⁴³ ਗੁਰ⁴⁴ ਗੁਰ ਹਾਈ⁴⁵ ॥
ਕਹਣੁ⁴⁶ ਨ⁴⁷ ਜਾਈ⁴⁸ ਤੇਰੀ⁴⁹ ਤਿਲੁ⁵⁰ ਵਡਿਆਈ⁵¹ ॥੨॥
ਸਭਿ⁵² ਸਤ⁵³ ਸਭਿ⁵⁴ ਤਪ⁵⁵ ਸਭਿ ਚੰਗਿਆਈਆ⁵⁶ ॥
ਸਿਧਾ⁵⁷ ਪੁਰਖਾ⁵⁸ ਕੀਆ⁵⁹ ਵਡਿਆਈਆ⁶⁰ ॥
ਤੁਧੁ⁶¹ ਵਿਣੁ⁶² ਸਿਧੀ⁶³ ਕਿਨੈ⁶⁴ ਨ⁶⁵ ਪਾਈਆ⁶⁶ ॥
ਕਰਮਿ⁶⁷ ਮਿਲੈ⁶⁸ ਨਾਹੀ⁶⁹ ਠਾਕਿ⁷⁰ ਰਹਾਈਆ⁷¹ ॥੩॥
ਆਖੁਣ⁷² ਵਾਲਾ⁷³ ਕਿਆ⁷⁴ ਵੇਚਾਰਾ⁷⁵ ॥ ਸਿਫਤੀ⁷⁶ ਭਰੇ⁷⁷ ਤੇਰੇ⁷⁸ ਭੰਡਾਰਾ⁷⁹ ॥
ਜਿਸੁ⁸⁰ ਤੂ⁸¹ ਦੇਹਿ⁸² ਤਿਸੇ⁸³ ਕਿਆ⁸⁴ ਚਾਰਾ⁸⁵ ॥ ਨਾਨਕ ਸਚੁ⁸⁶ ਸਵਾਰਣਹਾਰਾ⁸⁷ ॥੪॥੨॥

ASA MEHLA 1

*Sun¹ (i) vada² akhai³ sabh⁴ (u) koe⁵.
kevad⁶ (u) vada ditha⁷ hoe⁸.
kimat⁹ (i) pae¹⁰ na¹¹ kahia¹² jae¹³.
kahnai¹⁴ vale¹⁵ tere¹⁶ rahe¹⁷ samae¹⁸.
Vade¹⁹ mere sahiba²⁰ gaihar²¹ ganbhira²² guni²³ gahira²⁴.
koe²⁵ na²⁶ janai²⁷ tera²⁸ keta²⁹ kevad³⁰ (u) chira³¹.
-1-Rahao.
Sabh³² (i) surti³³ mil³⁴ (i) surat³⁵ (i) kamai³⁶.
Sabh³⁷ kimat³⁸ (i) mil³⁹ (i) kimat⁴⁰ (i) pai⁴¹.
Giani⁴² dhiani⁴³ gur⁴⁴ gur hai⁴⁵.
Kahan⁴⁶ (u) na⁴⁷ jai⁴⁸ teri⁴⁹ til⁵⁰ (u) vadiai⁵¹.
Sabh⁵² (i) sat⁵³ sabh⁵⁴ (i) tap⁵⁵ sabh(i) changiaia⁵⁶.
Sidha⁵⁷ purkha⁵⁸ kia⁵⁹ vadiaia⁶⁰.
Tudh⁶¹ (u) vin⁶² (u) sidhi⁶³ kinai⁶⁴ na⁶⁵ paia⁶⁶.
Karam⁶⁷ (i) milai⁶⁸ nahi⁶⁹ thak⁷⁰ (i) rahaia⁷¹.
Akhan⁷² vala⁷³ kia⁷⁴ vechara⁷⁵.
Siphti⁷⁶ bhare⁷⁷ tere⁷⁸ bhandara⁷⁹.
Jis⁸⁰ (u) tu⁸¹ deh⁸² (i) tisai⁸³ kia⁸⁴ chara⁸⁵.
Nanak(u) sach⁸⁶ (u) savaran⁸⁷ -hara.*

Notes

¹listen; ²great; ³say; ⁴⁻⁵every one; ⁶how much; ⁷⁻⁸by seeing; ⁹value; ¹⁰to put, to place; ¹¹not; ¹²⁻¹³describe; ¹⁴⁻¹⁵those who say; ¹⁶about you; ¹⁷⁻¹⁸are merged; ¹⁹⁻²⁰my great God; ²¹multitude of; ²²wisdom; ²³⁻²⁴ocean of virtues; ²⁵⁻²⁶no one; ²⁷knows; ²⁸yours; ²⁹how much; ³⁰big; ³¹stature; ³²all; ³³inner feeling; ³⁴to be together; ³⁵conscience; ³⁶earning; ³⁷all; ³⁸value; ³⁹together; ⁴⁰⁻⁴¹put a price on; ⁴²learned; ⁴³saints; ⁴⁴⁻⁴⁵have tried to describe Him; ⁴⁶⁻⁴⁸could not say; ⁴⁹Yours; ⁵⁰tiny bit; ⁵¹praise; ⁵²all; ⁵³truth; ⁵⁴all; ⁵⁵meditation; ⁵⁶virtues; ⁵⁷⁻⁵⁸people who have self-control; ⁵⁹⁻⁶⁰their praises; ⁶¹⁻⁶²without You; ⁶³power to control oneself; ⁶⁴⁻⁶⁶no one gets; ⁶⁷His grace; ⁶⁸to get; ⁶⁹⁻⁷¹You choose, You confer; ⁷²⁻⁷³the describer; ⁷⁴⁻⁷⁵is helpless; ⁷⁶⁻⁷⁷full of praises and virtues; ⁷⁸⁻⁷⁹Your treasures; ⁸⁰⁻⁸²to whom you give; ⁸³⁻⁸⁵what else he needs; ⁸⁶truth; ⁸⁷⁻⁸⁸He is the decorator, He is the designer.

SHABAD 3

ASA MEHLA 1 (9 & 348)

Theme

God is greatest of all. He is the sustainer of Truth and the giver of all the bounties.

Literal Meaning

- i. Everyone calls Him great, though His greatness can only be described by physically viewing and examining Him. He can neither be valued nor narrated. Those who venture to characterise Him have to absorb themselves in His self and in His devotion (1).
- ii. O! Almighty God, You are a multitude of wisdom and an ocean of virtues. No one knows the details of your stature (1, rahao).
- iii. Many men of conscience, individuals of riches, people of knowledge and humans of piety have tried to describe God, but they could not comment properly even on a tiny part of His greatness (2).
- iv. The morality, the contemplations, the virtues, and the worldly honours are all conferred on people by Him, on the basis of the deeds performed by the individuals (3).
- v. The treasures of His excellence are full up to the brim. His awards are unquestionable. He is the sustainer of Truth in all the ages (4).

Summary

God is the greatest reality of all the Times. His stature is the greatest of all the statures. His description, narration and characterisation are beyond all people. He awards His boons to the people according to their karmas (deeds).

ਆਸਾ ਮਹਲਾ ੧

ਆਖਾ¹ ਜੀਵਾ² ਵਿਸਰੈ³ ਮਰਿ⁴ ਜਾਉ⁵ ॥ ਆਖਣਿ⁶ ਅਉਖਾ⁷ ਸਾਚਾ⁸ ਨਾਉ⁹ ॥
 ਸਾਚੇ¹⁰ ਨਾਮ¹¹ ਕੀ¹² ਲਾਗੈ¹³ ਭੁਖ¹⁴ ॥ ਉਤੁ¹⁵ ਭੁਖੈ¹⁶ ਖਾਇ¹⁷ ਚਲੀਆਹਿ¹⁸ ਦੁਖ¹⁹ ॥੧॥
 ਸੋ²⁰ ਕਿਉ²¹ ਵਿਸਰੈ²² ਮੇਰੀ²³ ਮਾਇ²⁴ ॥ ਸਾਚਾ²⁵ ਸਾਹਿਬੁ²⁶ ਸਾਚੈ²⁷ ਨਾਇ²⁸ ॥੧॥ ਰਹਾਉ ॥
 ਸਾਚੇ²⁹ ਨਾਮ²⁹ ਕੀ³⁰ ਤਿਲੁ³¹ ਵਡਿਆਈ³² ॥ ਆਖਿ³³ ਬਕੈ³⁴ ਕੀਮਤਿ³⁵ ਨਹੀ³⁶ ਪਾਈ³⁷ ॥
 ਜੋ³⁸ ਸਭਿ³⁹ ਮਿਲਿ⁴⁰ ਕੈ⁴¹ ਆਖਣ⁴² ਪਾਹਿ⁴³ ॥ ਵਡਾ⁴⁴ ਨ⁴⁵ ਹੋਵੈ⁴⁶ ਘਾਟਿ⁴⁷ ਨ⁴⁸
 ਜਾਇ⁴⁹ ॥੨॥
 ਨਾ⁵⁰ ਓਹ⁵¹ ਮਰੈ⁵² ਨ⁵³ ਹੋਵੈ⁵⁴ ਸੋਗੁ⁵⁵ ॥ ਦੇਦਾ⁵⁶ ਰੈ⁵⁷ ਨ⁵⁸ ਚੁਕੈ⁵⁹ ਭੋਗੁ⁶⁰ ॥
 ਗੁਣ⁶¹ ਏਹੇ⁶² ਰੁਹੇ⁶³ ਨਾਹੀ⁶⁴ ਕੋਇ⁶⁵ ॥ ਨਾ⁶⁶ ਕੋ⁶⁷ ਹੋਆ⁶⁸ ਨਾ⁶⁹ ਕੋ⁷⁰ ਹੋਇ⁷¹ ॥੩॥
 ਜੇਵਡੁ⁷² ਆਪਿ⁷³ ਤੇਵਡੁ⁷⁴ ਤੇਰੀ⁷⁵ ਦਾਤਿ⁷⁶ ॥ ਜਿਨਿ⁷⁷ ਦਿਨੁ⁷⁸ ਕਰਿ⁷⁹ ਕੇ⁸⁰ ਕੀਤੀ⁸¹
 ਰਾਤਿ⁸² ॥
 ਖਸਮੁ⁸³ ਵਿਸਾਰਹਿ⁸⁴ ਤੇ⁸⁵ ਕਮਜਾਤਿ⁸⁶ ॥ ਨਾਨਕ⁸⁷ ਨਾਵੈ⁸⁸ ਬਾਝੁ⁸⁸ ਸਨਾਤਿ⁸⁹ ॥੪॥੩॥

ASA MEHLA 1

*Akha¹ jiva² visrai³ mar⁴(i) jao⁵.
 Akhan⁶(i) aukha⁷ sacha⁸ Nao⁹.
 Sache¹⁰ Nam¹¹ ki¹² lagai¹³ bhukh¹⁴.
 Ut¹⁵(u) bhukhai¹⁶ khae¹⁷ chaliah¹⁸ dukh¹⁹.
 So²⁰ kio²¹ visrai²² meri²³ mae²⁴.
 Sacha²⁵ Sahib²⁶(u) sachai²⁷ nae²⁸.
 -1-Rahao
 Sache²⁹ Nam²⁹ ki³⁰ til³¹(u) vadi³².
 Akh³³(i) thake³⁴ kimat³⁵(i) nahi³⁶ pai³⁷.
 Je³⁸ sabh³⁹(i) mil⁴⁰(i) kai⁴¹ akhan⁴² pahe⁴³.
 Vada⁴⁴ na⁴⁵ hovai⁴⁶ ghat⁴⁷(i) na⁴⁸ jae⁴⁹.
 Na⁵⁰ oh⁵¹(u) marai⁵² na⁵³ hovai⁵⁴ sog⁵⁵(u).
 Deda⁵⁶ rahai⁵⁷ na⁵⁸ chukai⁵⁹ bhog⁶⁰(u).
 Gun⁶¹(u) eho⁶² hor⁶³(u) nahi⁶⁴ ko⁶⁵.
 Na⁶⁶ ko⁶⁷ hoa⁶⁸ na⁶⁹ ko⁷⁰ hoe⁷¹.
 Jevad⁷²(u) ap⁷³(i) tevad⁷⁴(u) teri⁷⁵ dai⁷⁶(i).
 Jin⁷⁷(i) din⁷⁸(u) kar⁷⁹(i) kai⁸⁰ kiti⁸¹ rat⁸²(i).
 Khasam⁸³(u) visareh⁸⁴ te⁸⁵ kamjat⁸⁶(i).
 Nanak navai⁸⁷ bajh⁸⁸(u) sanat⁸⁹(i).*

Notes

¹if I talk about God; ²live; ³to forget; ⁴⁻⁵to die; ⁶saying; ⁷difficult; ⁸⁻⁹Truth; ¹⁰⁻¹¹God's name; ¹²of; ¹³⁻¹⁴feelings of hunger; ¹⁵that; ¹⁶⁻¹⁷whosoever; ¹⁸⁻¹⁹dispels sorrow; ²⁰Him; ²¹why; ²²forget; ²³my; ²⁴mother; ²⁵⁻²⁶God is truth; ²⁷⁻²⁸truthful justice; ²⁹God's name; ³⁰of; ³¹little; ³²praises; ³³⁻³⁴tired of saying; ³⁵value; ³⁶not; ³⁷to value; ³⁸if; ³⁹all; ⁴⁰together; ⁴¹⁻⁴³try to say; ⁴⁴⁻⁴⁶does not grow big; ⁴⁷⁻⁴⁹does not become small; ⁵⁰⁻⁵²He is beyond deaths; ⁵³⁻⁵⁵there is no mourning; ⁵⁶⁻⁵⁷He always gives; ⁵⁸⁻⁵⁹does not deter; ⁶⁰distribution; ⁶¹quality; ⁶²this is; ⁶³other; ⁶⁴⁻⁶⁵no one; ⁶⁶⁻⁶⁸no one was; ⁶⁹⁻⁷¹no one will be; ⁷²as; ⁷³He himself; ⁷⁴like that; ⁷⁵Yours; ⁷⁶gifts; ⁷⁷Who; ⁷⁸days; ⁷⁹⁻⁸⁰made; ⁸¹⁻⁸²created night as well; ⁸³God, husband; ⁸⁴one who forgets; ⁸⁵she/he; ⁸⁶condemned, low caste, bad; ⁸⁷God's name; ⁸⁸without; ⁸⁹outcast.

SHABAD 4

ASA MEHLA 1 (9 & 349)

Theme

God is beyond time. He is above flattery and criticism.

Literal Meaning

- His memory gives us life, whereas His abstraction accords us death. The deliverance of Truth is very difficult. I am starved for His 'Name'. His worship dispels sorrows (1).
- Why should one forget Him who is the sustainer of truth and justice (1, rahao)?
- People, to date, have said very little about His realm though they have written volumes in His praises. The comments on God by people would not make Him either small or big. He would stay as He is (2).
- He is beyond death, so He is not mourned. He is the giver and never deters in distributing His bounties. There is no one else equal to Him (3).
- His gifts are as lofty as He is. He has made days and nights. The people who desert their spouses are punished in His court. The people who forget His name are rejected in His kingdom (4).

Summary

God is the sustainer of truth and the upholder of justice. All our possessions are given to us by Him. We should not forget Him even for a little while. His name should always be on our lips and in our hearts and we should always do noble deeds and perform gentle karmas.

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੪

ਹਰਿ¹ ਕੇ² ਜਨ³ ਸਤਿਗੁਰੂ⁴ ਸਤ⁵ ਪੁਰਖਾ⁶ ਬਿਨਉ⁷ ਕਰਉ⁸ ਗੁਰ⁹ ਪਾਸਿ¹⁰ ॥

ਹਮ¹¹ ਕੀਰੇ¹² ਕਿਰਮ¹³ ਸਤਿਗੁਰ ਸਰਣਾਈ¹⁴ ਕਰਿ¹⁵ ਦਇਆ¹⁶ ਨਾਮੁ¹⁷ ਪਰਗਾਸਿ¹⁸ ॥੧॥

ਮੇਰੇ¹⁹ ਮੀਤ²⁰ ਗੁਰਦੇਵ²¹ ਸੁ²² ਕਉ²³ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ²⁴ ॥

ਗੁਰਮਤਿ²⁵ ਨਾਮੁ²⁶ ਮੇਰਾ²⁷ ਪ੍ਰਾਨ ਸਖਾਈ²⁸ ਹਰਿ²⁹ ਕੀਰਤਿ³⁰ ਹਮਰੀ³¹ ਰਹਾਸਿ³²
॥੧॥ ਰਹਾਉ ॥

ਹਰਿ³³ ਜਨ³⁴ ਕੇ ਵਡਭਾਗ³⁵ ਵਡੇਰੇ³⁶ ਜਿਨ ਹਰਿ ਹਰਿ ਸਰਧਾ³⁷ ਹਰਿ ਪਿਆਸ³⁸ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਤ੍ਰਿਪਤਾਸਹਿ³⁹ ਮਿਲਿ ਸੰਗਤਿ⁴⁰ ਗੁਣ⁴¹ ਪਰਗਾਸਿ ॥੨॥

ਜਿਨ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ⁴² ਨਾਮੁ ਨ ਪਾਇਆ, ਤੇ ਭਾਗ⁴³ ਹੀਣ ਜਮ ਪਾਸਿ ॥

ਜੋ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ, ਪ੍ਰਿਗੁ⁴⁴ ਜੀਵੇ⁴⁵ ਪ੍ਰਿਗੁ ਜੀਵਾਸਿ⁴⁶ ॥੩॥

ਜਿਨ ਹਰਿਜਨ ਸਤਿਗੁਰੁ ਸੰਗਤਿ ਪਾਈ, ਤਿਨ ਧੁਰਿ⁴⁷ ਮਸਤਕਿ⁴⁸ ਲਿਖਿਆ⁴⁹ ਲਿਖਾਸਿ⁵⁰ ॥

ਧਨੁ⁵¹ ਧੰਨੁ ਸਤਸੰਗਤਿ⁵² ਜਿਤੁ ਹਰ ਰਸੁ ਪਾਇਆ, ਮਿਲਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਪਰਗਾਸਿ⁵³ ॥੪॥੪॥

RAG GUJRI MEHLA 4

Har¹(i) ke² jan³ satigur⁴ sat⁵-purkha⁶, binau⁷ karau⁸ gur⁹ pas¹⁰(i).

Ham¹¹ kire¹² kiram¹³ satigur sarnai¹⁴, kar¹⁵(i) daia¹⁶ Nam¹⁷(u) pargas¹⁸(i).

Mere¹⁹ mit²⁰ Gurdev²¹, mo²² kau²³ Ram Nam(u) pargas²⁴(i).

Gurmat²⁵(i) Nam²⁶(u) mera²⁷ pran-sakhai²⁸, Har²⁹(i) kirat³⁰(i)

hamri³¹ rahras³²(i).

-1-Rahao

Har³³(i) jan³⁴ ke vad³⁵-bhag vadere³⁶, jin Har(i) Har(i) sardha³⁷

Har(i) pi-as³⁸.

Har(i) Har(i) Nam(u) milai triptaseh³⁹, mil(i) sangat⁴⁰(i) gun⁴¹ pargas(i).

Jin Har(i) Har(i) Har(i) ras⁴²(u) Nam(u) na paia, te bhag⁴³ hin jam pas(i).

Jo Satigur saran(i) sangat(i) nahi aae, dhrig⁴⁴(u) jive⁴⁵ dhrig(u) jivas⁴⁶(i).

Jin Har(i) jan Satigur sangat(i) pai, tin dhur⁴⁷(i) mastak⁴⁸(i) likhia⁴⁹

likhas⁵⁰(i).

Dhan⁵¹(u) dhann(u) sat-sangat⁵²(i) jit(u) Har(i) ras(u) paia, mil(i) jan

Nanak Nam(u) pargas⁵³(i). -4.4-

Notes

1-3 saints, God's men; 4 true person; 5-6 omnipresent; 7 request; 8-10 to God; 11 we; 12 insect; 13 humble; 14 come to your rescue; 15 have; 16 mercy; 17 God's name; 18 illuminate; 19-20 my friend; 21 guru; 22-23 in me; 24 light; 25-26 God's word; 27-28 my support; 29-30 saying God's praises; 31 our; 32 prayer, travelling expenses; 33-34 God's men; 35-36 good fortune; 37 faith; 38 thirst; 39 to be satisfied; 40 congregation; 41 qualities; 42 nectar/juice; 43 unfortunate; 43 condemned to death; 44-46 waste of life; 47-50 lines of good fortune; 51 to be lucky; 52 closeness of congregation; 53 God's light.

SHABAD 5

GUJRI MEHLA 4 (10 & 492)

Theme

O! my friend-guru, illuminate my mind with His name. We are very low, uplift us to be worthy of His realisation.

Literal Meaning

- O! saints and gurus, I request you all to give to me the secrets of God realisation. I am worse than an insect and my inside is groping in darkness. I have come to you for my rescue, illuminate my inner-self with God's word (1).
- My friend-guru, bless me with God's light. The name of God is the support of my life. The singing of His glories is my support and my torch in the darkness of death (1, rahao).
- Those are the fortunate people who believed in Him and who are longing for His audience. The closeness of 'sangat' (the holy congregation) fulfils their thirst and brings them closer to God (2).
- Those who do not get His word are most unfortunate, and are condemned to hell. Those who do not serve the 'sangat' too waste their lives (3).
- Those who serve the 'sangat' and come closer to the holy men, are fortunate and their minds are awakened. Their fortune-lines shine on their foreheads. Blessed are those who listen to His word in the midst of God's men. These men get the true light (4).

Summary

The word of God, the prayers and the worship are the lights which guide souls to heavens. The way across to the kingdom of God is dark and obscure. Death has blackened this path. The recitation of 'Rehras' is the torch to cross this darkness. The Holy word and the audience of the congregation are essential for God's realisation.

ਰਾਗੁ ਗੁਜਰੀ ਮਹਲਾ ੫

ਕਾਹੇ ਰੇ ਮਨ¹ ਚਿਤਵਹਿ² ਉਦਮੁ³, ਜਾ ਆਹਰਿ⁴ ਹਰਿ ਜੀਉ ਪਰਿਆ⁵ ॥
 ਸੈਲ⁶ ਪਥਰ ਮਹਿ ਜੰਤ⁷ ਉਪਾਏ⁸, ਤਾ ਕਾ ਰਿਜਕੁ⁹ ਆਗੈ ਕਰਿ ਧਰਿਆ¹⁰ ॥੧॥
 ਮੇਰੇ ਮਾਧਉ¹¹ ਜੀ, ਸਤਸੰਗਤਿ ਮਿਲੇ¹² ਸੁ ਤਰਿਆ¹³ ॥
 ਗੁਰ¹⁴ ਪਰਸਾਦਿ¹⁵ ਪਰਮ ਪਦੁ¹⁶ ਪਾਇਆ, ਸੂਕੇ¹⁷ ਕਾਸਟ¹⁸ ਹਰਿਆ¹⁹ ॥੧॥ ਰਹਾਉ ॥
 ਜਨਨਿ²⁰ ਪਿਤਾ ਲੋਕ ਸੁਤ²¹ ਬਨਿਤਾ^{22A} ਕੋਇ ਨ ਕਿਸ ਕੀ ਧਰਿਆ^{22B} ॥
 ਸਿਰਿ ਸਿਰਿ²³ ਰਿਜਕੁ²⁴ ਸੰਬਾਰੇ²⁵ ਠਾਕੁਰੁ²⁶, ਕਾਹੇ ਮਨ ਭਉ²⁷ ਕਰਿਆ ॥੨॥
 ਉਡੇ ਉਡਿ²⁸ ਆਵੈ ਸੈ ਕੋਸਾ²⁹ ਤਿਸੁ ਪਾਛੇ³⁰ ਬਚਰੇ³¹ ਛਰਿਆ³² ॥
 ਤਿਨ³³ ਕਵਣੁ³⁴ ਖਲਾਵੈ^{35A} ਕਵਣੁ ਚੁਗਾਵੈ^{35B}, ਮਨ ਮਹਿ ਸਿਮਰਨ ਕਰਿਆ³⁶ ॥੩॥
 ਸਭਿ ਨਿਧਾਨ³⁷ ਦਸ-ਅਸਟ ਸਿਧਾਨ³⁸, ਠਾਕੁਰ³⁹ ਕਰ ਤਲ⁴⁰ ਧਰਿਆ ॥
 ਜਨ ਨਾਨਕ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਈਐ⁴¹, ਤੇਰਾ ਅੰਤੁ⁴² ਨ ਪਾਰਾਵਰਿਆ⁴³ ॥੪॥ ੫ ॥

RAG GUJRI MEHLA 5

*Kahe re man¹ chitveh² udam³(u), ja ahar⁴(i) Har(i) jio paria⁵.
 Sail⁶ pathar maih jant⁷ upae⁸, ta ka rijak⁹(u) agai kar(i) dharia¹⁰.
 Mere madhau¹¹ ji, satsangat(i) mile¹² so taria¹³.
 Gur¹⁴ parsad¹⁵(i) param-pad¹⁶(u) paia, suke¹⁷ kasat¹⁸ haria¹⁹.
 -1-Rahao-
 Janan²⁰(i) pita lok sut²¹ banita^{22A}, koe na kis ki dharia^{22B}.
 Sir(i) sir²³(i) rijak²⁴(u) sanbahe²⁵ Thakur²⁶(u), kahe man bhau²⁷ karia.
 Ude-ud²⁸(i) avai sai kosa²⁹, tis(u)-pachhai³⁰ bachre³¹ chharia³².
 Tin³³ kavan³⁴(u) khalavai^{35A} kavan(u) chugavai^{35B}, man maih
 simran(u) karia³⁶.
 Sabh(i) nidhan³⁷ das-ast sidhan³⁸, Thakur³⁹ kar tal⁴⁰ dharia.
 Jan Nanak bal(i) bal(i) sad bal(i) jaia⁴¹, tera ant⁴²(u) na paravaria⁴³.*

Notes

¹mind; ²to ponder; ³effort; ⁴to be involved; ⁵God Himself; ⁶mountains; ⁷lives; ⁸created; ⁹food; ¹⁰to provide; ¹¹my God; ¹²the companionship of congregation; ¹³swims across; ¹⁴God; ¹⁵grace; ¹⁶top honours; ¹⁷rotten, dried; ¹⁸wood; ¹⁹green; ²⁰mother; ²¹son; ^{22A}wife; ^{22B}are false relations; ²³every one; ²⁴provisions; ²⁵to provide; ²⁶God; ²⁷scared, afraid; ²⁸to fly; ²⁹many miles; ³⁰behind them; ³¹the little one; ³²left behind; ³³to them; ³⁴whom, who; ³⁵look after; ³⁶remember God; ³⁷all treasures – there are nine agreed treasures, which are looked after by 'Kubaer'. The treasures are : Padam (gold & silver), Maha-padam (the jewels & diamonds), Sunkh (rich food and clothes), Mukkar (the knowledge of weaponry), Shahi (the royal honour), Mukund (the art of music), Kund (the business in gold), Neel (the business in pearls), Kuchhup (the business in clothes and drapery); ³⁸Eighteen postures and conditions of the mind; out of these, eight are very popular: Lgeema (to become small), Mehima (to become big), Prapti (to get whatever one wishes), Prakayma (to read other people's mind), Ishrit (to convince others according to one's own desires), Vashrit (to possess others), Kam-vasaita (to control one's passions); ³⁹God; ⁴⁰on the palm; ⁴¹sacrifice oneself; ⁴²limits; ⁴³to know, the other side of the river bank.

SHABAD 6

GUJRI MEHLA 5 (10 & 495)

Theme

It is through God's grace that we get our honours.

Literal Meaning

- O! my mind, why do you worry, when God is looking after all of us. The lives He has created in mountains and stones, He provides foods to them as well (1).
- According to God, people who become one with 'sangat' (holy-congregation) swim across the ocean of life. With the grace of God, people get honour in their lives. It is only with His grace that rotten wood turns green (1, rahao).
- All relations including mother, father, son, wife are false. They all break in adversity. The only true friend of man is God Himself. He is the preserver of all of us. Why O! mind you are worried and scared (2).
- The birds fly for many hundred miles to find food for their children. God, himself looks after their little ones when their parents are away in search of food. They all always remember God in their minds (3).
- All world treasures, and all yogic postures are God's products. Nanak sacrifices every thing he has on You, O! most powerful God (4).

Summary

God is the preserver of the whole universe. He has made provisions of food for even those tiny insects which live in stones and pebbles. He looks after all of us. He is the benefactor, the giver and the patron of all of us.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੪

ਸੋ ਪੁਰਖੁ

ੴ ਸਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੋ¹ ਪੁਰਖੁ² ਨਿਰੰਜਨੁ³ ਹਰਿ⁴ ਪੁਰਖੁ⁵ ਨਿਰੰਜਨੁ⁶ ਹਰਿ⁷ ਅਗਮਾ⁸ ਅਗਮ⁹ ਅਪਾਰਾ¹⁰ ॥
ਸਭਿ^{11A} ਧਿਆਵਹਿ^{11B} ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ¹² ਜੀ, ਹਰਿ ਸਚੇ¹³ ਸਿਰਜਣਹਾਰਾ¹⁴ ॥
ਸਭਿ ਜੀਅ¹⁵ ਤੁਮਾਰੇ¹⁶ ਜੀ, ਤੂੰ¹⁷ ਜੀਆ¹⁸ ਕਾ¹⁹ ਦਾਤਾਰਾ²⁰ ॥
ਹਰਿ²¹ ਧਿਆਵਹੁ ਸੰਤਹੁ²² ਜੀ, ਸਭਿ ਦੂਖ²³ ਵਿਸਾਰਣਹਾਰਾ²⁴ ॥
ਹਰਿ²⁵ ਆਪੇ²⁶ ਠਾਕੁਰੁ²⁶ ਹਰਿ ਆਪੇ ਸੇਵਕੁ²⁷ ਜੀ, ਕਿਆ ਨਾਨਕ ਜੰਤ²⁸ ਵਿਚਾਰਾ²⁹ ॥੧॥
ਤੂੰ³⁰ ਘਟ³¹ ਘਟ³¹ ਅੰਤਰਿ³² ਸਰਬ³³ ਨਿਰੰਤਰਿ³⁴ ਜੀ, ਹਰਿ ਏਕੇ³⁵ ਪੁਰਖੁ³⁶ ਸਮਾਣਾ³⁷ ॥
ਇਕਿ³⁸ ਦਾਤੇ³⁹ ਇਕਿ ਭੋਖਾਰੀ⁴⁰ ਜੀ, ਸਭਿ⁴¹ ਤੇਰੇ ਚੋਜ⁴² ਵਿਡਾਣਾ⁴³ ॥
ਤੂੰ ਆਪੇ ਦਾਤਾ⁴⁴ ਆਪੇ ਭੁਗਤਾ⁴⁵ ਜੀ, ਹਉ⁴⁶ ਤੁਧੁ⁴⁷ ਬਿਨ⁴⁸ ਅਵਰੁ⁴⁹ ਨ⁵⁰ ਜਾਣਾ⁵¹ ॥
ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ⁵² ਬੋਅੰਤੁ⁵³ ਬੋਅੰਤੁ ਜੀ, ਤੇਰੇ⁵⁴ ਕਿਆ⁵⁵ ਗੁਣ⁵⁶ ਆਖਿ⁵⁷ ਵਖਾਣਾ⁵⁸ ॥
ਜੋ⁵⁹ ਸੇਵਹਿ⁶⁰ ਜੋ ਸੇਵਹਿ ਤੁਧੁ⁶¹ ਜੀ, ਜਨੁ⁶² ਨਾਨਕੁ ਤਿਨ⁶³ ਕੁਰਬਾਣਾ⁶⁴ ॥੨॥
ਹਰਿ ਧਿਆਵਹਿ⁶⁵ ਹਰਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ, ਸੇ ਜਨ ਜੁਗ⁶⁶ ਮਹਿ ਸੁਖਵਾਸੀ⁶⁷ ॥
ਸੋ ਮੁਕਤੁ⁶⁸ ਸੋ ਮੁਕਤੁ ਭਏ⁶⁹ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ, ਤਿਨ ਤੂਟੀ⁷⁰ ਜਮ ਕੀ ਵਾਸੀ⁷¹ ॥
ਜਿਨ ਨਿਰਭਉ⁷² ਜਿਨ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਜੀ, ਤਿਨ ਕਾ ਭਉ⁷³ ਸਭੁ ਗਵਾਸੀ⁷⁴ ॥
ਜਿਨ ਸੇਵਿਆ ਜਿਨ ਸੇਵਿਆ ਮੇਰਾ ਹਰਿ ਜੀ, ਤੇ ਹਰਿ ਹਰਿ ਰੂਪਿ⁷⁵ ਸਮਾਸੀ⁷⁶ ॥
ਸੇ ਧੰਨੁ ਸੇ ਧੰਨੁ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ, ਜਨੁ ਨਾਨਕ ਤਿਨ ਬਲਿ⁷⁷ ਜਾਸੀ⁷⁸ ॥੩॥

RAG ASA MEHLA 4

SO PURKH (U)

Ik Onkar sat(i) gur prasad(i)

So¹ Purkh²(u) Niranjana³(u) Har⁴(i) Purakh⁵(u) Niranjana⁶(u), Har⁷(i) agama⁸ agama⁹ apara¹⁰.
Sabh^{11A}(i) dhiaveh^{11B} sabh(i) dhiaveh tudh¹²(u) ji, Har(i) sache¹³ sirjanhara¹⁴.
Sabh(i) jia¹⁵ tumare¹⁶ ji, tun¹⁷ jia¹⁸ ka¹⁹ datara²⁰.
Har²¹(i) dhiavoh santoh²² ji, sabh(i) dukh²³ visaran²⁴-hara.
Har²⁵(i) ape²⁶ Thakur²⁶(u) Har(i) ape sevak²⁷(u) ji, kia Nanak jant²⁸ vichara²⁹.
Tun³⁰ ghat³¹ ghat³¹ antar³²(i) sarab³³ nirantar³⁴(i) ji, Har(i) eko³⁵ Purakh³⁶(u) samana³⁷.
Ik³⁸(i) date³⁹ ik(i) bhekhar⁴⁰ ji, sabh⁴¹(i) tere choj⁴² vidana⁴³.
Tun ape data⁴⁴ ape bhugta⁴⁵ ji, hau⁴⁶ tudh⁴⁷(u) bin⁴⁸(u) awar⁴⁹(u) na⁵⁰ jana⁵¹.
Tu Par-Braham⁵²(u) beant⁵³(u) beant(u) ji, tere⁵⁴ kia⁵⁵ gun⁵⁶ akh⁵⁷(i) vakhana⁵⁸.
Jo⁵⁹ seveh⁶⁰ jo seveh tudh⁶¹(u) ji, Jan⁶²(u) Nanak(u) tin⁶³ kurbana⁶⁴.
Har(i) dhiaveh⁶⁵ Har(i) dhiaveh tudh(u) ji, se jan jug⁶⁶ maih sukh vasi⁶⁷.
Se mukat⁶⁸(u) se mukat(u) bhae⁶⁹ jin Har(i) dhiaia ji, tin tuti⁷⁰ jam ki phasi⁷¹.
Jin Nirbhau⁷² jin Har(i) Nirbhau dhiaia ji, tin ka bhau⁷³ sabh(u) gavasi⁷⁴.
Jin sevia jin sevia mera Har(i) ji, te Har(i) Har(i) rup⁷⁵(i) samasi⁷⁶.
Se dhann(u) se dhann(u) jin Har(i) dhiaia ji, jan(u) Nanak tin bai⁷⁷(i) jasi⁷⁸.

Notes

¹that; ²omnipresent; ³clear of dust, clean; ⁴⁻⁵the great God; ⁶devoid of dust; ⁷⁻¹⁰beyond reach; ^{11A}all; ^{11B}worship; ¹²to you; ¹³truthful; ¹⁴the creator, the designer; ¹⁵creation; ¹⁶are yours; ¹⁷⁻²⁰you are the benefactor; ²¹God; ²²the holy men; ²³sorrow; ²⁴destroyer of sorrows; ²⁵⁻²⁷you are the Almighty; ²⁸all beings; ²⁹to look after; ³⁰you; ³¹⁻³²one who knows every minute's happenings; ³³⁻³⁴omnipresent; ³⁵one; ³⁶⁻³⁷God is one and is omnipresent; ³⁸one; ³⁹benefactor; ⁴⁰beggar; ⁴¹all; ⁴²miracles; ⁴³wondrous; ⁴⁴benefactor; ⁴⁵distributor; ⁴⁶⁻⁵¹I do not know anyone else except you; ⁵²the greatest; ⁵³limitless; ⁵⁴yours; ⁵⁵which; ⁵⁶qualities; ⁵⁷⁻⁵⁸can be described; ⁵⁹whosoever; ⁶⁰serves Him; ⁶¹to You; ⁶²those people; ⁶³those people; ⁶⁴to be sacrificed upon; ⁶⁵worship; ⁶⁶in the world, time period; ⁶⁷one living in happiness; ⁶⁸liberated; ⁷⁰to break; ⁷¹the noose of death; ⁷²fearless; ⁷³fear; ⁷⁴fear will go away; ⁷⁵⁻⁷⁶will be merged; ⁷⁷⁻⁷⁸am sacrificed on them;

SHABAD 7

ASA MEHLA 4, SO PURKH (10 & 348)

Theme

God is omnipresent. He is the creator, the preserver and the destroyer. He is both abstract and manifest. He showers His gifts when He pleases. The action is our duty, the reward is His prerogative.

Literal Meaning

- i. Though God resides in all of us still our sins do not stick to Him. He is all virtue, goodness and piety.
O! the sustainer of the Truth, all creation of Yours meditate only on you.
Every atom of this universe has been created by You and You alone.
You are their benefactor. Meditate only on Universal God who is the dispeller of all the sorrows.
You are the Master and the servant. Your creation is a part of You (1).
- ii. O! Almighty God You are omnipresent, You are a part of every being.
Though some of them are donors and others are beggars. This is Your mysterious play and is beyond our apprehension.
You are the benefactor and the distributor of Your bounties. I do not recognize any other benefactor except You.
You are the great Lord, Your description is beyond words. I do not possess enough vocabulary to sing and explain your qualities. Nanak wants to sacrifice his life for people who meditate on Your name (2).
- iii. Those who worship You and remember Your name, are the people who are really happy, blissful and contented.
The people who pray and recite Your hymns, are liberated from the pangs of transmigration.

ਤੇਰੀ ਭਗਤਿ⁷⁹ ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ⁸⁰ ਜੀ, ਭਰੇ ਬਿਅੰਤ⁸¹ ਬੇਅੰਤਾ⁸² ॥
 ਤੇਰੇ ਭਗਤ ਤੇਰੇ ਭਗਤ ਸਲਾਹਨਿ⁸³ ਤੁਧੁ ਜੀ, ਹਰਿ ਅਨਿਕ⁸⁴ ਅਨੇਕ⁸⁵ ਅਨੰਤਾ⁸⁶ ॥
 ਤੇਰੀ ਅਨਿਕ ਤੇਰੀ ਅਨਿਕ ਕਰਹਿ ਹਰਿ ਪੂਜਾ ਜੀ, ਤਪੁ ਤਾਪਹਿ ਜਪਹਿ ਬੇਅੰਤਾ ॥
 ਤੇਰੇ ਅਨੇਕ ਤੇਰੇ ਅਨੇਕ ਪੜਹਿ ਬਹੁ ਸਿਮ੍ਰਿਤਿ⁸⁷ ਸਾਸਤ⁸⁸ ਜੀ, ਕਰਿ ਕਿਰਿਆ ਖਟੁ⁸⁹ ਕਰਮ⁹⁰
 ਕਰੇਤਾ⁹¹ ॥
 ਸੇ ਭਗਤ ਸੇ ਭਗਤ ਭਲੇ ਜਨ ਨਾਨਕ ਜੀ, ਜੋ ਭਾਵਹਿ ਮੇਰੇ ਹਰਿ ਭਗਵੰਤਾ ॥੪॥
 ਤੂੰ ਆਦਿ⁹² ਪੁਰਖੁ ਅਪਰੰਪਰੁ⁹³ ਕਰਤਾ ਜੀ, ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥
 ਤੂੰ ਜਗੁ ਜਗੁ ਏਕੇ ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੇ ਜੀ, ਤੂੰ ਨਿਹਚਲੁ⁹⁴ ਕਰਤਾ ਸੋਈ ॥
 ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਸੋਈ ਵਰਤੈ⁹⁵ ਜੀ, ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਈ ॥
 ਤੁਧੁ ਆਪੇ ਸਿਸਟਿ⁹⁶ ਸਭ ਉਪਾਈ⁹⁷ ਜੀ, ਤੁਧੁ ਆਪੇ ਸਿਰਜਿ ਸਭ⁹⁸ ਗੋਈ⁹⁹ ॥
 ਜਨੁ ਨਾਨਕ ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ, ਜੋ ਸਭਸੈ ਕਾ ਜਾਣੋਈ¹⁰⁰ ॥੫॥੧॥

*Teri bhagat⁷⁹ (i) teri bhagat(i) bhandar⁸⁰ ji, bhare beant⁸¹ beanta⁸².
 Tere bhagat tere bhagat salahan⁸³ (i) tudh(u) ji, Har(i) anik⁸⁴ anek⁸⁵
 ananta⁸⁶.
 Teri anik teri anik kareh Har(i) puja ji, tap(u) tapeh japeh beanta.
 Tere anek tere anek pareh bahu simirat⁸⁷ (u) sasat⁸⁸ ji, kar(i) kiria khat⁸⁹ (u)
 karam⁹⁰ karanta⁹¹.
 Se bhagat se bhagat bhale jan Nanak ji, jo bhaveh mere Har(i) Bhagvanta.
 Tun Ad⁹² (i) Purakh (u) apranpar⁹³ (u) Karta ji, tudh(u) jewad(u) avar(u)
 na koi.
 Tun jug(u) jug(u) eko sada sada tun eko ji, tun nehchal⁹⁴ (u) karta soi.
 Tudh(u) ape bhavai soi vartai⁹⁵ ji, tun ape kareh so hoi.
 Tudh(u) ape srist⁹⁶ (i) sabh upai⁹⁷ ji, tudh(u) ape siraj(i) sabh⁹⁸ goi⁹⁹.
 Jan(u) Nanak gun gavai karte ke ji, jo sabhsai ka janoi¹⁰⁰. -5.1-*

⁷⁹meditation; ⁸⁰the stores; ⁸¹⁻⁸²limitless; ⁸³to praise; ⁸⁴⁻⁸⁵every one; ⁸⁶of many types; ⁸⁷⁻⁸⁸Hindu holy books, Smritis – these are 27 in number and Shasters – these are 6 in number; ⁸⁹⁻⁹¹earns through his/her karmas; ⁹²created; ⁹⁸all; ⁹⁹destroyed; ¹⁰⁰who knows the inner feeling of every heart.

Those who meditate on the Name of the fearless God, their own worldly fears also dispel. The people who serve the Lord from their hearts become one with Him.

Nanak wants to sacrifice his life for the people who always meditate on the Name of God (3).

iv. There are innumerable treasures of Your worship and love.

There are countless saints who are praising You all the time.

There are millions of people who are involved in Your worship, prayers and recitation.

There are infinite number of scholars who are reading the scriptures and are following them in earnest.

But only those are acceptable to You whom You love and bless. Who are they? Only You know (4).

v. You are the beginning of the Time and the creator of this universe.

You are the greatest of all. The times have changed, the world has changed, many centuries have rolled by, but You are the same. You are today, what You were many millions of years ago. Change is not a part of Your features.

You do whatever pleases You and what happens is ordained by You. You are both the creator and the destroyer.

Nanak, let us sing the praises of the Greatest of all who knows the inner thoughts of all of us (5).

Summary

God is the only permanent reality. He is the start of the cycle of Time. The worlds exist for a fixed time-period, after which they are automatically destroyed. New world replaces the old world. Everything changes with time except God Himself. He Himself is the creator, preserver and destroyer. He has created countless treasures for the preservice of His creation. He is God of love and mercy. Everything happens within His laws. He is the sustainer of justice and equality.

ਆਸਾ ਮਹਲਾ ੪

ਤੂੰ ਕਰਤਾ¹ ਸਚਿਆਰੁ² ਮੈਠਾ³ ਸਾਈ⁴ ॥
ਜੋ ਤਉ ਭਾਵੈ⁵ ਸੋਈ⁶ ਥੀਸੀ⁷, ਜੋ ਤੂੰ ਦੇਹਿ ਸੋਈ ਰਉ⁸ ਪਾਈ⁹ ॥੧॥ ਰਹਾਉ ॥
ਸਭ ਤੇਰੀ¹⁰ ਤੂੰ ਸਭਨੀ ਧਿਆਇਆ¹¹ ॥
ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ¹² ਕਰਹਿ ਤਿਨਿ ਨਾਮ ਰਤਨੁ¹³ ਪਾਇਆ¹⁴ ॥
ਗੁਰਮੁਖਿ¹⁵ ਲਾਧਾ¹⁶ ਮਨਮੁਖਿ¹⁷ ਗਵਾਇਆ¹⁸ ॥
ਤੁਧੁ ਆਪਿ ਵਿਛੋੜਿਆ¹⁹ ਆਪਿ ਮਿਲਾਇਆ²⁰ ॥੧॥
ਤੂੰ ਦਰੀਆਓ²¹ ਸਭ ਤੁਝ ਹੀ ਮਾਰਿ²² ॥
ਤੁਝ ਬਿਨੁ ਦੂਜਾ²³ ਕੋਈ ਨਾਹਿ ॥
ਜੀਅ²⁴ ਜੰਤ²⁵ ਸਭਿ ਤੇਰਾ ਖੇਲੁ²⁶ ॥
ਵਿਜੋਗਿ²⁷ ਮਿਲਿ²⁸ ਵਿਛੁੜਿਆ²⁹ ਸੰਜੋਗੀ³⁰ ਮੇਲੁ³¹ ॥੨॥
ਜਿਸ ਨੋ ਤੂੰ ਜਾਣਾਇਹਿ³² ਸੋਈ ਜਨੁ³³ ਜਾਣੈ³⁴ ॥
ਹਰਿ ਗੁਣ ਸਦ³⁵ ਹੀ ਆਖਿ ਵਖਾਣੈ ॥
ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥
ਸਹਜੇ³⁶ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ³⁷ ॥੩॥
ਤੂੰ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ ॥
ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ³⁸ ਨ ਕੋਇ ॥
ਤੂ ਕਰਿ ਕਰਿ ਵੇਖਹਿ³⁹ ਜਾਣਹਿ⁴⁰ ਸੋਇ ॥
ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ⁴¹ ਹੋਇ ॥੨॥

ASA MEHLA 4

*Tun karta¹ sachiar² (u) maida³ sain⁴.
Jo tau bhavai⁵ soi⁶ thisi⁷, jo tun deh(i) soi hau⁸ pai⁹.
-1- Rahao.
Sabh-teri¹⁰ tun sabhni dhiaia¹¹.
Jis no kripa¹² kareh tin(i) nam ratan¹³ (u) paia¹⁴.
Gurmukh¹⁵ (i) ladha¹⁶ manmukh¹⁷ (i) gavaia¹⁸.
Tudh(u) ap(i) vichhoria¹⁹ ap(i) milaia²⁰.
Tun dariao²¹ sabh tujh hi mah²² (i).
Tujh bin(u) duja²³ koi nah(i).
Jia²⁴ jani²⁵ sabh(i) tera khel²⁶ (u).
Vijog²⁷ (i) mil²⁸ (i) vichhuria²⁹ sanjogi³⁰ mel³¹ (u).
Jis no tu janaeh³² soi jan³³ (u) janai³⁴.
Har(i) gun sad³⁵ hi akh(i) vakhanai.
Jin(i) Har(i) sevia tin(i) sukh(u) paia.
Sahje³⁶ hi Har(i) Nam(i) samaia³⁷.
Tu ape karta tera kia sabh(u) hoe.
Tudh(u) bin(u) duja avar³⁸ (u) na koe.
Tu kar(i) kar(i) vekheh³⁹ janeh⁴⁰ soe.
Jan Nanak Gurmukh(i) pargat⁴¹ (u) hoe.*

Notes

¹creator; ²one who stays for ever, one who is beyond death; ³my; ⁴husband, master; ⁵whatever pleases God; ⁶same; ⁷would happen; ⁸I, me; ⁹have received; ¹⁰belongs to God; ¹¹You are worshipped by all; ¹²to whom God blesses; ¹³⁻¹⁴he gets all the treasures; ¹⁵the believer; ¹⁶realises God; ¹⁷disbeliever; ¹⁸lost; ¹⁹cause of separation; ²⁰cause of a union; ²¹ocean; ²²all merge in You; ²³no one else; ²⁴⁻²⁵the living objects; ²⁶play; ²⁷destiny; ²⁸to be together; ²⁹separations; ³⁰⁻³¹destiny; ³²to honour; ³³all over; ³⁴are honoured; ³⁵always; ³⁶slowly; ³⁷to merge; ³⁸no one else; ³⁹watch; ⁴⁰to observe; ⁴¹to incarnate.

SHABAD 8

ASA MEHLA 4 (11 & 365)

Theme

The functioning of the whole universe is God's play. Everything that occurs, happens within the framework of His constitution. The unions and separations of human beings are all within His command.

Literal Meaning

- You are the only one and true creator. You are my beloved. All the occurrences over the globe are within Your view. The people get whatever You give to them.
The whole universe belongs to You. You are the only inspiration of our prayers. Your grace awards us true prayers and the riches. The believer finds You and the disbeliever loses You. You cause all the separations and the unions (1).
- You are the ocean and we all eventually merge in You. There is no one else equal to You.
The humans, the animals, the mammals, the birds and the vegetation are all Your play. The union and separation of all of them is their destiny. It is all pre-ordained (2).
- One, whom You recognise and bless, finds the right path of life. Such a person always sings Your praises and recites Your hymns. The one who serves You and worships You gets all the happiness and comforts of life. He gradually merges in You and becomes one with You (3).
- You are the commander and command all the actions. There is no one equal to You.
You create, watch and preserve Your creation. In the hearts of the believers You always reside (4).

Summary

Oh! God, You are my beloved and I love You from the core of my heart. Serving Your creation is serving to You. Loving people, animals, birds, mammals and plants is loving You. The whole universe and its functioning is under Your direct command. Some of our actions are pre-ordained, but for other deeds we do have freedom to act and create our own karmas. The separations and the unions; the happiness and sorrows are all Your play.

ਆਸਾ ਮਹਲਾ ੧

ਤਿਤ¹ ਸਰਵਰੜੈ² ਭਈਲੇ³ ਨਿਵਾਸਾ⁴ ਪਾਣੀ⁵ ਪਾਵਕੁ⁶ ਤਿਨਹਿ⁷ ਕੀਆ⁸ ॥
ਪੰਕਜੁ⁹ ਮੋਹ¹⁰ ਪਗੁ¹¹ ਨਹੀ¹² ਚਾਲੇ¹³ ਹਮ¹⁴ ਦੇਖਾ¹⁵ ਤਹ¹⁶ ਡੂਬੀਅਲੇ¹⁷ ॥੧॥
ਮਨ¹⁸ ਏਕੁ¹⁹ ਨ²⁰ ਚੇਤਸਿ²¹ ਮੂੜ²² ਮਨਾ²³ ॥
ਹਰਿ^{24A} ਬਿਸਰਤ^{24B} ਤੇਰੇ²⁵ ਗੁਣ²⁶ ਗਲਿਆ²⁷ ॥੧॥ ਰਹਾਉ ॥
ਨਾ²⁸ ਹਉ²⁹ ਜਤੀ³⁰ ਸਤੀ³¹ ਨਹੀ³² ਪੜਿਆ³² ਮੂਰਖ³³ ਮੁਗਧਾ³⁴ ਜਨਮੁ³⁵ ਭਇਆ³⁶ ॥
ਪ੍ਰਣਵਤਿ³⁷ ਨਾਨਕ ਤਿਨ ਕੀ ਸਰਣਾ³⁸ ਜਿਨ³⁹ ਤੂੰ⁴⁰ ਨਾਹੀ⁴¹ ਵੀਸਰਿਆ⁴² ॥੨॥੩॥

ASA MEHLA 1

*Tit¹(u) sarvarrai²bhai³ le nivasā⁴, pani⁵ pavak⁶(u) tineh⁷ kia⁸.
Pankaj⁹(u) moh¹⁰ pag¹¹(u) nahi¹² chalai¹³, ham¹⁴ dekha¹⁵ tah¹⁶
dubiale¹⁷.
Man¹⁸ ek¹⁹(u) na²⁰ chetas²¹(i) mur²² mana²³.
Har^{24A}(i) bisrat^{24B} tere²⁵ gun²⁶ galia²⁷.
-1- Rahao.
Na²⁸ hau²⁹ jati³⁰ sati³¹ nahi³² paria³² murakh³³ mugdha³⁴ janam³⁵(u)
bhaia³⁶.
Pranvat³⁷(i) Nanak tin ki sarna³⁸, jin³⁹ tu⁴⁰ nahi⁴¹ visaria⁴².*

Notes

¹in; ²a terrible pool; ³⁻⁴has resided in; ⁵water; ⁶fire; ⁷⁻⁸ has been done by God; ⁹mud; ¹⁰attachment, love; ¹¹feet; ¹²⁻¹³do not move; ¹⁴⁻¹⁵in front of us; ¹⁶in that pool; ¹⁷have drowned; ¹⁸mind; ¹⁹one God; ²⁰⁻²¹who does not remember God; ²²foolish; ²³mind; ^{24A}God; ^{24B}if you forget God; ²⁵your; ²⁶qualities; ²⁷melt, fade away; ²⁸⁻²⁹I am not; ³⁰one who can control passions; ³¹one who has high character; ³²illiterate; ³³idiot; ³⁴foolish; ³⁵⁻³⁶life has become; ³⁷to make a request; ³⁸in the feet; ³⁹⁻⁴²who have not forgotten God.

SHABAD 9

ASA MEHLA 1 (12 & 375)

Theme

The world is like an inferno. Only those who remember God and do noble deeds are saved from the intense heat of the fire.

Literal Meaning

- i. We all are living in a world-ocean where the Wonderful God has spread the fire of edacity all around us, instead of cool water. This pool in which we live and breathe are also full with the mud of greed and selfishness. Countless people are tangled with this mud and fall into the pit of fire and are reduced to ashes (1).
- ii. O! foolish mind, the moment you forget God, you fall into the swamp of life and all your good qualities wither away (1, rahao).
- iii. The yogas, the penances and the wisdom are of no avail if one has forgotten God. That life is wasted where there is no worship of God. I will take refuge with those who always remember God and do the meditation (2).

Summary

This world is a whirlpool of evils. All around us are spread innumerable vices and infinite corruption. This world is a battlefield. We have to emerge as a true 'karam-yogi'. We have to defeat all the wickedness and immorality. We have to swim across this ocean of fire with the support of God's Name and our good deeds. All other supports except God's help are false, so hold on to the solid log of God's worship and your own good actions and you are sure to swim across the ocean of inferno.

ਆਸਾ ਮਹਲਾ ੫

ਭਈ¹ ਪਰਾਪਤਿ² ਮਾਨੁਖ³ ਦੇਹੁਰੀਆ⁴ ॥
ਗੋਬਿੰਦ⁵ ਮਿਲਣ⁶ ਕੀ⁷ ਇਹ⁸ ਤੇਰੀ⁹ ਬਰੀਆ¹⁰ ॥
ਅਵਰਿ¹¹ ਕਾਜੁ¹² ਤੇਰੈ¹³ ਕਿਤੈ¹⁴ ਨ ਕਾਮ¹⁵ ॥
ਮਿਲੁ¹⁶ ਸਾਧ¹⁷ ਸੰਗਤਿ¹⁸ ਭਜੁ¹⁹ ਕੇਵਲ²⁰ ਨਾਮ²¹ ॥ ੧ ॥
ਸਰੰਜਾਮਿ²² ਲਾਗੁ^{23A} ਭਵਜਲ^{23B} ਤਰਨ²⁴ ਕੈ²⁵ ॥
ਜਨਮੁ²⁶ ਬਿਥਾ²⁷ ਜਾਤ²⁸ ਰੰਗਿ²⁹ ਮਾਇਆ³⁰ ਕੈ³¹ ॥ ੧ ॥ ਰਹਾਉ ॥
ਜਪੁ³² ਤਪੁ³³ ਸੰਜਮੁ³⁴ ਧਰਮੁ³⁵ ਨ³⁶ ਕਮਾਇਆ³⁷ ॥
ਸੇਵਾ³⁸ ਸਾਧ³⁹ ਨ⁴⁰ ਜਾਨਿਆ⁴¹ ਹਰਿ⁴² ਰਾਇਆ⁴³ ॥
ਕਚੁ⁴⁴ ਨਾਨਕ ਹਮ⁴⁵ ਨੀਚ⁴⁶ ਕਰਮਾ⁴⁷ ॥
ਸਰਣਿ⁴⁸ ਪਰੇ⁴⁹ ਕੀ ਰਾਖਹੁ⁵⁰ ਸਰਮਾ⁵¹ ॥ ੨ ॥ ੪ ॥

ASA MEHLA 5

*Bhai¹ prapat²(i) manukh³ dehuria⁴.
Gobind⁵ milan⁶ ki⁷ eh⁸ teri⁹ baria¹⁰.
Avar¹¹(i) kaj¹² terai¹³ kitai¹⁴ na kam¹⁵.
Mil¹⁶(u) Sadh¹⁷ sangat¹⁸(i) bhaj¹⁹(u) kewal²⁰ Nam²¹.
Saranjam²²(i) lag^{23A}(u) bhavjal^{23B} taran²⁴kai²⁵.
Janam²⁶(u) britha²⁷ jat²⁸ rang²⁹(i) Maia³⁰ kai³¹.
-1-Rahao.
Jap³²(u) tap³³(u) sanjam³⁴(u) dharam³⁵(u) na³⁶ kamaia³⁷.
Seva³⁸ sadh³⁹ na⁴⁰ jania⁴¹ Har⁴²(i) raia⁴³.
Kahu⁴⁴ Nanak ham⁴⁵ nich⁴⁶ karanma⁴⁷.
Saran⁴⁸(i) pare⁴⁹ ki rakhoh⁵⁰ sarma⁵¹.*

Notes

1-2have got; 3human; 4body; 5God; 6-7to meet, to be one with; 8-10this is your turn; 11other; 12works; 13yours; 14-15are of no use; 16-18to meet the congregation; 19worship; 20only; 21God; 22-23Ainvolved in organisation/administration; 23Bworld; 24-25to swim across; 26life; 27-28goes waste; 29colour; 30-31of illusion; 32prayer; 33meditation; 34yoga to control the passions; 35righteous acts; 36-37did not earn; 38service; 39holy men; 40-41did not know, did not realise; 42-43God's prayers; 44say; 45we; 46-47bad people; 48-49have come to God's shelter; 50-51protect our honour.

SHABAD 10

ASA MEHLA 5 (12 & 378)

Theme

The human life is one's best opportunity to merge with God. This life is the supreme gift of God.

Literal Meaning

- The human life is the greatest gift of God. This life is one's chance to realise God and be one with Him.
All other actions are of no avail, if one does not render one's duties towards the holy men, and refuses to perform the worship of God (1).
- One should organise and codify necessary actions to live a pious and an honourable life. If one is tangled with falsehood, pride and ego he would waste his life (1, rahao).
- If one has not performed meditation, human service, self-control and righteousness; if one has not done any worship or has not rendered any prayers or has not fed and clothed any holy man, then one has wasted his life.
Let us all pray to Almighty God, that we are ignorant of the moral rules. We have come to You for refuge. Please protect us and save us. You are our Saviour (2).

Summary

God is the father of all us. He is the benefactor and merciful God. He is the saviour of the whole universe. He takes our sins on Him and saves our souls. He has created man in His own image. The life He has given to all of us is a great challenge. We have to design it and live it in perfect truth and harmony. Love, togetherness, unity, worship and human-service are the pillars which hold the bondage of life. We have to live a truthful life to fulfil our promise made to God. Life is truth and we all must live it with honesty and piety.

ਪਾ: ੧੦ ਕਬਿਯੋਬਾਚ ਬੇਨਤੀ ਚੌਪਈ

ਹਮਰੀ¹ ਕਰੋ² ਹਾਥ³ ਦੇ⁴ ਰੱਛਾ⁵ ॥ ਪੂਰਨ⁶ ਹੋਇ ਚਿਤ⁷ ਕੀ ਇੱਛਾ⁸ ॥
 ਤਵ⁹ ਚਰਨਨ¹⁰ ਮਨ ਰਹੈ ਹਮਾਰਾ ॥ ਅਪਨਾ¹¹ ਜਾਨ¹² ਕਰੋ ਪ੍ਰਤਿਪਾਰਾ¹³ ॥ ੧ ॥
 ਹਮਰੇ¹⁴ ਦੁਸਟ¹⁵ ਸਭੇ ਤੁਮ ਘਾਵਹੁ¹⁶ ॥ ਆਪੁ ਹਾਥ ਦੇ ਮੋਹਿ ਬਚਾਵਹੁ ॥
 ਸੁਖੀ ਬਸੈ ਮੋਰੇ¹⁷ ਪਰਿਵਾਰਾ¹⁸ ॥ ਸੇਵਕ¹⁹ ਸਿੱਖ²⁰ ਸਭੇ²¹ ਕਰਤਾਰਾ²² ॥ ੨ ॥
 ਮੋ ਰੱਛਾ²³ ਨਿਜ ਕਰ ਦੈ ਕਰਿਯੈ²⁴ ॥ ਸਭ ਬੈਰਨ²⁵ ਕੋ ਆਜ ਸੰਘਰਿਯੈ²⁶ ॥
 ਪੂਰਨ ਹੋਇ ਹਮਾਰੀ ਆਸਾ²⁷ ॥ ਤੋਰ²⁸ ਭਜਨ ਕੀ ਰਹੈ ਪਿਆਸਾ ॥ ੩ ॥
 ਤੁਮਹਿ ਛਾਡਿ ਕੋਈ ਅਵਰ ਨ ਧਿਆਊ²⁹ ॥ ਜੋ ਬਰ³⁰ ਚਹੋ ਸੁ ਤੁਮ ਤੇ ਪਾਊ ॥
 ਸੇਵਕ ਸਿੱਖ ਹਮਾਰੇ³¹ ਤਾਰੀਆਹਿ³² ॥ ਚੁਨਿ ਚੁਨਿ ਸੜ³³ ਹਮਾਰੇ ਮਾਰੀਅਹਿ³⁴ ॥ ੪ ॥
 ਆਪ ਹਾਥ ਦੈ ਮੁਝੈ ਉਬਰਿਯੈ³⁵ ॥ ਮਰਨ ਕਾਲ ਕਾ ਤ੍ਰਾਸ³⁶ ਨਿਵਰਿਯੈ³⁷ ॥
 ਰੂਜੋ³⁸ ਸਦਾ ਹਮਾਰੇ ਪੱਛਾ³⁹ ॥ ਸ੍ਰੀ⁴⁰ ਅਸਿਧੁਜ⁴¹ ਜੂ ਕਰਿਯਹੁ ਰੱਛਾ⁴² ॥ ੫ ॥
 ਰਾਖਿ ਲੇਹੁ ਮੁਹਿ ਰਾਖਨਹਾਰੇ ॥ ਸਾਹਿਬ ਸੰਤ ਸਹਾਇ⁴³ ਪਿਯਾਰੇ ॥
 ਦੀਨ⁴⁴ ਬੇਧੁ⁴⁵ ਦੁਸਟਨ ਕੇ ਹੰਤਾ⁴⁶ ॥ ਤੁਮਹੋ ਪੁਰੀ⁴⁷ ਚਤੁਰ⁴⁸ ਦਸ⁴⁹ ਕੰਤਾ⁵⁰ ॥ ੬ ॥
 ਕਾਲ⁵¹ ਪਾਇ⁵² ਬ੍ਰਹਮਾ⁵³ ਬਪੁ⁵⁴ ਧਰਾ⁵⁵ ॥ ਕਾਲ ਪਾਇ ਸਿਵਜੂ⁵⁶ ਅਵਤਰਾ ॥
 ਕਾਲ ਪਾਇ ਕਰ ਬਿਸਨੁ⁵⁷ ਪ੍ਰਕਾਸਾ⁵⁸ ॥ ਸਕਲ⁵⁹ ਕਾਲ ਕਾ ਕੀਆ⁶⁰ ਤਮਾਸਾ⁶¹ ॥ ੭ ॥
 ਜਵਨ⁶² ਕਾਲ⁶³ ਜੋਗੀ⁶⁴ ਸਿਵ⁶⁵ ਕੀਓ⁶⁶ ॥ ਬੇਦਰਾਜ⁶⁷ ਬ੍ਰਹਮਾ⁶⁸ ਜੂ⁶⁹ ਥੀਓ⁷⁰ ॥
 ਜਵਨ⁷¹ ਕਾਲ⁷² ਸਭ ਲੋਕ⁷³ ਸਵਾਰਾ⁷⁴ ॥ ਨਮਸਕਾਰ⁷⁵ ਹੈ ਤਾਹਿ⁷⁶ ਹਮਾਰਾ ॥ ੮ ॥

KABIOBAACH BENTI CHAUPAI

*Hamri¹ karo² hath³ dai⁴ rachha⁵, Puran⁶ hoe chit⁷ ki ichha⁸.
 Tav⁹ charnan¹⁰ man rahai hamara, Apna¹¹ jan¹² karo pratipara¹³.
 Hamre¹⁴ dust¹⁵, sabhai tum ghavoh¹⁶, Ap(u) hath dai mohe bachavoh.
 Sukhi basai mero¹⁷ parivara¹⁸, Sevak¹⁹ sikh²⁰ sabhai²¹ kartara²².
 Mo rachha²³ nij kar dai kariyai²⁴, Sabh bairan²⁵ kau aj sanghriyai²⁶.
 Puran hoe hamari asa²⁷, Tor²⁸ bhajan ki rahai piasa.
 Tumeh chhad(i) koi avar na dhiyaun²⁹, Jo bar³⁰ chahon so tum te paun.
 Sevak sikh hamare³¹ tariah³²(i), Chun(i) chun(i) satr³³ hamare mariaha³⁴(i).
 Ap hath dai mujhai ubariyai³⁵, Maran kal ka tras³⁶ nivariyai³⁷.
 Hujjo³⁸ sada hamare pachha³⁹, Sri⁴⁰ asidhuj⁴¹ ju kariyoh rachha⁴².
 Rakh(i) lehu muhe rakhan-hare, Sahib sant sahae⁴³ piyare.
 Din⁴⁴ bandhu⁴⁵(u) dustan ke hanta⁴⁶, Tum ho puri⁴⁷ chatur⁴⁸ das⁴⁹
 kanta⁵⁰.
 Kal⁵¹ pae⁵² brahma⁵³ bap⁵⁴(u) dhara⁵⁵, Kal pae sivju⁵⁶ avtara.
 Kal pae kar Bisan⁵⁷(u) prakasa⁵⁸, Sakal⁵⁹ kal ka kia⁶⁰ tamasa⁶¹.
 Javan⁶² kal⁶³ jogi⁶⁴ Siv⁶⁵ kio⁶⁶, Bedraj⁶⁷ Brahma⁶⁸ ju⁶⁹ thio⁷⁰.
 Javan⁷¹ kal⁷² sabh lok⁷³ savara⁷⁴, Namaskar⁷⁵ hai tahe⁷⁶ hamara.*

Notes

¹ours; ²⁻⁴with Your own hands; ⁵protection; ⁶fulfil; ⁷mind; ⁸desire; ⁹Yours; ¹⁰feet; ¹¹Your own; ¹²know; ¹³look after; ¹⁴our; ¹⁵enemies; ¹⁶to destroy; ¹⁷mine; ¹⁸family; ¹⁹servant; ²⁰learner; ²¹all of us; ²²God; ²³protection; ²⁴to do; ²⁵enemies; ²⁶to destroy; ²⁷expectation; ²⁸Yours; ²⁹worship; ³⁰blessings; ³¹ours; ³²to swim across; ³³foes; ³⁴to kill; ³⁵to save; ³⁶fear of death; ³⁷to shed; ³⁸be with us; ³⁹supporter; ⁴⁰⁻⁴¹God, the all powerful; ⁴²powerful; ⁴³to be with; ⁴⁴the meek, poor; ⁴⁵friend; ⁴⁶destroyer; ⁴⁷all, full; ⁴⁸⁻⁴⁹fourteen directions; ⁵⁰husband, master; ⁵¹⁻⁵²have died; ⁵³Brahma, Hindu God responsible for creation; ⁵⁴body, form; ⁵⁵came into; ⁵⁶Shiv, Hindu God of destruction; ⁵⁷Vishnu, Hindu God of preservance; ⁵⁸light; ⁵⁹whole; ⁶⁰⁻⁶¹created a play; ⁶²⁻⁶³God himself; ⁶⁴⁻⁶⁶made yogis like Shiv; ⁶⁷the author of Vedas; ⁶⁸⁻⁷⁰made Brahma; ⁷¹⁻⁷²God himself; ⁷³the people; ⁷⁴to decorate; ⁷⁵salute; ⁷⁶to You.

SHABAD 11

KABIOBAACH BENTI CHAUPAI (1386) (A request to God from a poet)

Theme

God is the only protector. He is the saviour. His worship can dispel all the worries, sorrows and anguish.

Literal Meaning

- i. O! Almighty God, protect me. This is my ambition that my mind should always stick to your feet, and only You should look after me (1).
- ii. O! my Saviour, You are my only refuge. Ravage all my enemies and bless my family to live in peace and happiness. We all are Your humble servants (2).
- iii. Save me with Your own hand. Destroy the wicked. Let my thirst of always meditating on You, be fulfilled (3).
- iv. I do not worship anyone else except You. I get all my bounties from You. Liberate Your true followers and annihilate the enemies of humanity (4).
- v. Defend me from the attacks of evils and relieve me from the fear of death. Be always my support and grant me your sanctuary (5).
- vi. You, the protector of the holy-men, guard me as well. You, the friend of virtuous and enemy of the wicked, You are the Master of all the skies and the netherlands (there are supposed to be seven skies and seven netherlands) (6).
- vii. With Your orders, Brahma, Shiv and Vishnu were recognised and were given a human form. The whole creation is Your play (7).
- viii. God, who created a yogi like Shiv, a scholar like Brahma, and a world like earth, I salute Him (8).
- ix. God, who designed the universe, who made both gods and demons and who sent His prophets in all the ages, He is my real Teacher (9).

ਜਵਨ ਕਾਲ ਸਭ ਜਗਤ⁷⁷ ਬਨਾਯੋ⁷⁸ ॥ ਦੇਵ⁷⁹ ਦੈਤ⁸⁰ ਜੱਛਨ⁸¹ ਉਪਜਾਯੋ⁸² ॥
ਆਦਿ⁸³ ਅੰਤਿ⁸⁴ ਏਕੈ⁸⁵ ਅਵਤਾਰਾ⁸⁶ ॥ ਸੋਈ ਗੁਰੂ ਸਮਝਿਯਹੁ ਹਮਾਰਾ ॥੯॥
ਨਮਸਕਾਰ ਤਿਸ ਹੀ ਕੋ ਹਮਾਰੀ ॥ ਸਕਲ⁸⁷ ਪ੍ਰਜਾ⁸⁸ ਜਿਨ ਆਪ ਸਵਾਰੀ⁸⁹ ॥
ਸਿਵਕਨ⁹⁰ ਕੋ ਸਿਵਗੁਨ⁹¹ ਸੁਖ ਦੀਓ ॥ ਸਤ੍ਰੰ⁹² ਕੋ ਪਲ ਮੋ ਬਧ^{93A} ਕੀਓ ॥੧੦॥
ਘਟ^{93B} ਘਟ ਕੇ ਅੰਤਰ⁹⁴ ਕੀ ਜਾਨਤ ॥ ਭਲੇ ਬੁਰੇ ਕੀ ਪੀਰ⁹⁵ ਪਛਾਨਤ⁹⁶ ॥
ਚੀਟੀ⁹⁷ ਤੇ ਕੁੰਚਰ⁹⁸ ਅਸਬੂਲਾ⁹⁹ ॥ ਸਭ ਪਰ ਕ੍ਰਿਪਾ ਦ੍ਰਿਸਟਿ¹⁰⁰ ਕਰ ਫੂਲਾ¹⁰¹ ॥੧੧॥
ਸੰਤਨ ਦੁਖ ਪਾਏ ਤੇ ਦੁਖੀ ॥ ਸੁਖ ਪਾਏ ਸਾਧਨ¹⁰² ਕੇ ਸੁਖੀ ॥
ਏਕ ਏਕ ਕੀ ਪੀਰ ਪਛਾਨੈ¹⁰³ ॥ ਘਟ ਘਟ ਕੇ ਪਟ¹⁰⁴ ਪਟ ਕੀ ਜਾਨੈ ॥੧੨॥
ਜਬ ਉਦਕਰਖ¹⁰⁵ ਕਰਾ ਕਰਤਾਰਾ ॥ ਪ੍ਰਜਾ¹⁰⁶ ਧਰਤ¹⁰⁷ ਤਬ ਦੇਹ ਅਪਾਰਾ¹⁰⁸ ॥
ਜਬ ਆਕਰਖ¹⁰⁹ ਕਰਤ ਹੋ ਕਬਹੂੰ¹¹⁰ ॥ ਤੁਮ ਮੋ ਮਿਲਤ ਦੇਹ¹¹¹ ਧਰ¹¹² ਸਭਹੂੰ¹¹³ ॥੧੩॥
ਜੇਤੇ¹¹⁴ ਬਦਨ¹¹⁵ ਸ੍ਰਿਸਟਿ ਸਭ ਧਾਰੈ¹¹⁶ ॥ ਆਪੁ ਆਪਨੀ ਬੁਝ¹¹⁷ ਉਚਾਰੈ¹¹⁸ ॥
ਤੁਮ ਸਭਹੀ ਤੇ ਰਹਤ¹¹⁹ ਨਿਰਾਲਮ¹²⁰ ॥ ਜਾਨਤ ਬੇਦ¹²¹ ਭੇਦ¹²² ਅਰ¹²³ ਆਲਮ¹²⁴ ॥੧੪॥
ਨਿਰੰਕਾਰ¹²⁵ ਨ੍ਰਿਬਿਕਾਰ¹²⁶ ਨਿਰਲੰਭ¹²⁷ ॥ ਆਦਿ¹²⁸ ਅਨੀਲ¹²⁹ ਅਨਾਦਿ¹³⁰ ਅਸੰਭ¹³¹ ॥
ਤਾ ਕਾ ਮੂੜ੍ਹ¹³² ਉਚਾਰਤ¹³³ ਭੇਦਾ¹³⁴ ॥ ਜਾ ਕੋ ਭੇਵ¹³⁵ ਨ ਪਾਵਤ ਬੇਦਾ¹³⁶ ॥੧੫॥
ਤਾ¹³⁷ ਕੋ¹³⁸ ਕਰਿ¹³⁹ ਪਾਹਨ¹⁴⁰ ਅਨੁਮਾਨਤ¹⁴¹ ॥ ਮਹਾ¹⁴² ਮੂੜ੍ਹ¹⁴³ ਕਛੁ ਭੇਦ¹⁴⁴ ਨ¹⁴⁵
ਜਾਨਤ¹⁴⁶ ॥
ਮਹਾਦੇਵ¹⁴⁷ ਕੋ¹⁴⁸ ਕਰਤ¹⁴⁹ ਸਦਾ¹⁵⁰ ਸਿਵ¹⁵¹ ॥ ਨਿਰੰਕਾਰ ਕਾ ਚੀਨਤ¹⁵² ਨਹਿ¹⁵³
ਭਿਵ¹⁵⁴ ॥੧੬॥

*Javan kal sabh jagat⁷⁷ banayo⁷⁸, dev⁷⁹ dait⁸⁰ jachhan⁸¹ upjayo⁸².
Ad⁸³ (i) ant⁸⁴ (i) ekai⁸⁵ avtara⁸⁶, Soi Guru samjhiyoh hamara.
Namaskar tis hi ko hamari, Sakal⁸⁷ praja⁸⁸ jin ap savari⁸⁹.
Sivkan⁹⁰ ko sivgun⁹¹ sukh dio, Satran⁹² ko pal mo badh^{93A} kio.
Ghat^{93B} ghat ke antar⁹⁴ ki janat, Bhale bure ki pir⁹⁵ pachhanat⁹⁶.
Chiti⁹⁷ te kunchar⁹⁸ asthula⁹⁹, Sabh par kripa drist¹⁰⁰ (i) kar phula¹⁰¹.
Santan dukh pae te dukhi, Sukh pae sadhun¹⁰² ke sukhi.
Ek ek ki pir pachhanain¹⁰³, Ghat ghat ke pat¹⁰⁴ pat ki janain.
Jab ud-karakh¹⁰⁵ kara kartara, Praja¹⁰⁶ dharat¹⁰⁷ tab deh apara¹⁰⁸.
Jab akarakh¹⁰⁹ karat ho kab-hun¹¹⁰, Tum mai milat deh¹¹¹ dhar¹¹²
sabh-hun¹¹³.
Jete¹¹⁴ badan¹¹⁵ srist(i) sabh dharai¹¹⁶, Ap(u) apni bujh¹¹⁷ ucharai¹¹⁸.
Tum sabh-hi te rehat¹¹⁹ niralam¹²⁰, Janat bed¹²¹ bhed¹²² ar¹²³ alam¹²⁴.
Nirankar¹²⁵ nrribikar¹²⁶ nirlanbh¹²⁷, Ad¹²⁸ (i) anil¹²⁹ anad¹³⁰ (i)
asanbh¹³¹.
Ta ka murh¹³² ucharat¹³³ bheda¹³⁴, Ja kau bhev¹³⁵ na pavat beda¹³⁶.
Ta¹³⁷ kau¹³⁸ kar¹³⁹ (i) pahan¹⁴⁰ anumanal¹⁴¹, Maha¹⁴² murh¹⁴³ kachh(u)
bhed¹⁴⁴ na¹⁴⁵ janat¹⁴⁶.
Mahadev¹⁴⁷ kau¹⁴⁸ kahat¹⁴⁹ sada¹⁵⁰ Siv¹⁵¹, Nirankar ka chinat¹⁵²
naih¹⁵³ bhiv¹⁵⁴.*

⁷⁷world; ⁷⁸create; ⁷⁹gods; ⁸⁰demons; ⁸¹gods; ⁸²created; ⁸³the beginning;
⁸⁴the end; ⁸⁵only one; ⁸⁶God; ⁸⁷whole; ⁸⁸people; ⁸⁹beautify; ⁹⁰servants;
⁹¹divine qualities; ⁹²foes; ^{93A}destroy; ^{93B}every moment; ⁹⁴inside; ⁹⁵pain;
⁹⁶known; ⁹⁷ant; ⁹⁸⁻⁹⁹big elephant; ¹⁰⁰keep an eye; ¹⁰¹be happy; ¹⁰²holy
men; ¹⁰³to know; ¹⁰⁴of every one; ¹⁰⁵The display of divine powers of
creation; ¹⁰⁶people; ¹⁰⁷earth; ¹⁰⁸created; ¹⁰⁹the divine powers of
destruction; ¹¹⁰then; ¹¹¹⁻¹¹³all bodies; ¹¹⁴as many; ¹¹⁵bodies, forms;
¹¹⁶made; ¹¹⁷secrets; ¹¹⁸reveal; ¹¹⁹to be; ¹²⁰stainless; ¹²¹scriptures;
¹²²holy men; ¹²³⁻¹²⁴scholars; ¹²⁵formless God; ¹²⁶devoid of passions;
¹²⁷self supporter; ¹²⁸beginning; ¹²⁹formless, colourless; ¹³⁰beyond time;
¹³¹beyond births; ¹³²description; ¹³³describe; ¹³⁴secrets; ¹³⁵secrets;
¹³⁶Vedas; ¹³⁷⁻¹⁴¹they worship You as an idol; ¹⁴²⁻¹⁴⁶the foolish do not
know your secrets; ¹⁴⁷⁻¹⁵¹people think Shiv as the Master; ¹⁵²⁻¹⁵⁴cannot
recognise the secrets/ cannot unfold the suspense.

- x. I salute all powerful God, who has sustained all the galaxies, who has given comforts to His servants and death to His enemies (10).
- xi. God knows the secrets of all the hearts. He knows who is gentle and who is evil. He showers His blessings equally on both the tiny ant and the huge elephant (11).
- xii. He is unhappy when His saints are in distress. He is happy when His saints are in comfort. He recognises the grief of every one. He knows the inner-thoughts of all of us (12).
- xiii. O! God, You create the universe when You so wish and destroy it when You so please. You use Your creating and destroying powers when You so choose (13).
- xiv. Your creation, according to its knowledge comments on Your will and powers. But You always remain indifferent. You are neither pleased nor disturbed (14).
- xv. You are beyond forms, passions and greed. You are beyond stains and births. You are the beginning. Those who boast to describe You are real fools. Your description is also beyond any scripture (15).
- xvi. People think You are in the idols. The fools do not know Your secret. They sometimes call Shiv as God, the poor are ignorant dopes and undermine Your personality (16).
- xvii. Everyone according to one's knowledge tries to describe You. But O! God, the creator of the whole universe, Your description is beyond humans (17).
- xviii. You are one though You live in infinite forms. You have created both poor and rich people. You first created four methods of birth, i.e., birth from eggs, semen, sweat and seeds and then You multiplied the numbers (18).
- xix. In this world there live rich kings and poor yogis. This looks strange. Only He, the self-illuminated Master, knows the answer to this riddle (19).
- xx. Now, You protect me, save the noble and destroy the wicked. Summon the evil in the battleground of virtue, warn it, challenge it and slay it with Your might (20).

ਆਪੁਆਪਨੀ ਬੁਧਿ¹⁵⁵ ਹੈ ਜੇਤੀ¹⁵⁶ ॥ ਬਰਨਤ¹⁵⁷ ਭਿੰਨ¹⁵⁸ ਭਿੰਨ ਤੁਹਿ¹⁵⁹ ਤੇਤੀ¹⁶⁰ ॥
 ਤੁਮਰਾ ਲਖਾ¹⁶¹ ਨ ਜਾਇ ਪਸਾਰਾ¹⁶² ॥ ਕਿਰ¹⁶³ ਬਿਧਿ¹⁶⁴ ਸਜਾ¹⁶⁵ ਪ੍ਰਥਮ¹⁶⁶
 ਸੰਸਾਰਾ¹⁶⁷ ॥ ੧੭ ॥
 ਏਕੈ¹⁶⁸ ਰੂਪ¹⁶⁹ ਅਨੂਪ¹⁷⁰ ਸਰੂਪਾ¹⁷¹ ॥ ਰੋਕ¹⁷² ਭਯੋ ਰਾਵ¹⁷³ ਕਹੀ¹⁷⁴ ਭੂਪਾ¹⁷⁵ ॥
 ਅੰਡਜ¹⁷⁶ ਜੋਰਜ¹⁷⁷ ਸੋਤਜ¹⁷⁸ ਕੀਨੀ¹⁷⁹ ॥ ਉਤਭੁਜ¹⁸⁰ ਖਾਨਿ¹⁸¹ ਬਹੁਰ¹⁸² ਰਚਿ¹⁸³
 ਦੀਨੀ¹⁸⁴ ॥੧੮॥
 ਕਹੂੰ¹⁸⁵ ਭੂਲ¹⁸⁶ ਰਾਜਾ ਰੂੰ¹⁸⁷ ਬੈਠਾ¹⁸⁸ ॥ ਕਹੂੰ ਸਿਮਟਿ¹⁸⁹ ਭਿਯੋ¹⁹⁰ ਸੰਕਰ¹⁹¹ ਇਕੈਠਾ¹⁹² ॥
 ਸਗਰੀ¹⁹³ ਸਿਸਟਿ¹⁹⁴ ਦਿਖਾਇ¹⁹⁵ ਅਚੰਡਵ¹⁹⁶ ॥ ਆਦਿ¹⁹⁷ ਜੁਗਾਦਿ¹⁹⁸ ਸਰੂਪ¹⁹⁹
 ਸੁਯੋਭਵ²⁰⁰ ॥ ੧੯ ॥
 ਅਬ ਰੱਛਾ²⁰¹ ਮੇਰੀ ਤੁਮ ਕਰੋ ॥ ਸਿੱਖ²⁰² ਉਬਾਰਿ²⁰³ ਅਸਿੱਖ²⁰⁴ ਸੰਘਰੋ²⁰⁵ ॥
 ਦੁਸ਼ਟ²⁰⁶ ਜਿਤੋ²⁰⁷ ਉਠਵਤ²⁰⁸ ਉਤਪਾਤਾ²⁰⁹ ॥ ਸਕਲ²¹⁰ ਮਲੇਛ²¹¹ ਕਰੋ ਰਣ²¹²
 ਘਾਤਾ²¹³ ॥ ੨੦ ॥
 ਜੋ²¹⁴ ਅਸਿਯੁਜ²¹⁵ ਤਵ ਸਰਨੀ²¹⁶ ਪਰੇ ॥ ਤਿਨਕੇ ਦੁਸ਼ਟ²¹⁷ ਦੁਖਿਤ²¹⁸ ਰੂੰ ਮਰੇ²¹⁹ ॥
 ਪੁਰਖ²²⁰ ਜਵਨ²²¹ ਪਗ²²² ਪਰੇ ਤਿਹਾਰੇ²²³ ॥ ਤਿਨਕੇ ਤੁਮ ਸੰਕਟ²²⁴ ਸਭ ਟਾਰੇ²²⁵ ॥ ੨੧ ॥
 ਜੋ ਕਲਿ²²⁶ ਕੋ ਇਕ ਬਾਰ ਧਿਐ²²⁷ ਰੂੰ²²⁸ ॥ ਤਾਕੇ ਕਾਲ ਨਿਕਟਿ²²⁹ ਨਹਿ ਐਰੋ ॥
 ਰੱਛਾ²³⁰ ਹੋਇ ਤਾਹਿ²³¹ ਸਭ ਕਾਲਾ²³² ॥ ਦੁਸ਼ਟ²³³ ਅਰਿਸਟ²³⁴ ਟਰੇ²³⁵
 ਤਤਕਾਲ²³⁶ ॥ ੨੨ ॥
 ਕ੍ਰਿਪਾ²³⁷ ਦੁਸ਼ਟਿ²³⁸ ਤਨ²³⁹ ਜਾਹਿ²⁴⁰ ਨਿਹਰਿਓ²⁴¹ ॥ ਤਾ ਕੇ ਤਾਪ²⁴² ਤਨਕ²⁴³
 ਮੋ ਹਰਿਓ²⁴⁴ ॥
 ਰਿੱਪਿ²⁴⁵ ਸਿੱਧਿ²⁴⁶ ਘਰ ਮੋ ਸਭ ਹੋਈ ॥ ਦੁਸ਼ਟ²⁴⁷ ਛਾਹ²⁴⁸ ਛੂੰ²⁴⁹ ਸਕੈ²⁵⁰ ਨ ਕੋਈ ॥ ੨੩ ॥
 ਏਕ ਬਾਰ ਜਿਨ ਤੁਮੈ ਸੰਭਾਰਾ²⁵¹ ॥ ਕਾਲ²⁵² ਫਾਸ²⁵³ ਤੇ ਤਾਹਿ ਉਬਾਰਾ²⁵⁴ ॥
 ਜਿਨ ਨਰ ਨਾਮ ਤਿਹਾਰੋ ਕਹਾ ॥ ਦਾਰਿਦ²⁵⁵ ਦੁਸ਼ਟ ਦੋਖ²⁵⁶ ਤੇ ਰਹਾ²⁵⁷ ॥ ੨੪ ॥
 ਖੜਗ²⁵⁸ ਕੇਤ ਮੈ ਸਰਣਿ ਤਿਹਾਰੀ ॥ ਆਪ ਹਾਥ ਦੈ ਲੇਹੁ ਉਬਾਰੀ²⁵⁹ ॥
 ਸਰਬ ਠੌਰ²⁶⁰ ਮੋ ਹੋਹੁ ਸਹਾਈ²⁶¹ ॥ ਦੁਸ਼ਟ ਦੋਖ²⁶² ਤੇ ਲੇਹੁ ਬਚਾਈ²⁶³ ॥ ੨੫ ॥

*Ap(u) apni budh¹⁵⁵ (i) hai jeti¹⁵⁶, barnat¹⁵⁷ bhinn¹⁵⁸ bhinn tuhe¹⁵⁹
 teti¹⁶⁰.
 Tumra lakha¹⁶¹ najae pasara¹⁶², keh¹⁶³ bidh¹⁶⁴ (i) saja¹⁶⁵ pratham¹⁶⁶
 sansara¹⁶⁷.
 Ekai¹⁶⁸ rup¹⁶⁹ anup¹⁷⁰ sarupa¹⁷¹, rank¹⁷² bhayo rav¹⁷³ kahi¹⁷⁴
 bhupa¹⁷⁵.
 Andaj¹⁷⁶ jeraj¹⁷⁷ setaj¹⁷⁸ kini¹⁷⁹, utbhuj¹⁸⁰ khan¹⁸¹ (i) bahur¹⁸²
 rach¹⁸³ (i) dini¹⁸⁴.
 Kahun¹⁸⁵ phul¹⁸⁶ raja havai¹⁸⁷ baitha¹⁸⁸, kahun simit¹⁸⁹ (i) bhiyo¹⁹⁰
 sankar¹⁹¹ ikai¹⁹².
 Sagri¹⁹³ srist¹⁹⁴ (i) dikhae¹⁹⁵ achanbhav¹⁹⁶, ad¹⁹⁷ (i) jugad¹⁹⁸ (i)
 sarup¹⁹⁹ suyanbhav²⁰⁰.
 Ab racha²⁰¹ meri tum karo, Sikkh²⁰² ubar²⁰³ (i) asikkh²⁰⁴ sangharo²⁰⁵.
 Dush²⁰⁶ jite²⁰⁷ uthvat²⁰⁸ utpata²⁰⁹, sakal²¹⁰ malechh²¹¹ karo ran²¹²
 ghata²¹³.
 Je²¹⁴ asidhuj²¹⁵ tav sarni²¹⁶ pare, tin ke dush²¹⁷ dukhit²¹⁸ havai
 mare²¹⁹.
 Purakh²²⁰ jawan²²¹ pag²²² pare tihare²²³, tin ke tum sankat²²⁴ sabh
 tare²²⁵.
 Jo kal²²⁶ (i) ko ik bar dhiai²²⁷ hai²²⁸, ta ke kal nikat²²⁹ (i) naih aihai.
 Rachha²³⁰ hoe tahe²³¹ sabh kala²³², dust²³³ arist²³⁴ tareh²³⁵ tatkala²³⁶.
 Kripa²³⁷ drist²³⁸ (i) tan²³⁹ jah²⁴⁰ (i) nihariho²⁴¹, ta ke tap²⁴² tanak²⁴³
 mo hariho²⁴⁴.
 Riddh²⁴⁵ (i) siddh²⁴⁶ (i) ghar mo sabh hoi, dush²⁴⁷ chhah²⁴⁸ chhavai²⁴⁹
 sakai²⁵⁰ na koi.
 Ek bar jin tumai sanbhara²⁵¹, kal²⁵² phas²⁵³ te tah(i) ubara²⁵⁴.
 Jin nar nam tiharo kaha, dari²⁵⁵ dust dokh²⁵⁶ te raha²⁵⁷.
 Kharag²⁵⁸ -ket mai saran(i) tihari, ap hath dai lehu ubari²⁵⁹.
 Sarabh thaur²⁶⁰ mo hohu sahai²⁶¹, dust dokh²⁶² te lehu bachai²⁶³.*

¹⁵⁵intelligence; ¹⁵⁶as much; ¹⁵⁷to describe; ¹⁵⁸different; ¹⁵⁹⁻¹⁶⁰Your
 description; ¹⁶¹to explain; ¹⁶²creation; ¹⁶³⁻¹⁶⁵how it is designed; ¹⁶⁶first;
¹⁶⁷the world; ¹⁶⁸⁻¹⁶⁹He is one; ¹⁷⁰with many; ¹⁷¹forms; ¹⁷²poor;
¹⁷³region; ¹⁷⁴⁻¹⁷⁵king; ¹⁷⁶born from an egg; ¹⁷⁷born from semen; ¹⁷⁸born
 from sweat; ¹⁷⁹created; ¹⁸⁰born from earth; ¹⁸¹minerals; ¹⁸²⁻¹⁸⁴have
 created many like this; ¹⁸⁵at many places; ¹⁸⁶full with pride; ¹⁸⁷⁻¹⁸⁸is
 resting; ¹⁸⁹to contract, to become small; ¹⁹⁰⁻¹⁹²is sitting like a meditator;
¹⁹³⁻¹⁹⁴the whole world; ¹⁹⁵seems; ¹⁹⁶wonderful, full with wonders;
¹⁹⁷the beginning; ¹⁹⁸the beginning of time; ¹⁹⁹form; ²⁰⁰self illuminated;
²⁰¹protection; ²⁰²⁻²⁰³save your worshipper; ²⁰⁴⁻²⁰⁵destroy the
 disbelievers; ²⁰⁶⁻²⁰⁷conquer the foes; ²⁰⁸come forward; ²⁰⁹the creator;
²¹⁰⁻²¹¹all villains; ²¹²battleground; ²¹³should be killed; ²¹⁴⁻²¹⁵Almighty
 God; ²¹⁶come to you; ²¹⁷bad people; ²¹⁸⁻²¹⁹die with pain; ²²⁰⁻²²¹those
 people; ²²²feet; ²²³to put on; ²²⁴problems; ²²⁵remove; ²²⁶God;
²²⁷⁻²²⁸worship; ²²⁹near; ²³⁰protection; ²³¹yours; ²³²Your sight of
 blessings, grace; ²⁴⁰whosoever; ²⁴¹get; ²⁴²problems; ²⁴³⁻²⁴⁴are solved,
 are removed; ²⁴⁵riches; ²⁴⁶knowledge; ²⁴⁷⁻²⁴⁸foes are destroyed;
²⁴⁹⁻²⁵⁰no harm can come; ²⁵¹worship; ²⁵²⁻²⁵⁴released from
 transmigration; ²⁵⁵laziness; ²⁵⁶vices; ²⁵⁷is saved; ²⁵⁸All powerful;
²⁵⁹have saved; ²⁶⁰at all times; ²⁶²protector; ²⁶²sufferings; ²⁶³to save.

- xxi. Whosoever comes to You for rescue, however great or low one could be, You dispel their grief. Whosoever begs for Your support, You destroy their sorrows and grant them happiness (21).
- xxii. Whosoever meditates on You, they are relieved from the fear of death. You protect them from all the calamities and banish their discomforts (22).
- xxiii. On whomsoever You shower Your blessings, they are saved from the pains of wounds and the misery of diseases. All the virtues come to them and all the vices run away from them (23).
- xxiv. Whosoever remembers You even once, from their heart, they are freed from the pangs of anguish. Whosoever has meditated on Your name, they are released from the torment of agony (24).
- xxv. O! Almighty and powerful God, I have come and fallen on Your feet, protect my honour with Your grace. Be my saviour everywhere and save me from the pain, sorrows, heartbreak and shocks (25).

Summary

The life is full of miseries, sorrows and grief. God is the only power who can dispel all the anguish. Believe in Him, pray to Him for His sanctuary, meditate on His name and remember Him from your heart then all the calamities will wither away and the sun of comforts and happiness will rise. He is the only true protector. He saves the world and takes all the distress on Him. He is the true healer and saviour of this complex world.

ਸ਼੍ਰੋਤਾ

ਪਾਇ¹ ਗਹੇ² ਜਬ³ ਤੇ⁴ ਤੁਮਰੇ⁵ ਤਬ ਤੇ ਕੋਊ ਆਖ⁶ ਤਰੇ⁷ ਨਹੀ⁸ ਆਨਯੋ⁹ ॥
ਰਾਮ¹⁰ ਰਹੀਮ¹¹ ਪੁਰਾਨ¹² ਕੁਰਾਨ¹³, ਅਨੇਕ¹⁴ ਕਹੈ¹⁵ ਮਤ¹⁶ ਏਕ¹⁷ ਨ¹⁸ ਮਾਨਯੋ¹⁹ ॥
ਸਿੰਮ੍ਰਿਤ²⁰ ਸਾਸਤ੍ਰ²¹ ਬੇਦ²² ਸਭ²³, ਬਹੁ²⁴ ਭੇਦ²⁵ ਕਹੈ²⁶ ਹਮ ਏਕ ਨ ਜਾਨਯੋ²⁷ ॥
ਸ੍ਰੀ²⁸ ਅਸਿਪਾਨ²⁹ ਕ੍ਰਿਪਾ³⁰ ਤੁਮਰੀ ਕਰਿ, ਮੈ ਨ ਕਹਯੋ³¹ ਸਭ³² ਤੋਹਿ³³ ਬਖਾਨਯੋ³⁴ ॥

ਦੋਹਰਾ

ਸਗਲ³⁵ ਦੁਆਰ³⁶ ਕਉ ਛਾਡਿ³⁷ ਕੈ, ਗਹਿਓ³⁸ ਤੁਹਾਰੋ³⁹ ਦੁਆਰ⁴⁰ ॥
ਬਾਹਿ⁴¹ ਗਹੇ⁴² ਕੀ ਲਾਜ⁴³ ਅਸ, ਗੋਬਿੰਦ⁴⁴ ਦਾਸ⁴⁵ ਤੁਹਾਰ⁴⁶ ॥

SAVAIYA

*Pahe¹ gahe² jab³ te⁴ tumre⁵, tab te kou ankh⁶ tare⁷ nahin⁸ anyo⁹.
Ram¹⁰ rahim¹¹ puran¹² quran¹³, anek¹⁴ kahain¹⁵ mat¹⁶ ek¹⁷ na¹⁸
manyo¹⁹.
Simrit sastr²¹ bed²² sabhai²³, bahu²⁴ bhed²⁵ kahain²⁶ ham ek na janyo²⁷.
Sri²⁸ asipan²⁹ kripa³⁰ tumri kar(i), mai na kahyo³¹ sabh³² toh(i)³³ bak-
hanyo³⁴.*

DOHRA

*Sagal³⁵ duar³⁶ kau chhad(i)³⁷ kai, gahio³⁸ tuharo³⁹ duar⁴⁰.
Banhe⁴¹ gahe⁴² ki laj⁴³ as, Gobind⁴⁴ das⁴⁵ tuhar⁴⁶.*

Notes

1-5 have come to Your feet since then; 6-9 no one else, I like any more;
10 Hindu God Ram; 11 Muslim God Rahim; 12 Hindu Scripture; 13 Muslim
holy book, Koran; 14-15 many have said; 15-19 people have not believed in
them; 20-23 all other religious scriptures; 24-26 reveal many secrets; 27 we
have not learned any one of them; 28-29 Almighty God; 30 grace; 31 I have not
said; 32-34 You have educated me to say it; 35 all other; 36 doors; 37 having left;
38-40 have gone to your door; 41 arm; 42 hold it; 43 honour; 44-46 Gobind is
your servant.

SHABADS 12 & 13

SAVAIYA AND DOHRA (263, 864 & 254)

Theme

God is the only reality. He is the ultimate judge.

Literal Meaning (Swaya)

- i. Since I came to You for my protection, I have not looked to any one else for support.
- ii. Ram, the God of Hindus, Rahim (Hazrat Mohammed), the Prophet of the Muslim; Puranas, the scriptures of the Hindus and Koran, the holy book of the Muslim have all advocated their own religions; but I believed only in You and in Your religion of love.
- iii. The Hindu religion's sacred books like twenty-seven Smiritis (books of commentary), six Shastras (books of philosophy) and four Vedas (books of hymns, rituals and mantras) have said a lot about Your secret but Your mystery still holds.
- iv. O! Almighty God, it is Your grace which has made me to say what I have just said.

Literal Meaning (Dohra)

- i. I have come to Your door after leaving behind everybody else. Hold my arm and save my honour. This is an humble request of Your servant, Gobind.

Summary

All religions have their own Prophets and their own scriptures. They all have said a lot about God and His qualities. But God's mystery is beyond them. The Prophets have seen only a light or have heard a commanding voice, no one has actually seen Him, for no naked eye can bear the glow of His divine beauty. No religion sanctions the worship of Prophets. God is the only reality who should be worshipped. The prophets and the objects of nature must not be made equal to their Creator.

ਰਾਮਕਲੀ ਮਹਲਾ ੩, ਅਨੰਦੁ

ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ

ਅਨੰਦੁ¹ ਭਇਆ² ਮੇਰੀ³ ਮਾਏ⁴ ਸਤਿਗੁਰੂ⁵ ਮੈ ਪਾਇਆ⁶ ॥

ਸਤਿਗੁਰੁ ਤ ਪਾਇਆ ਸਹਜ⁷ ਸੇਤੀ⁸ ਮਨਿ⁹ ਵਜੀਆ¹⁰ ਵਾਧਾਈਆ¹¹ ॥

ਰਾਗ¹² ਰਤਨ¹³ ਪਰਵਾਰ¹⁴ ਪਰੀਆ¹⁵ ਸਬਦ¹⁶ ਗਾਵਣ¹⁷ ਆਈਆ ॥

ਸਬਦੋ ਤ ਗਾਵਹੁ ਹਰੀ¹⁸ ਕੇਰਾ ਮਨਿ ਜਿਨੀ¹⁹ ਵਸਾਇਆ²⁰ ॥

ਕਹੈ ਨਾਨਕੁ ਅਨੰਦੁ ਹੋਆ ਸਤਿਗੁਰੁ ਮੈ ਪਾਇਆ ॥੧॥

ਏ ਮਨ ਮੋਰਿਆ ਤੂ ਸਦਾ²¹ ਰਹੁ²² ਹਰਿ ਨਾਲੇ²³ ॥

ਹਰਿ ਨਾਲਿ ਰਹੁ ਤੂ ਮੰਨ ਮੇਰੇ ਦੂਖ²⁴ ਸਭਿ²⁵ ਵਿਸਾਰਣਾ²⁶ ॥

ਅੰਗੀਕਾਰੁ²⁷ ਓਹੁ ਕਰੇ ਤੇਰਾ ਕਾਰਜ²⁸ ਸਭਿ ਸਵਾਰਣਾ²⁹ ॥

ਸਭਨਾ³⁰ ਗਲਾ³¹ ਸਮਰਬੁ³² ਸੁਆਮੀ³³ ਜੋ³⁴ ਕਿਉ³⁵ ਮਨਹੁ ਵਿਸਾਰੇ³⁶ ॥

ਕਹੈ ਨਾਨਕੁ ਮੰਨ³⁷ ਮੇਰੇ ਸਦਾ³⁸ ਰਹੁ³⁹ ਹਰਿ⁴⁰ ਨਾਲੇ⁴¹ ॥੨॥

ਸਾਚੇ⁴² ਸਾਹਿਬਾ⁴³ ਕਿਆ⁴⁴ ਨਾਹੀ⁴⁵ ਘਰਿ⁴⁶ ਤੇਰੇ⁴⁷ ॥

ਘਰਿ ਤ ਤੇਰੇ ਸਭੁ⁴⁸ ਕਿਛੁ⁴⁹ ਹੈ ਜਿਸੁ⁵⁰ ਦੇਹਿ⁵¹ ਸੁ⁵² ਪਾਵਚੇ⁵³ ॥

ਸਦਾ⁵⁴ ਸਿਫਤਿ⁵⁵ ਸਲਾਹ⁵⁶ ਤੇਰੀ ਨਾਮੁ⁵⁷ ਮਨਿ ਵਸਾਵਏ⁵⁸ ॥

ਨਾਮੁ ਜਿਨ⁵⁹ ਕੈ ਮਨਿ ਵਸਿਆ ਵਾਜੇ⁶⁰ ਸਬਦ⁶¹ ਘਨੇਰੇ⁶² ॥

ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੇ ॥੩॥

RAMKALI MEHLA 3 ANAND

Ik onkar sat(i) gur prasad(i).

*Anand(u)*¹ *bhaia*² *meri*³ *mae*⁴, *Satiguru*⁵ *mai paia*⁶.

*Satiguru(u) ta paia sahaj*⁷ *seti*⁸, *man(i)*⁹ *vajia*¹⁰ *vadhaia*¹¹.

*Rag*¹² *ratan*¹³ *parwar*¹⁴ *paria*¹⁵, *sabad*¹⁶ *gavan*¹⁷ *aia*.

*Sabado ta gavoh Hari*¹⁸ *kerā, man(i) jini*¹⁹ *vasaia*²⁰.

Kahai Nanak(u) anand(u) hoā, Satiguru mai paia.

*E man meria, tu sada*²¹ *rahu*²² *Har(i) nale*²³.

*Har(i) nal(i) rahu tu mann mere, dukh*²⁴ *sabh*²⁵ *visarna*²⁶.

*Angikar(u)*²⁷ *oh(u) kare tera, karaj*²⁸ *sabh(i) savarna*²⁹.

*Sabhna*³⁰ *gala*³¹ *samrath(u)*³² *suami*³³, *so*³⁴ *kio*³⁵ *manoh visare*³⁶.

*Kahai Nanak(u) mann*³⁷ *mere, sada*³⁸ *rahu*³⁹ *har(i)*⁴⁰ *nale*⁴¹.

*Sache*⁴² *Sahiba*⁴³, *kia*⁴⁴ *nahi*⁴⁵ *ghar(i)*⁴⁶ *terai*⁴⁷.

*Ghar(i) ta terai sabh(u)*⁴⁸ *kichh(u)*⁴⁹ *hai, jis(u)*⁵⁰ *deh(i)*⁵¹ *sau*⁵² *pav-e*⁵³.

*Sada*⁵⁴ *siphath(i)*⁵⁵ *salah*⁵⁶ *teri, Nam(u)*⁵⁷ *man(i) vasav-e*⁵⁸.

*Nam(u) jin*⁵⁹ *kai man(i) vasia vaje*⁶⁰ *sabad*⁶¹ *ghanere*⁶².

Kahai Nanak(u) sache sahib, kia nahi ghar(i) terai.

Notes

¹ultimate bliss; ²heartfelt feelings; ³my; ⁴mother; ⁵the True God; ⁶realised; ⁷equilibrium; ⁸with; ⁹in the mind; ¹⁰ringing (like ringing of bells); ¹¹congratulations; ¹²the musical metres; ¹³jewels; ¹⁴family; ¹⁵the consorts of the ragas; ¹⁶hymns; ¹⁷to sing; ¹⁸God; ¹⁹whose; ²⁰dwell; ²¹always; ²²to live; ²³with; ²⁴sorrows; ²⁵all; ²⁶to shed; ²⁷help, support; ²⁸efforts; ²⁹to set right; ³⁰⁻³²all powerful; ³³Master; ³⁴⁻³⁵so why; ³⁶to forget; ³⁷mind; ³⁸always; ³⁹be with; ⁴⁰God; ⁴¹with; ⁴²True; ⁴³God; ⁴⁴what; ⁴⁵not; ⁴⁶⁻⁴⁷Your house; ⁴⁸⁻⁴⁹everything; ⁵⁰to whom; ⁵¹give; ⁵²he/she; ⁵³to get, to receive; ⁵⁴always; ⁵⁵⁻⁵⁶praise; ⁵⁷remembrance of God; ⁵⁸to absorb in; ⁵⁹whose; ⁶⁰⁻⁶²gets maximum bliss, attains maximum happiness/comfort;

SHABADS 14 - 19

RAM KALI MEHLA 3, ANAND (917 & 922)

*(THIS BANI HAS FORTY PAURIS/SHABADS,
BUT IN REHRAS ARE INCLUDED ONLY SIX
PAURIS/SHABADS WHICH ARE FIRST FIVE and
THE LAST, i.e., 40th)*

Theme

The happiness and comforts come with God's grace. He is the only benefactor. His treasures are full with gifts. We do karmas and submit them for His judgement. His is the final appeal court. His judgement is the ultimate verdict. He is both considerate and merciful.

Literal Meaning

- i O! my mother, I am extremely happy. I have found the great God. I have got Him with my regular prayers and now I am full with joy. I feel as if all the classical music and melodious tunes have been born in my heart. Let all of us sing His hymns and pray to get His audience (1).
- ii O! my mind, be always with God. His companionship dispels all sorrows. When He embraces you, success follows you. He is all powerful, why do you dare to forget Him? Nanak says that O! my mind be always with God (2).
- iii O! True God, what is there which is not in Your house? You are the master of everything that exists. Only those get Your bounties whom You so bless. One should always sing Your praises, and remember Your name in his/her heart. One, in whose mind You choose to dwell they get all the satisfaction of life. Nanak says that God is the only owner of all the riches and treasures of the universe (3).

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ⁶³ ਆਧਾਰੋ⁶⁴ ॥
 ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ ਜਿਨਿ⁶⁵ ਭੁਖਾ⁶⁶ ਸਭਿ⁶⁷ ਗਵਾਈਆ⁶⁸ ॥
 ਕਰਿ⁶⁹ ਸਾਂਤਿ⁷⁰ ਸੁਖ⁷¹ ਮਨਿ ਆਇ⁷² ਵਸਿਆ ਜਿਨਿ⁷³ ਇਛਾ⁷⁴ ਸਭਿ ਪੁਜਾਈਆ⁷⁵ ॥
 ਸਦਾ⁷⁶ ਕੁਰਬਾਣੁ⁷⁷ ਕੀਤਾ⁷⁸ ਗੁਰੁ ਵਿਟਹੁ⁷⁹ ਜਿਸ ਦੀਆ ਏਹਿ ਵਡਿਆਈਆ⁸⁰ ॥
 ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ⁸¹ ਸੰਤਹੁ⁸² ਸਬਦਿ ਧਰਹੁ⁸³ ਪਿਆਰੋ⁸⁴ ॥
 ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ⁸⁵ ॥ ੪ ॥
 ਵਾਜੋ⁸⁶ ਪੰਚ⁸⁷ ਸਬਦ ਤਿਤੁ⁸⁸ ਘਰਿ ਸਭਾਗੈ⁸⁹ ॥
 ਘਰਿ ਸਭਾਗੈ ਸਬਦ ਵਾਜੇ ਕਲਾ⁹⁰ ਜਿਤੁ⁹¹ ਘਰਿ⁹² ਧਾਰੀਆ⁹³ ॥
 ਪੰਚ⁹⁴ ਦੂਤ⁹⁵ ਤੁਧੁ ਵਸਿ⁹⁶ ਕੀਤੇ ਕਾਲੁ⁹⁷ ਕੰਟਕੁ⁹⁸ ਮਾਰਿਆ⁹⁹ ॥
 ਧੁਰਿ¹⁰⁰ ਕਰਮਿ¹⁰¹ ਪਾਇਆ ਤੁਧੁ¹⁰² ਜਿਨ¹⁰³ ਕਉ¹⁰⁴ ਸਿ¹⁰⁵ ਨਾਮਿ¹⁰⁶ ਹਰਿ ਕੈ
 ਲਾਗੇ¹⁰⁷ ॥
 ਕਹੈ ਨਾਨਕੁ ਤਹ¹⁰⁸ ਸੁਖੁ¹⁰⁹ ਹੋਆ¹¹⁰ ਤਿਤੁ¹¹¹ ਘਰਿ¹¹² ਅਨਹਦ¹¹³ ਵਾਜੇ¹¹⁴ ॥ ੫ ॥
 ਅਨਦ ਸੁਣਹੁ¹¹⁵ ਵਡਭਾਗੀਹੋ¹¹⁶ ਸਗਲ¹¹⁷ ਮਨੋਰਥ¹¹⁸ ਪੂਰੇ¹¹⁹ ॥
 ਪਾਰਬ੍ਰਹਮੁ¹²⁰ ਪ੍ਰਭੁ¹²¹ ਪਾਇਆ ਉਤਰੇ¹²² ਸਗਲ¹²³ ਵਿਸੁਰੇ¹²⁴ ॥
 ਦੁਖ¹²⁵ ਰੋਗ¹²⁶ ਸੰਤਾਪ¹²⁷ ਉਤਰੇ ਸੁਣੀ ਸਚੀ ਬਾਣੀ ॥
 ਸੰਤ ਸਾਜਨ¹²⁸ ਭਏ¹²⁹ ਸਰਸੇ¹³⁰ ਪੂਰੇ¹³¹ ਗੁਰ¹³² ਤੇ ਜਾਣੀ¹³³ ॥
 ਸੁਣਤੇ¹³⁴ ਪੁਨੀਤ¹³⁵ ਕਹਤੇ¹³⁶ ਪਵਿਤੁ¹³⁷ ਸਤਿਗੁਰੁ ਰਹਿਆ ਭਰਪੂਰੇ¹³⁸ ॥
 ਬਿਨਵੰਤਿ¹³⁹ ਨਾਨਕੁ ਗੁਰ ਚਰਣ ਲਾਗੇ ਵਾਜੇ ਅਨਹਦ¹⁴⁰ ਤੂਰੇ¹⁴¹ ॥ ੪੦ ॥ ੧ ॥

*Sacha Nam(u) mera⁶³ adharo⁶⁴.
 Sach(u) Nam(u) adhar(u) mera, jin(i)⁶⁵ bhukha⁶⁶ sabh(i)⁶⁷ gavaia⁶⁸.
 Kar(i)⁶⁹ sant(i)⁷⁰ sukh man(i)⁷¹ ae vasia⁷², jin(i)⁷³ ichha⁷⁴ sabh(i)
 pujaia⁷⁵.
 Sada⁷⁷ kurban(u)⁷⁸ kita⁷⁹ Guru vitoh, jis dia eh(i) vadiaia⁸⁰.
 Kahai Nanak(u)⁸¹ sunoh Santoh⁸², Sabad(i)⁸³ dharoh piaro⁸⁴.
 Sacha Nam(u) mera adharo⁸⁵.
 Vaje⁸⁶ panch⁸⁷ sabad tit(u)⁸⁸ ghar(i) sabhagai⁸⁹.
 Ghar(i) sabhagai sabad vaje, kala⁹⁰ jit(u)⁹¹ ghar(i)⁹² dharia⁹³.
 Panch⁹⁴ dut⁹⁵ tudh(u) vas(i)⁹⁶ kite, kal(u)⁹⁷ kantak(u)⁹⁸ maria⁹⁹.
 Dhur(i)¹⁰⁰ karam(i)¹⁰¹ paia tudh(u)¹⁰² jin¹⁰³ kau¹⁰⁴, se¹⁰⁵ Nam(i)¹⁰⁶
 Har(i) kai lage¹⁰⁷.
 Kahai Nanak(u) tah¹⁰⁸ sukh(u)¹⁰⁹ hoa¹¹⁰, tit(u)¹¹¹ ghar(i)¹¹²
 anhad¹¹³ vaje¹¹⁴.
 Anad(u) sunoh¹¹⁵ vad-bhagiho¹¹⁶ sagal¹¹⁷ manorath¹¹⁸ pure¹¹⁹.
 Parbrahm(u)¹²⁰ Prabh(u)¹²¹ paia, utre¹²² sagal¹²³ visure¹²⁴.
 Dukh¹²⁵ rog¹²⁶ santap¹²⁷ utre, suni sachi bani.
 Sant sajan¹²⁸ bhae¹²⁹ sarse¹³⁰, pure¹³¹ Gur¹³² te jani¹³³.
 Sunte¹³⁴ puniit¹³⁵ kahte¹³⁶ pavit(u)¹³⁷, Satigur(u) rahia bharpure¹³⁸.
 Binvant(i)¹³⁹ Nanak(u) Gur charan lage, vaje anhad¹⁴⁰ ture¹⁴¹.*

⁶³my; ⁶⁴support; ⁶⁵who; ⁶⁶desires, ambitions; ⁶⁷all; ⁶⁸have satisfied, have fulfilled; ⁶⁹attainment; ⁷⁰peace; ⁷¹comfort; ⁷²achieved; ⁷³who; ⁷⁴desires; ⁷⁵satisfied; ⁷⁶always; ⁷⁷sacrifice; ⁷⁸have; ⁷⁹over; ⁸⁰praises; ⁸¹to listen; ⁸²saints; ⁸³to put in; ⁸⁴love; ⁸⁵support; ⁸⁶to play an instrument; ⁸⁷five, supreme; ⁸⁸that; ⁸⁹blessed; ⁹⁰feeling about God, truthful doings; ⁹¹⁻⁹²in whose house; ⁹³seeded, to put in; ⁹⁴five; ⁹⁵vices (passion, anger, greed, attachment and ego); ⁹⁶control; ⁹⁷⁻⁹⁸awful death, the fear of death; ⁹⁹to kill; ¹⁰⁰from the beginning of time; ¹⁰¹grace; ¹⁰²⁻¹⁰⁴all those; ¹⁰⁵⁻¹⁰⁷who have held the beam of God's name; ¹⁰⁸⁻¹¹⁰those are comfortable/happy; ¹¹¹⁻¹¹⁴whose house the prayers/kirtans are held; ¹¹⁵to listen; ¹¹⁶fortunate; ¹¹⁷all; ¹¹⁸ambitions, efforts; ¹¹⁹realised, fulfilled; ¹²⁰⁻¹²¹great God; ¹²²⁻¹²⁴all griefs are shed; ¹²⁵pangs; ¹²⁶illness; ¹²⁷are removed, are cured; ¹²⁸⁻¹³⁰saints and worshippers become very happy; ¹³¹⁻¹³³those who realise the truth of God; ¹³⁴listeners of God's name; ¹³⁵are holy; ¹³⁶⁻¹³⁷the reciters of His name are also holy; ¹³⁸God lives in hymns; ¹³⁹to make a request; ¹⁴⁰⁻¹⁴¹your melody.

- iv. Only True God is my support. His name has made me contented. His worship has given me peace of mind, delight and bliss. All my wishes have been granted. I want to sacrifice my life for my God. Nanak says that O! men of God, love His hymns and ask for His assistance (4).
- v. In a house (mind) where You reside, that house is most fortunate. In that house, the divine music of all the instruments hums on its own. There You control all the vices and kill them before they are spread. Nanak says that only those houses are blessed where the praises of God are regularly sung (5).
- vi. Listen O! followers, the true bliss means that one has realised God, his/her wishes have been granted and his/her worries have been liquidated. All distress, diseases, and anguish vanish when one listens to the holy hymns. Only those saints are acceptable to Him who listen and understand His ways. Both listeners and reciters are acceptable to Him if they are true believers. Those who hold His feet they always remain happy and content (40).

Summary

God is the master of all the treasures. He is the sole owner of all the riches, comforts, ecstasies and joys. The humans have to pray and act, the judgement remains with Him. We do the Karma, He judges them. The divine treasures are distributed according to His choice and will. The humans have no claim on them. There is no favouritism in His distribution of bounties. We get them according to our deeds. The meditation, worship, prayer and good deeds are the composite karmas to invoke His blessings. Those people and homes are fortunate where His hymns are sung or recited. The believers are His true saints.

ਮੁੰਦਾਵਣੀ ਮਹਲਾ ੫

ਬਾਲ¹ ਵਿਚਿ² ਤਿੰਨਿ³ ਵਸਤੂ⁴ ਪਈਓ⁵ ਸਤੁ⁶ ਸੰਤੋਖੁ⁷ ਵੀਚਾਰੋ⁸ ॥

ਅੰਮ੍ਰਿਤ⁹ ਨਾਮੁ¹⁰ ਠਾਕੁਰ¹¹ ਕਾ ਪਇਓ¹² ਜਿਸ¹³ ਕਾ ਸਭਸੁ¹⁴ ਅਧਾਰੋ¹⁵ ॥

ਜੇ¹⁶ ਕੋ¹⁷ ਖਾਵੈ¹⁸ ਜੇ ਕੋ ਭੁੰਚੈ¹⁹ ਤਿਸ²⁰ ਕਾ ਹੋਇ²¹ ਉਧਾਰੋ²² ॥

ਏਹ²³ ਵਸਤੂ²⁴ ਤਜੀ²⁵ ਨਹ²⁶ ਜਾਈ²⁷ ਨਿਤ²⁸ ਨਿਤ ਰਖੁ²⁹ ਉਰਿਧਾਰੋ³⁰ ॥

ਤਮ³¹ ਸੰਸਾਰੁ³² ਚਰਨ³³ ਲਗਿ³⁴ ਤਰੀਐ³⁵ ਸਭੁ³⁶ ਨਾਨਕ ਬ੍ਰਹਮ³⁷ ਪਸਾਰੋ³⁸ ॥੧॥

MUNDAVANI MEHLA 5

Thal¹ vich(i)² tinn(i)³ vastu⁴ paio⁵, sat(u)⁶ santokh(u)⁷ vicharo⁸.

Anmrit⁹ Nam(u)¹⁰ Thakur¹¹ ka pae-o¹², jis¹³ ka sabhas(u)¹⁴ adharo¹⁵.

Je¹⁶ ko¹⁷ khavai¹⁸ je ko bhunchai¹⁹, tis²⁰ ka hoe²¹ udharo²².

Eh²³ vast(u)²⁴ taji²⁵ nah²⁶ jai²⁷, nit²⁸ nit rakh(u)²⁹ uridharo³⁰.

Tam³¹ sansar(u)³² charan³³ lag(i)³⁴ tariai³⁵, sabh(u)³⁶ Nanak Brahm³⁷

pasaro³⁸.

Notes

¹Guru Granth Sahib; ²in it; ³three; ⁴objects; ⁵are placed; ⁶truth; ⁷contentment, compassion; ⁸thoughts about God; ⁹the food of the soul; ¹⁰name; ¹¹God; ¹²are placed; ¹³whose; ¹⁴all; ¹⁵support, foundation; ¹⁶⁻¹⁸whosoever relies on it; ¹⁹whosoever believes in it; ²⁰⁻²²God becomes his/her support; ²³these; ²⁴goods; ²⁵⁻²⁷does not go in vain; ²⁸always, all the times; ²⁹⁻³⁰gives support; ³¹darkness; ³²world ocean; ³³⁻³⁵can be swum by the touch of God's feet; ³⁶all; ³⁷⁻³⁸God's world's vastness.

SHABAD 20

MUNDAVANI MEHLA 5 (1429)

Theme

Mundavani means the seal. This hymn follows the sloaks of Guru Tegh Bahadur and is recorded on page 1429 of *Guru Granth Sahib*; Rag-Mala follows this hymn. If Rag-Mala is the index of the ragas, as is widely believed, then this hymn of Guru Arjan Dev seals the *Granth Sahib* and is the last hymn of the *Granth*. The hymn describes the subject-matter of the text of *Guru Granth Sahib*.

Literal Meaning

There are four major chapters in *Guru Granth Sahib* which deal with subjects like search for Truth, the probe into Contentment, the attainment of Wisdom and the realisation of God, who is the benefactor and support of all of us.

Whosoever reads and understands the text of *Guru Granth Sahib* is liberated from the pains and sufferings of life.

If the teachings of the holy *Granth* are inscribed in your heart, then you will be able to swim across safely the vast and dark ocean of this complex world (1).

Summary

This world is an intriguing play of God. There is darkness all around us. Almighty God has made cures for every disease that exists to balance the scales of this world. The teachings of *Guru Granth Sahib* are prescriptions for the realisation of comforts, happiness, bliss and delight. The text of *Guru Granth Sahib* is a medicament for removing the sufferings and setbacks of life.

ਸਲੋਕ ਮਹਲਾ ੫

ਤੇਰਾ ਕੀਤਾ¹ ਜਾਤੋ² ਨਾਹੀ³ ਮੈਨੇ ਜੋਗੁ⁴ ਕੀਤੇਈ⁵ ॥
ਮੈ ਨਿਰਗੁਣਿਆਰੇ⁶ ਕੋ⁷ ਗੁਣ⁸ ਨਾਹੀ⁹ ਆਪੇ¹⁰ ਤਰਸੁ¹¹ ਪਇਓਈ¹² ॥
ਤਰਸੁ ਪਇਆ ਸਿਹਰਾਮਤਿ¹³ ਹੋਈ ਸਤਿਗੁਰੁ¹⁴ ਸਜਣੁ¹⁵ ਮਿਲਿਆ¹⁶ ॥
ਨਾਨਕ ਨਾਮੁ¹⁷ ਮਿਲੈ¹⁸ ਤਾਂ¹⁹ ਜੀਵਾਂ²⁰ ਤਨੁ²¹ ਮਨੁ²² ਬੀਵੈ²³ ਹਰਿਆ²⁴ ॥੧॥

SLOAK MEHLA 5

*Tera kita¹ jato² nahi³, maino jog(u)⁴ kito-i⁵
Mai nirguniare⁶ ko⁷ gun(u)⁸ nahi⁹, ape¹⁰ taras(u)¹¹ paeo-i¹²
Taras(u) pae-a mihramat(i)¹³ hoi, Satigur(u)¹⁴ sajan(u)¹⁵ milia¹⁶.
Nanak Nam(u)¹⁷ milai¹⁸ tan¹⁹ jivan²⁰, tan(u)²¹ man(u)²² thivai²³ haria²⁴.*

Notes

¹doings, actions; ²⁻³did not recognise; ⁴⁻⁵made me intelligent, made me worth something; ⁶lack of virtues; ⁷⁻⁹have no qualities; ¹⁰on your own; ¹¹⁻¹²had pity; ¹³grace; ¹⁴⁻¹⁶realised God; ¹⁷⁻²⁰can live only if I get God's name; ²¹body; ²²mind; ²³⁻²⁴becomes alive.

SHABAD 21

SLOAK MEHLA 5 (1429)

Theme

We, the ignorant servants of God, do not understand His ways. Only His support can help us to shed our sorrows.

Literal Meaning

I would not have understood Your doings, only Your teachings have made me understand them.

I am full with defects and have no qualities of my own. You have taken pity on me and have shown me the path of truth.

The attainment of truth is the real life and makes one happy and content (1).

Summary

Truth and truthful living are the two sides of the same coin. The real life is honest and truthful living. God's ways are beyond our understanding. We are all sinners, only His benediction makes us pure and holy, and the piety and the holiness are essential ingredients for a true happiness and permanent joy.



ਪਉੜੀ ਮਹਲਾ ੫

ਤਿਥੈ¹ ਤੂ² ਸਮਰਥ³ ਜਿਥੈ⁴ ਕੋਈ⁵ ਨਾਹਿ⁶ ॥
ਓਥੈ⁷ ਤੇਰੀ⁸ ਰਖ⁹ ਅਗਨੀ¹⁰ ਉਦਰ¹¹ ਮਾਹਿ¹² ॥
ਸੁਣਿ¹³ ਕੈ¹⁴ ਜਮ¹⁵ ਕੇ¹⁶ ਦੂਤ¹⁷ ਨਾਇ¹⁸ ਤੇਰੇ¹⁹ ਛਡਿ²⁰ ਜਾਹਿ²¹ ॥
ਭਉਜਲੁ²² ਬਿਖਮੁ²³ ਅਸਗਾਹੁ²⁴ ਗੁਰੁ²⁵ ਸਬਦੀ²⁶ ਪਾਰਿ²⁷ ਪਾਹਿ²⁸ ॥
ਜਿਨ²⁹ ਕਉ³⁰ ਲਗੀ³¹ ਪਿਆਸ³² ਅੰਮ੍ਰਿਤ³³ ਸੋਇ³⁴ ਖਾਹਿ³⁵ ॥
ਕਲਿ³⁶ ਮਹਿ³⁷ ਏਹੇ³⁸ ਪੁੰਨੁ³⁹ ਗੁਣ⁴⁰ ਗੋਵਿੰਦ⁴¹ ਗਾਹਿ⁴² ॥
ਸਭਸੈ⁴³ ਨ⁴⁴ ਕਿਰਪਾਲੁ⁴⁵ ਸਮਾਲੇ⁴⁶ ਸਾਹਿ⁴⁷ ਸਾਹਿ ॥
ਬਿਰਥਾ⁴⁸ ਕੋਇ⁴⁹ ਨ ਜਾਇ⁵⁰ ਜਿ⁵¹ ਆਵੈ⁵² ਤੁਧੁ⁵³ ਆਹਿ⁵⁴ ॥ ੯ ॥

PAURI (MEHLA 5)

*Tithai¹ tu² samrath(u)³, jithai⁴ koe⁵ nah(i)⁶.
Othai⁷ teri⁸ rakh⁹, agni¹⁰ udar¹¹ mah(i)¹².
Sun(i)¹³ kai¹⁴ jam¹⁵ ke¹⁶ dut¹⁷, nae¹⁸ terai¹⁹ chhad(i)²⁰ jah(i)²¹.
Bhaujal(u)²² bikham(u)²³ asgah(u)²⁴, gur²⁵ sabdi²⁶ par(i)²⁷ pah(i)²⁸.
Jin²⁹ kau³⁰ lagi³¹ piyas³², amrit(u)³³ se-e³⁴ khah(i)³⁵.
Kal³⁶ maih³⁷ eho³⁸ punn(u)³⁹, gun⁴⁰ Govind⁴¹ gah(i)⁴².
Sabhsai⁴³ no⁴⁴ kirpal(u)⁴⁵, samale⁴⁶ sah(i)⁴⁷ sah(i).
Birtha⁴⁸ koe⁴⁹ najae⁵⁰, je⁵¹ avai⁵² tudh(u)⁵³ ah(i)⁵⁴.*

Notes

¹there; ²you God; ³full, complete, all powerful; ⁴where; ⁵⁻⁶no one; ⁷there; ⁸yours; ⁹care; ¹⁰fire, heat; ¹¹⁻¹²mother's womb; ¹³⁻¹⁴on hearing; ¹⁵⁻¹⁷the messengers of death; ¹⁸⁻¹⁹God's name; ²⁰⁻²¹leave and go; ²²disturbances; ²³too much, deep; ²⁴ocean; ²⁵⁻²⁶guru's hymns; ²⁷⁻²⁸to reach the bank of an ocean; ²⁹⁻³⁰to whom; ³¹⁻³²are thirsty; ³³nectar; ³⁴he/she; ³⁵to eat, to drink; ³⁶the present age (kalyug); ³⁷in; ³⁸this; ³⁹donation; ⁴⁰quality; ⁴¹God; ⁴²to sing; ⁴³⁻⁴⁴to all; ⁴⁵benevolent; ⁴⁶control; ⁴⁷in His own way, every moment; ⁴⁸empty handed; ⁴⁹no one; ⁵⁰goes; ⁵¹⁻⁵²if comes; ⁵³⁻⁵⁴to You (God).

SHABAD 22

PAURI MEHLA 5 (962)

Theme

God is the benefactor. He showers His grace on all of us, only we have to know how to ask for it.

Literal Meaning

- God resides where no one else can live. In the heat of mothers' womb, He enters and saves lives.
- The messengers of death are under His direct command and His worship helps all of us, to swim across the dark and impassable world ocean.
- Only those who are thirsty, drink the nectar of His name. In the era of Kalyug (dark age), the remembrance of God is the act of highest virtue.
- He is our patron and looks after all of us, no one ever goes empty handed from His doorsteps, only one should know how to knock at His door (9).

Summary

God is our saviour. He is omnipresent. His gifts are for all of us. He is a merciful God. He showers His grace, His benevolence and His hospitality on all of us. We should learn from the scriptures the way to ask for his benediction. Meditation on its own is not sufficient nor are the noble deeds, on their own, a passport for His charity. It is a synthesis of both prayers and actions which is essential for His grace.

ਸਲੋਕ ਮਹਲਾ ੫

ਅੰਤਰਿ¹ ਗੁਰੁ² ਆਰਾਧਣਾ³ ਜਿਹਵਾ⁴ ਜਪਿ⁵ ਗੁਰ⁶ ਨਾਉ⁷ ॥
ਨੇਤ੍ਰੀ⁸ ਸਤਿਗੁਰੁ⁹ ਪੇਖਣਾ¹⁰ ਸ੍ਰਵਣੀ¹¹ ਸੁਨਣਾ¹² ਗੁਰ¹³ ਨਾਉ¹⁴ ॥
ਸਤਿਗੁਰ ਸੇਤੀ¹⁵ ਰਤਿਆ¹⁶ ਦਰਗਹ¹⁷ ਪਾਈਐ¹⁸ ਠਾਉ¹⁹ ॥
ਕਹੁ²⁰ ਨਾਨਕ ਕਿਰਪਾ²¹ ਕਰੇ²² ਜਿਸ²³ ਨੋ²⁴ ਏਹੁ²⁵ ਵਥੁ²⁶ ਦੇਇ²⁷ ॥
ਜਗ²⁸ ਮਹਿ²⁹ ਉਤਮ³⁰ ਕਾਢੀਅਹਿ³¹ ਵਿਹਲੇ³² ਕੇਈ³³ ਕੇਈ ॥ ੧ ॥

SLOAK MEHLA 5

*Antar(i)¹ gur(u)² aradhana³, jivha⁴ jap(i)⁵ gur⁶ nao⁷.
Netri⁸ satigur(u)⁹ pekhna¹⁰, sravani¹¹ sunana¹² gur¹³ nao¹⁴.
Satigur seti¹⁵ ratia¹⁶, dargah¹⁷ paiai¹⁸ thao¹⁹.
Kahu²⁰ Nanak kirpa²¹ kare²², jis²³ no²⁴ eh²⁵ vath(u)²⁶ de-e²⁷.
Jag²⁸ maih²⁹ utam³⁰ kadhie³¹, virle³² kei³³ ke-e.*

Notes

¹inner self; ²God; ³worship; ⁴tongue; ⁵recite; ⁶⁻⁷God's name; ⁸through eyes;
⁹God; ¹⁰see, look at; ¹¹ears; ¹²⁻¹⁴hearing God's name; ¹⁵⁻¹⁶coloured with;
¹⁷God's kingdom; ¹⁸⁻¹⁹gets a place; ²⁰to say; ²¹⁻²²does bless; ²³⁻²⁴to whom; ²⁵this; ²⁶gift; ²⁷is given; ²⁸⁻²⁹in the world; ³⁰pious, great people;
³¹to find; ³²rare; ³³few.

SHABAD 23

SLOAK MEHLA 5 (517)

Theme

We must pray to God with all our organs. The mind, the hands, the eyes, the tongue and the ears must all be involved in His prayers.

Literal Meaning

One should remember God from his heart, recite His name with his tongue, see Him with his eyes and listen to His word with his ears.

Only him who is imbued with His name, gets a place in God's kingdom.

The one who always remembers Him, gets all His gifts.

There are very few fortunate people, who remember Him in both happiness and sorrow (1).

Summary

This world is an arena of our test. All around us are scattered countless vices which take us away from goodness, nobility and piety. We have to make our choices whether we want to have virtue or evil. The vices are a mirage. With our brains, we have to cross through the sea of vices to reach the harbour of truth. We should speak truth, do truthful deeds, go to holy places, see divine beauty and listen to the holy word. All our organs such as hands, feet, eyes, nose and ears should perform, see, smell and hear nothing but truth and truth alone. This is the only way of God realisation.

ਮਹਲਾ ੫

ਰਖੇ¹ ਰਖਣਹਾਰਿ² ਆਪਿ³ ਉਬਾਰਿਅਨੁ⁴ ॥
ਗੁਰ⁵ ਕੀ⁶ ਪੈਰੀ⁷ ਪਾਇ⁸ ਕਾਜ⁹ ਸਵਾਰਿਅਨੁ¹⁰ ॥
ਹੋਆ¹¹ ਆਪਿ¹² ਦਇਆਲੁ¹³ ਮਨਹੁ¹⁴ ਨ¹⁵ ਵਿਸਾਰਿਅਨੁ¹⁶ ॥
ਸਾਧ¹⁷ ਜਨਾ¹⁸ ਕੇ¹⁹ ਸੰਗਿ²⁰ ਭਵਜਲੁ²¹ ਤਾਰਿਅਨੁ²² ॥
ਸਾਕਤ²³ ਨਿੰਦਕ²⁴ ਦੁਸਟ²⁵ ਖਿਨ²⁶ ਮਾਹਿ²⁷ ਬਿਦਾਰਿਅਨੁ²⁸ ॥
ਤਿਸੁ²⁹ ਸਾਹਿਬ³⁰ ਕੀ ਟੋਕ³¹ ਨਾਨਕ ਮਨੈ ਮਾਹਿ³² ॥
ਜਿਸੁ³³ ਸਿਮਰਤ³⁴ ਸੁਖੁ³⁵ ਹੋਇ ਸਗਲੇ³⁶ ਦੁਖ³⁷ ਜਾਹਿ³⁸ ॥ ੨ ॥

MEHLA 5

*Rakhe¹ rakhanhar(i)² ap(i)³ ubarian(u)⁴.
Gur⁵ ki⁶ pairi⁷ pae⁸ kaj⁹ sawarian(u)¹⁰.
Hod¹¹ ap(i)¹² daeal(u)¹³ manoh¹⁴ na¹⁵ visarian(u)¹⁶.
Sadh¹⁷ jana¹⁸ kai¹⁹ sang(i)²⁰ bhavjal(u)²¹ tarian(u)²².
Sakat²³ nindak²⁴ dust²⁵ khin²⁶ mah(i)²⁷ bidarian(u)²⁸
Tis(u)²⁹ sahib³⁰ ki tek³¹ Nanak manai³² mah(i).
Jis(u)³³ simrat(u)³⁴ sukh(u)³⁵ hoe.sagle³⁶ dukh³⁷ jah(i)³⁸.*

Notes

¹save; ²Saviour; ³on His own; ⁴protection; ⁵⁻⁸one who falls at God's feet; ⁹works, efforts; ¹⁰success; ¹¹⁻¹³He himself becomes generous; ¹³generous; ¹⁴⁻¹⁶do not forget from the mind; ¹⁷⁻¹⁸holy people; ¹⁹⁻²⁰with the company; ²¹disturbances; ²²to come across; ²³non-believers; ²⁴critics, traducers; ²⁵sinners, tyrants; ²⁶⁻²⁷in a few moments; ²⁸to destroy; ²⁹⁻³¹that God's support; ³²mind; ³³whose; ³⁴worship; ³⁵comforts; ³⁶⁻³⁸all sorrows go away.

SHABAD 24

MEHLA 5 (517)

Theme

Always remember God who is the dispeller of all the sorrow.

Literal Meaning

He is our saviour.

If we humbly fall at His feet, all our works will go right and all our tasks will be fulfilled.

He is the benefactor of all and forgets no one.

The company of the holy is the way to cross through the darkness of life, comfortably and happily.

He can destroy the non-believers, the traducers and the wicked in a moment.

Let us take the shelter of Almighty God, and always remember Him in our hearts. He is the only giver of all the happiness and the dispeller of all the sorrows (2).

Summary

God is the King of kings. He is the maker and protector of laws. He is our saviour. He has made this world a play of both good and evil. He has given us a mind to think and decide between the two. Goodness is His manifestation. We all must work to possess goodness and nobility. If we ask God to help us in our task, He will be more than happy to assist us. The recitation of His word, the company of the holy, the noble actions and the prayers are the only modes to request Him for His help. Let us all perform these tasks and always be happy thereafter.

SAKHI 1

From Sultanpur Lodhi Guru Nanak Dev moved first to Goindwal and then to Saidpur. In Saidpur there lived a poor carpenter named Bhai Lalo, and a rich Khatri named Malik Bhago who was also the chief administrator of the local military Governor, Nawab Zalam Khan. Malik Bhago was corrupt and cruel to his employees. Guru Nanak chose to stay with Bhai Lalo. Malik Bhago, on the eve of his son's marriage, arranged a 'Brahm bhoj' and invited Guru Nanak Dev to dinner. First Guru Nanak Dev refused the invitation but later, on persuasion, he decided to go to him. When he reached Malik Bhago's place he was asked why he chose to stay with a low caste Hindu and refused the invitation and sumptuous food of Malik Bhago. Guru Nanak replied that the food earned through honest means contained the milk of human love, whereas the food earned through dishonest means tasted of blood. He then took some of the food from Malik Bhago's dishes in one hand and a coarse chapati of Bhai Lalo in the other. As he squeezed both hands, blood spurted out from the Malik Bhago's food and milk came out from the coarse bread of Bhai Lalo. Malik Bhago was stunned to see this miracle and fell on Guru Nanak Dev's feet and asked for forgiveness and promised to devote the rest of his life to the service of the poor.

SAKHIS*

* (The fables are supportive evidence from the Janamsakhis and the Sikh history.) The number of Janamsakhis correspond to the number of shabads.



SAKHI 2

During his travels across India, Guru Nanak Dev visited almost all important Hindu holy places and temples. Once he went to Hardwar in Uttar Pradesh at the festival of 'sarads' (a time period when Hindus feed 'brahmins' and visit holy places for the good of their ancestors, believed to be living in heaven). Hardwar is a place of pilgrimage for Hindus, situated on the banks of river Ganges. Early one morning Guru Nanak Dev saw people standing in the river offering water to the sun as it rose in the east. Guru Nanak Dev went down to the river and began to throw water in the opposite direction towards the west. The priests and devotees reacted quickly and asked why he was standing with his back to the sun and offering water to the west? Guru Nanak Dev replied that he was watering his fields situated in Talwandi which were towards the western direction. The priests were surprised and inquired how could the water reach fields which were a few hundred miles away. Guru Nanak Dev calmly replied that if their water could reach heaven which was millions of miles away, then why could not his water reach his fields which were only a few hundred miles away. Thus Guru Nanak Dev made the people see that futile rituals had no real meaning and how foolish it was to believe in them blindly.

SAKHI 3

During his journeys, Guru Nanak Dev once stayed for some time on the outskirts of Lahore. Amongst his new devotees there was a rich man named Duni Chand. He invited Guru Nanak to his house and bless his family. Guru Nanak Dev saw a number of flags hoisted in the front of Duni Chand's house. On enquiry by the Guru, Duni Chand told that each flag represented one million rupees' earnings made by him, and thus ten flags represented that he was a millionaire and had a wealth of ten million rupees. Thereupon, Guru Nanak Dev gave him a needle and asked Duni Chand to keep this in safe custody with his wealth and return it to the Guru in the next world. Duni Chand happily kept the needle. In the evening he narrated the episode to his wife. She was a pious and religious lady and immediately understood the message of the Guru. Duni Chand and his wife went to the Guru and placed the needle before him and said that they could not take it with them to the next world and requested him to enlighten them. The Guru replied that they should use their wealth for the needy and the poor; they should build shelters and schools for the children and build temples for spiritual assemblies. They were told that nothing material could go with them to the next world: only their good deeds and charity would follow them there.

SAKHI 4

In one of his missionary journeys, Guru Nanak reached a place now called Hasan Abdal, near Rawalpindi in Pakistan, It was a small hillock on the top of which lived a Sufi saint named Wali Qandhari. Guru Nanak and his companions chose to stay at the foot of this hillock before moving further. In the morning Guru Nanak sent Mardana to Wali Qandhari to get some water, as the nearest source of water was a small reservoir and a spring at the top of the hill where Wali Qandhari had his cottage. Mardana knocked at the door, introduced himself to the Sufi saint and told him the purpose of his visit. The saint refused to give any water to Mardana. Guru Nanak sent Mardana again and asked him to beg some water from the saint in the name of God. Wali Qandhari refused again and taunted that why could not Guru Nanak dig a spring at the foot of the hillock. Mardana came back in utter disappointment. Guru Nanak pondered for a moment, closed his eyes and requested God for a commandment. Soon after, he asked Mardana and the other disciples to start digging from a place on the side of the hillock. The surface was rocky and hard, it was very difficult to dig, but all of them kept on digging and Guru Nanak Dev kept on singing the hymns. Soon, to everyone's surprise water gushed out from the newly dug spring. Wali Qandhari's reservoir on the top of the hill began to dry. He was enraged. He came out from his cottage and rolled a large boulder down the hillock to crush Guru Nanak Dev and his companions. So suddenly and unexpectedly was this boulder hurled that Guru Nanak Dev had no other option but to raise his hand to stop it from falling on his companions. By the grace of God the huge stone was held up at the point where it touched Guru Nanak

Dev's hand. The palm of the Guru was imprinted on it and it stood hanging in air, where it still does hang about 500 years after this incident. Wali Qandhari was stunned to see this miracle. He rushed down and fell at Guru Nanak Dev's feet and begged for forgiveness for his arrogance. Guru Nanak told him that humility and compassion are the basic qualities of a saint and he must practise these in his future life. Wali Qandhari later became a disciple of Guru Nanak and built a small shrine to commemorate the visit of the Master. This place is now known as Panja Sahib.

SAKHI 5

Guru Ramdas was very young when he came to Goindwal in the service of Guru Amardas; then he was known as Bhai Jetha. Guru Amardas's younger daughter was called Bibi Bhani and she spent most of her time in the service of the Guru. Once when she was giving a hair-bath to her father, one leg of the stool on which the Guru was sitting collapsed under him. Bibi Bhani immediately noticed it and put her foot under the stool to save the Guru from falling down. A nail of the stool pierced her foot and blood started flowing out. At the end of the bath the Guru saw that the water flowing under his feet was red. He immediately realised what his daughter had done for him. He became choked with emotions, patted her on her back and asked her for a boon. Bibi Bhani said that she had all she wanted and she did not need anything else. On Guru's insistence she said that she wanted that the future guruship should stay in her clan. Guru happily agreed to give her the boon she had asked for.

Later Bibi Bhani was married to Bhai Jetha and became the proud wife of Guru Ramdas, mother of Guru Arjan Dev, grandmother of Guru Hargobind, great-grandmother of Guru Tegh Bahadur, great-great-grandmother of Guru Har Rai and Guru Gobind Singh and great-great-great-grandmother of Guru Harkrishen. Guru Ramdas was a Sodhi and after him the guruship remained in the family of Sodhis.

SAKHI 6

Guru Ramdas chose his youngest son Arjan Dev to be the fifth Guru of the Sikhs. He anointed him as the Guru according to the Sikh rites and the spirit and light of Guru Nanak came to dwell in him. For the few months of his guruship the Guru lived in Goindwal and then moved to Amritsar. Principal Sikh leaders of the time, like Bhai Budha and Bhai Gurdas came to live with the Guru to assist him in his daily work. Bhai Budha had the unique honour to anoint five Sikh Gurus, from Guru Angad to Guru Hargobind, to the guruship. Bhai Gurdas was a cousin of Bibi Bhani and thus was a maternal uncle of Guru Arjan Dev. He later became the scribe of *Guru Granth Sahib*. His book called *Varan Bhai Gurdas* is considered the key to *Guru Granth Sahib* and is very sacred to the Sikhs.

Guru Arjan Dev constructed Harimandir, compiled *Guru Granth Sahib* and later became the first martyr of the Sikh history. He became the Guru when he was only sixteen years old. He had only one son later known as Guru Hargobind. Maximum conversion to the Sikh faith occurred during Guru Arjan Dev's time. Both Muslims and Hindus revered him as their leader. Mian Mir, a famous Muslim saint, was a great friend of the Guru and was asked by him to lay the foundation of the Golden Temple.

SAKHI 7

After marrying Bibi Bhani, Bhai Jetha stayed at Goindwal in the service of the Guru, now his father-in-law. Many people taunted him, for in India a son-in-law normally does not live with his in-laws. The young Jetha ignored all those taunts. He wanted to serve the Guru to the best of his abilities. He could not think of a life without the Guru. When Guru Amardas realised that his end was near he called upon his Sikhs including Bhai Jetha and Bhai Rama, his other son-in-law, and put them to various tests. All of them failed except Bhai Jetha and Bhai Rama. Guru Amardas called both of them and asked them to build a platform near a well, which was later named Baoli. The platforms were built but the Guru rejected both of them and ordered them to rebuild them. Three times the Guru rejected the construction on various excuses. At the end of the third rejection Bhai Rama gave up and said that he could not improve it any further; whereas Bhai Jetha bowed and held the Guru's feet and said that he was sorry for his failure and would try as many times as the Guru wanted him. The Guru embraced Bhai Jetha and declared him to be the next Guru of the Sikhs. Next day, he requested Bhai Budha to put the 'tilak' mark on the forehead of Bhai Jetha and himself put five paise and a coconut before him and bowed to him. Thus Bhai Jetha was anointed as the fourth Guru of the Sikhs.

SAKHI 8

Most of the Sikh Gurus built new towns for their followers to live and develop their agriculture and trade. Guru Nanak built Kartarpur on the banks of Ravi, now in Pakistan; Guru Angad developed Khadur Sahib; Guru Amardas inhabited Goindwal and Guru Ramdas planned the city of Amritsar which later became the holy city of the Sikhs and the house of the Golden Temple. Guru Ramdas bought the land from the local landlords for 700 Indian rupees and started building small houses for the Sikhs and other followers. Soon it developed into an important business centre of Punjab. Its original name was 'Chak Guru Ramdas', later 'Ramdaspora' and then Amritsar. The holy pool (tank of 'Amrit') of the Golden Temple was dug in 1589. The Guru wanted the new city to be a famous business centre, so he invited 52 top businessmen of that time to come and open their businesses there. A new market was opened for them which was named 'Guru ka bazar'. About four hundred years after its inception the market is still known by its original name. Guru Arjan Dev later built the Golden Temple in the middle of the holy pool and called it 'Harimandir', the house of God. During the times of Maharaja Ranjit Singh, the Sikh emperor of Punjab, the domes of the temple were covered with gold plates and the name of Harimandir became popular as Golden Temple.

SAKHI 9

Once, during his travels, Guru Nanak Dev reached a place known as Tulamba, district Multan, in Pakistan. Near Tulamba was a magnificent inn owned by a thug named Sajjan. On one side of the inn he had built a mosque and on the other side of the inn he had built a temple. The inn was situated in a most convenient place for the travellers who were given boarding and lodging at a very reasonable cost. All the guests, both Hindus and Muslims were welcome in this inn. Everything looked attractive, captivating and appealing to the first time visitors; but at night time, the servants of Sajjan would kill them all, throw their bodies in a well at the back of the inn and would usurp their belongings. Everything would be done in such a way that no one would suspect anything. This trade of Sajjan went on for a while until Guru Nanak reached there with Mardana. Both were welcomed by Sajjan and were given the best available room and fresh food to eat. Sajjan and his servants waited for nightfall. As the night grew dark the anxiety of Sajjan increased, he felt very restless and suddenly he heard sweet music coming from Guru Nanak Dev's room. The lyrics were very alluring and the music was very touching. Sajjan started walking towards Guru Nanak Dev's room. He asked his servants to stay behind. Unconsciously and in an intoxicated state he reached Guru Nanak Dev's room and sat there. The divinity of the music and the words of the lyric penetrated his heart. He felt a revolution in his mind. He could not make out what was happening within him. He sat there until the divine song was finished. The wording of the hymn was a reminder to Sajjan of all the sins and offences he had committed. It warned him of the punishment reserved for him in the court of God and it also conveyed to him that there

was still a chance to repent and ask for forgiveness. All this transformed the murderer in Sajjan and he fell at Guru Nanak Dev's feet, wept bitterly and begged forgiveness. Guru Nanak Dev asked him to rise and advised him to give away all his wealth to the poor and to the needy and not to commit any sin or offence in the future. Sajjan promised he would do anything if only he could be forgiven by the Master for his unforgivable past. Guru Nanak Dev forgave him and transformed a robber into a devout Sikh. His criminal den became a free rest house for the visitors.



SAKHI 10

Once, a Sikh named Bhai Gurmukh asked Guru Arjan about miseries of life and questioned him that how an individual could be happy in adversities. Guru Arjan told him that both happiness and sorrow were a state of mind. If one believed that both were a result of one's karma and were within God's laws then one would not feel either pain or ecstasy. If one believed that the controller and the distributor was one and the same then one would not feel cheated. Once a king was walking with one of his servants. On the way there was an apple tree. The king plucked an apple, cut it in half and gave the first half to the servant. The servant ate it and asked the king to give him the rest of it. The king gave him another quarter, the servant ate it quickly and asked for the last quarter. The king hastily put the last quarter into his own mouth. It tasted rotten and bitter. The king looked at the servant and asked him why did he not complain about the taste, and why did he want to eat even the last quarter. The servant folded his hands, bowed his head and said, "Oh! Master, it is the hand which is counted and not the fruit. Everything coming from your hands is a boon to me, there is no reason to complain. I wanted to eat the whole of it so that your tongue was spared from its taste."

Guru Arjan asked Bhai Gurmukh Singh to go and visit one Bhai Bhikhari whose son was being married the very next day. Bhai Gurmukh was welcomed by Bhai Bhikhari. There was enjoyment and merry-making all over the house. Only Bhai Bhikhari was quiet and serene. One day after the marriage the bridegroom died. Bhai Gurmukh rushed to console Bhai Bhikhari, but to his astonishment he once again found him calm and content. There were no tears in his eyes. He was

reciting Guru's hymns and was repeatedly saying, "Oh Lord! whatever You do is sweet to me. Whatever happens is within Your command." Bhai Gurmukh realised that God's ways were beyond human comprehension; one could only do the karma, the results were always in the control of Waheguru.



SAKHI 11

Guru Gobind Singh was a great admirer of learned people and scholars. A pandit named Kesho used to read epic poems to the Sikhs. One day some Sikhs asked Kesho about the stories of the power and might of Bhim and Arjan. Kesho told them that those skills were given to them by Mother Durga, who lived in the heavens. On enquiry whether Durga could come into the world and bless them as well, Kesho told that he could arrange a 'havan' and could call Durga to appear and bless them, and that they would become as strong as the Pandavas. The Sikhs told Guru Gobind Singh about their dialogue with Kesho and requested the Guru to give funds to Kesho to arrange the 'havan'. The Guru agreed. He knew the fallacy of Kesho but did not want to say anything at that time. The funds were released to Kesho who started a 'havan' at the top of the hill known as Naina Devi. The havan lasted for ten months. Kesho failed to call Durga, as he had claimed. To cover up his failure he told the people attending the havan that Mother Durga wanted a human sacrifice before descending into this world. Guru Gobind Singh said that the most suitable human sacrifice was Kesho himself, so Kesho should be thrown in the fire of havan to please Mother Durga. Kesho ran away from the scene that night. Next morning Guru Gobind Singh appeared at the spot of the havan, he unleashed his sword and spoke to his followers. He said that Kesho was a cheat and that was why he had run away. He had lived on the luxuries of food collected for the havan and could not please God with his false rituals. He said that the Sikhs must not believe in any gods and goddesses and that they should have faith in only one Almighty God. He further said that God manifested in His creation and one had to find Him within himself. The conscious in one's mind is an

instrument to communicate with God. It must always be kept clean to listen to God. God always spoke to us in His own way, only we failed to understand Him. He gave His riches and blessings equally to all of us only we failed to receive them. How could our pitchers be filled with water if we kept them upside down and how could the sunshine enter our room if we kept our doors shut. God is benevolent and merciful, only He knew His own ways. We had to prepare ourselves to receive His command and instructions. Guru Gobind Singh threw all the remaining materials of the havan in the fire, looked at the skies and prayed to God to give to his Sikhs power and strength to fight against injustice and tyranny.

SAKHI 12

At the end of seventeenth century there was a great famine in India. All the living creatures started dying due to drought. All wells and tanks dried up. There was an acute shortage of water and deficiency of food. The Punjab, known as the granary of India, also ran short of food and water. The government strictly rationed everything. At Anandpur, the rations of langar were also affected. Mata Gujri, the Guru's mother, ordered a reduction in both the volume and frequency of the distribution of food. When Guru Gobind Singh came to know of this, he felt distressed. He said to himself that the langar must go on undisturbed. He knelt in prayers, looked at the skies and waited for God's commandment. In the evening he called a meeting of the Sikhs and told them to restore the volume and frequency of distribution of food to its previous levels. On enquiry from the Sikhs about where the ration would come from, the Guru smiled and said that God had strange ways to run this universe and that the Guru had been promised full rations by God. The langar was opened again at full capacity and the drought did not affect the availability and procurement of the provisions. The food containers and the water pitchers were miraculously filled when thought empty by the users.

SAKHI 13

In Lahore there lived a rich businessman called Gangu Shah. He was a moneylender. Once he suffered unexpected losses and had to close down his business and sell his house to pay off his debts. He left Lahore and came to Guru Amardas at Goindwal. There he saw people of all castes eating together in the Guru's langar. He himself was a high caste Hindu. He hesitated at first to sit and eat with low castes. Then he thought that he had to kill his pride if he was to get the Guru's blessings. So he took food at the Guru's langar and came to the congregation to listen to the Guru's discourses. He was greatly impressed by the divinity of the Guru. Next day he decided to have a personal meeting with the Guru. Guru Amardas was very happy to receive him, he listened to Gangu Shah's plight and blessed him. He directed him to go to Delhi and start his business there. He advised him to be humble and God-fearing. He also directed him to keep a Guru's account and help the needy from that fund. Gangu Shah bowed to the Guru and promised to live and act as advised by the Guru. He went to Delhi and became a very prosperous businessman.

After sometime, a poor Brahmin came to the Guru and requested him to finance the marriage of his daughter. The Guru asked him to go to Gangu Shah in Delhi and have some money from the Guru's account with him. The Brahmin went to Gangu Shah and asked him to advance him some money from the Guru's account. Gangu Shah thought that if he helped the Brahmin then the Guru would be sending more people to him for help. So he politely told the Brahmin that he did not have the Guru's account and that there was no money available for charitable purposes. The Brahmin returned to the Guru in great disappointment. The Guru gave him the required money from

SAKHI 14

his own funds. The Brahmin went away full of joy, and performed his daughter's marriage with all the rites.

Ill luck struck Gangu Shah again. He suffered losses and had to sell everything to save himself from litigation. In utter dismay he came back to Goindwal but did not have the courage to face the Guru. He began to serve in the Guru's kitchen. He always hummed the Guru's name and requested in his mind for his forgiveness. A few months passed by. One day, the Guru sent for him. He fell at the Guru's feet, cried and begged forgiveness. He said that he would not leave the Guru's feet until he was forgiven. The Guru forgave him but warned that he had to live by the rules of the Sikh faith if he was to be happy and rich again. Gangu Shah bowed and promised to be a true Sikh. He spent the rest of his life in the service of God and never dared to refuse help to the poor or the needy.

Once Guru Arjan Dev sent a Sikh named Bhai Kalyana to bring some building wood from the state of Mandi. When Bhai Kalyana reached Mandi it was the day of Janamashtami, so he organised a small langar at the place of his camp. The king of Mandi had, on the other hand, ordered a compulsory fast for all the inhabitants. Bhai Kalyana was arrested for contravening the order and presented before the king. He was found guilty and the king ordered that his legs should be severed from his body. Before the Sentence could be executed the king had a massive heart attack. Bhai Kalyana was brought into the king's room, he prayed to the Guru to spare the king's life. Soon after the king recovered and he pardoned Bhai Kalyana.

When Bhai Kalyana returned to Amritsar, the king came with him to see Guru Arjan. One day he asked the Guru that if everything was predestined then what was the necessity of human actions and what was the purpose of life? Guru Arjan explained that though everything happened within His laws, everything was not predestined. Though he controlled everything He did not interfere in one's daily efforts. The human beings had the freedom of karmas. It is the results or rewards over which humans had no control. Though one reaped whatever one sowed, God could interfere and change the results. His grace could pardon individuals from their sins. Many a time pronounced punishments or events could pass away in dreams, sparing the actual happening in life.

That night, the king dreamt that he had died and was reborn in a family of crematorium caretakers, had children, got them married and died again; after that he abruptly woke up. In



SAKHI 15

the morning he went to have a walk with Guru Arjan Dev in a nearby forest. He became separated from the Guru and sat under a tree to rest. Suddenly he saw a large number of people coming to him. He recognised them as he had seen them in his dreams only the previous night. They called him their father, and a woman embraced him calling him her husband. He tried to convince them that he was the king of Mandi and not head of their family. Guru Arjan Dev reached the spot and solved the dilemma for all of them. Thus he showed to the king an example of the God's complex workings.

Guru Arjan Dev constructed the first leprosy clinic in Taran Taran, near Amritsar. One day when Guru Arjan Dev went for a walk and he saw that a few people were dragging a man who was crying with pain. On enquiry by the Guru, he was told that the man was a victim of leprosy and his children were taking him to throw him in the nearby river Beas. Guru Arjan Dev interfered and asked them to leave the leprosy-inflicted man with him. He took him to his camp, nursed him, prayed to God for his recovery and in a few days the man was completely cured. Guru Arjan Dev thanked God and laid down the foundation of a leprosy clinic at the same place. Many thousands of people were later cured at that clinic.

Guru Arjan Dev also constructed a big pool (sarovar) at this place. One day there came a strange man who went to Guru Arjan Dev and showed him a carton of ashes. On enquiry by the Guru the strange man said that the ashes in the carton were blessed ashes and could convert iron into silver, brass into gold and water into a nectar. Guru Arjan Dev immediately threw all the ashes into the sarovar and said that he was not interested in gold or silver; he was only interested in the well-being of his people. Thus the water of the pool could cure and heal the pilgrims.



SAKHI 16

After the completion of Taran Taran Sahib, Guru Arjan Dev went to a village called Ramdas. This village is the birthplace of Baba Budha, the revered Sikh who had the unique honour to anoint five Sikh gurus and was the first high priest of Harimandir Sahib. Here, people came to the Guru and requested him to explain to them the movements of the stars and their effect on the human beings. The Guru said that zodiac signs and movement of stars had no adverse effect on the believers in God. The purity of worship of God negates all other pressures. The daily recitation of the hymns nullifies the bad effects of all omens. He further instructed that the Sikhs must not believe in futile superstitions. The name of God is supreme and destroys all evils. There he recited a hymn in Rag Asa, wherein he said,

" ... The bad omens affect only those,

who forget God's name.

The god of death cannot scare those

who remember His name, (2)

holy-actions, donations, and yogas are important,

but more important is His worship.

Whosoever recites His name, his desires are fulfilled."

SAKHI 17

Once there lived in Lahore, a Sikh named Bhai Sadhu. He was very rich and owned many brick-furnaces. One day, at the start of a new season, he arranged a big feast and invited a number of local Sikhs. A poor and hungry Sikh named Bhai Lakhoo also reached there to join in the langar. He was refused entry in the house as he was clad in torn and dirty clothes. After the langar all those assembled prayed to God for the prosperity of Bhai Sadhu. After a few days, when Bhai Sadhu opened his furnaces he found that all his bricks had been ruined. He was on the brink of collapse. He went to Guru Arjan Dev for advice. Guruji said that he had misunderstood the teachings of the Gurus. God dwells in the poor and the needy and had no association with the proud and the prodigal. He told Bhai Sadhu that his feast and prayers were not accepted to God as he had insulted Bhai Lakhoo. To realise God one must be humble and modest; pride and hypocrisy are not acceptable to Him.

SAKHI 18

Once a Sikh named Bhai Payra asked Guruji if it was true that food had to be thrown in a fire to reach God. The Guruji answered that it was the food given to the poor or the hungry that reached God and not food thrown in the fire. The futile rituals were not acceptable to God according to the Sikh faith. A Sikh should feed the hungry, nurse the sick, clothe the poor, shelter the homeless and look after the depressed. The worship of God and the service of humanity are the real prayers. When Bhai Bishnu, Bhai Dipa and Bhai Sunder asked the Guru about the importance of the service and the prayer, the Guru told them that a real Sikh would say his/her prayers both at home and at Gurdwaras along with others; he/she would welcome all guests at their home at all times; give one-fortieth of their income in charity and perform selfless service to humanity. He told them that a service to the people was the only way to serve God; that God lived in His creation and that loving people, animals and birds was loving Him. Later Bhai Dipa became a great holy man and he cured and nursed a number of sick and wounded people. His prophesies came true and his predictions became realities.

Part II SOHILA

This text (bani) consisting of five hymns (shabads) is recorded on pages 12 and 13 of *Guru Granth Sahib*. It is the third group of hymns preceded by Jap Ji and Rehras, as it appears in *Guru Granth Sahib*. This bani is recited before retiring for the night. It also marks the finale of the service for the dead, at the time of cremation. There are three prevalent names of this bani, 'Sohila', 'Kirtan Sohila' and 'Aarti Sohila'. In *Guru Granth Sahib* the bani is recorded under the name of 'Sohila'. The other names were added later by tradition. In the gurdwaras Sohila was recited after the evening kirtan, therefore it came to be known as 'Kirtan Sohila'. Yet in many other gurdwaras there was a tradition of reciting aarti just after the evening kirtan and before Sohila, so it was called 'Aarti Sohila'.

The hymns of the text are composed by Guru Nanak, Guru Ramdas and Guru Arjan Dev. Out of five shabads three shabads are composed by Guru Nanak Dev, in rags Deepki Gauri, Asa and Dhanasri; one shabad by Guru Ramdas in rag Gauri Purbi and the shabad by Guru Arjan is also in Gauri Purbi.

Bhai Gurdas in his var 26 verse 24 mentions the importance of this bani. He says that the recitation of this bani at night time saves one from the cobweb of greed. He calls this bani 'Aarti Sohila'.

The literal meaning of the word sohila is a 'song of separation'. In Punjab sohilas are sung at the time of marriages, symbolising both separation and meeting. The bride leaves her parental home and enters the new home of her in-laws.

This bani is a compulsory rendering for all the Sikhs. The first shabad of the bani emphasises the law of separation describing how a soul is separated from God and is incarnated in this world and how after living a pre-set period of time would leave all the relations, friends and loved ones behind and reunite with God; the second shabad explains the oneness of God and his numerous manifestations; the third shabad re-tells the meaning of the word aarti. This shabad of Guru Nanak is the most scholarly description of God's wonderful creation and also depicts how the 'Nature' is worshiping the all-powerful God around the clock. This lyric is the most beautiful and touching peace of poetry. The fourth hymn narrates the different modes of making a request to Almighty God and the fifth hymn reminds us all of our mission and the necessity of coming into this world.



ਰਾਗੁ ਗਉੜੀ ਦੀਪਕੀ ਮਹਲਾ ੧

ੴ ਸਤਿਗੁਰਪ੍ਰ ਸਾਦਿ

ਜੈ¹ ਘਰਿ² ਕੀਰਤਿ³ ਆਖੀਐ⁴ ਕਰਤੇ⁵ ਕਾ⁶ ਹੋਇ⁷ ਬੀਚਾਰੋ⁸ ॥
 ਤਿਤੁ⁹ ਘਰਿ ਗਾਵਹੁ¹⁰ ਸੋਹਿਲਾ¹¹ ਸਿਵਰਿਹੁ¹² ਸਿਰਜਣਹਾਰੇ¹³ ॥੧॥
 ਤੁਮ¹⁴ ਗਾਵਹੁ ਮੋਰ ਨਿਰਭਉ¹⁵ ਕਾ ਸੋਹਿਲਾ¹⁶ ॥
 ਹਉ¹⁷ ਵਾਗੀ¹⁸ ਜਿਤੁ¹⁹ ਸੋਹਿਲੇ²⁰ ਸਦਾ²¹ ਸੁਖੁ²² ਹੋਇ²³ ॥੧॥ ਰਹਾਉ ॥
 ਨਿਤ²⁴ ਨਿਤ ਜੀਅਝੇ²⁵ ਸਮਾਲੀਅਨਿ²⁶ ਦੇਖੇਗਾ²⁷ ਦੇਵਣਹਾਰੁ²⁸ ॥
 ਤੇਰੇ²⁹ ਦਾਨੈ³⁰ ਕੀਮਤਿ³¹ ਨਾ³² ਪਵੈ³³, ਤਿਸੁ³⁴ ਦਾਤੇ³⁵ ਕਵਣੁ³⁶ ਸੁਮਾਰੁ³⁷ ॥੨॥
 ਸੰਬਤਿ³⁸ ਸਾਹਾ³⁹ ਲਿਖਿਆ⁴⁰ ਮਿਲਿ⁴¹ ਕਰਿ⁴² ਪਾਵਹੁ⁴³ ਤੇਲੁ⁴⁴ ॥
 ਦੇਰ⁴⁵ ਸਜਣ⁴⁶ ਅਸੀਸੜੀਆ⁴⁷ ਜਿਉ⁴⁸ ਹੋਵੈ⁴⁹ ਸਾਹਿਬ⁵⁰ ਸਿਉ⁵¹ ਮੇਲੁ⁵² ॥੩॥
 ਘਰਿ ਘਰਿ ਏਹੋ⁵³ ਪਾਹੁਚਾ⁵⁴ ਸਦੜੇ⁵⁵ ਨਿਤ⁵⁶ ਪਵੈਨਿ⁵⁷ ॥
 ਸਦਣਹਾਰਾ⁵⁸ ਸਿਮਰੀਐ⁵⁹ ਨਾਨਕ ਸੋ⁶⁰ ਦਿਹ⁶¹ ਆਵੈਨਿ⁶² ॥੪॥੧॥

RAG GAURI DIPAKI MEHLA 1

Ik onkar Sat (i) gur prasad (i).
Jai¹ ghar(i)² kirat(i)³ akhiai,⁴ karte⁵ ka⁶ hoe⁷ bicharo.⁸
Tit(u)⁹ ghar(i) gavoh¹⁰ sohila,¹¹ sivrih(u)¹² sirjanharo.¹³
Tum¹⁴ gavoh mere Nirbhau¹⁵ ka sohila.¹⁶
Hau¹⁷ vari¹⁸ jit(u)¹⁹ sohilai,²⁰ sada²¹ sukh(u)²² hoe.²³
 -1- *Rahao.*
Nit²⁴ nit jiare²⁵ samalian(i)²⁶ dekhaiga²⁷ devanhar(u).²⁸
Tere²⁹ danai³⁰ kimat(i)³¹ na³² pavai,³³ tis(u)³⁴ date³⁵ kavan(u)³⁶
sumar(u).³⁷
Sanbat(i)³⁸ saha³⁹ likhia⁴⁰ mil(i)⁴¹ kar(i)⁴² pavoh⁴³ tel(u).⁴⁴
Deh(u)⁴⁵ sajan⁴⁶ asisaria,⁴⁷ jio⁴⁸ hovai⁴⁹ Sahib⁵⁰ sio⁵¹ mel(u).⁵²
Ghai(i) ghar(i) eho⁵³ pahucha,⁵⁴ sadre⁵⁵ nit⁵⁶ pavann(i).⁵⁷
Sadhanhara⁵⁸ simriai,⁵⁹ Nanak se⁶⁰ deh⁶¹ avann(i).⁶²

Notes

¹that; ²house; ³hymns; ⁴singing, recitation; ⁵Creator; ⁶of; ⁷⁻⁸talk about God's praises; ⁹that; ¹⁰sing; ¹¹the name of the collection of present hymns, lacerations; ¹²repeated recitation; ¹³God, Waheguru; ¹⁴you; ¹⁵fearless; ¹⁶hymn depicting lacerations; ¹⁷⁻¹⁸sacrifice; ¹⁹⁻²⁰that hymn; ²¹always; ²²comfort; ²³to happen; ²⁴always; ²⁵the creation, living objects; ²⁶to look after, preserve; ²⁷to look at, ²⁸the Giver; ²⁹your; ³⁰gifts; ³¹⁻³³are priceless, cannot be purchased; ³⁴that; ³⁵the Giver; ³⁶which; ³⁷counting; ³⁸year; ³⁹the exact moment; ⁴⁰is written; ⁴¹⁻⁴²together; ⁴³to put; ⁴⁴oil; ⁴⁵give; ⁴⁶friend; ⁴⁷blessings; ⁴⁸as; ⁴⁹⁻⁵¹with the Master; ⁵²meeting; ⁵³this; ⁵⁴to reach; ⁵⁵message; ⁵⁶everyday; ⁵⁷reach; ⁵⁸the Caller; ⁵⁹worship; ⁶⁰those; ⁶¹days; ⁶²will come

SHABAD 1

GAURI DEEPAKI MEHLA 1 (12 & 157)

Theme

All separations are sad. We leave the kingdom of God to come to this world and then leave our worldly relations to go back to Him.

Literal Meaning

- In a house where people sing the praises of God and talk about His greatness, everyone should go there and join in with that congregation (1).
- You should sing the 'sohila' (wedding song) of the fearless God, who is the spouse of all of us. I sacrifice myself for such a song which brings for us all the solace and peace (1, rahao).
- God, who looks after and preserves all the creation, and who provides us with priceless necessities of life, who can match such a Master (2)?
- The moment of departure from this world (the year and actual hour) is pre-ordained. Let all of us prepare ourselves for that moment of time (the bridesmaids put oil in the bride's hair and set them for her departure, a day before the wedding). Let all of us bless the souls who are leaving their homes to meet their beloveds (3).
- The message of departure are sent daily to different households. Let us all meditate on Him before our day of exit comes (4).

Summary

Like a bride who leaves her parent's home to settle with her bridegroom, we all leave our Master's home to come to live in this world and then say goodbye to our relations to go back to the Master. The day of coming in and going from this world is controlled by God. The exact moment of time, the year, the month, the week, the hour, the minute and the second of the entry and the exit from this world all are determined by Him, and cannot be known to us. We must all be prepared to leave this world at any time.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧

ਛਿਅ¹ ਘਰ² ਛਿਅ ਗੁਰ³ ਛਿਅ ਉਪਦੇਸ⁴ ॥

ਗੁਰੁ⁵ ਗੁਰੁ ਏਕੋ⁶ ਵੇਸ⁷ ਅਨੇਕ⁸ ॥ ੧ ॥

ਬਾਬਾ⁹ ਜੈ¹⁰ ਘਰਿ ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ ॥

ਸੋ ਘਰੁ ਰਾਖੁ¹¹ ਵਡਾਈ¹² ਤੇਇ¹³ ॥ ੧ ॥ ਰਹਾਉ ॥

ਵਿਸੁਏ¹⁴ ਚਸਿਆ¹⁵ ਘੜਿਆ¹⁶ ਪਹਰਾ¹⁷, ਥਿਤੀ¹⁸ ਵਾਰੀ¹⁹ ਮਾਹੁ²⁰ ਹੋਆ²¹ ॥

ਸੂਰਜੁ²² ਏਕੋ²³ ਰੁਤਿ²⁴ ਅਨੇਕ²⁵ ॥

ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੋਤੇ²⁶ ਵੇਸ²⁷ ॥ ੨ ॥ ੨ ॥

RAG ASA MEHLA 1

Chhea¹ ghar² chhea gur³ chhea updes⁴.

Gur(u)⁵ gur(u) eko⁶ ves⁷ anek⁸.

Baba⁹ jai¹⁰ ghar(i) karte kirt(i) hoe.

So ghar(u)¹¹ rakh(u)¹² vadai¹³ toe.

-1-Rahao.

Visue¹⁴ chasia¹⁵ gharia¹⁶ pahra,¹⁷ thiti¹⁸ vari¹⁹ mah(u)²⁰ hoa.²¹

Suraj(u)²² eko²³ rut(i)²⁴ anek.²⁵

Nanak karte ke kete²⁶ ves.²⁷

Notes

¹Six; ²known scriptures, viz., Sakh, Niyacy, Visheshik, Yoga, Mimansa, Videnta; ³authors of the scriptures, viz. Kapil, Gautam, Canadh, Patanjali, Gemini and Vyas; ⁴doctrines; ⁵God; ⁶one; ⁷manifestations, faces; ⁸many; ⁹brother, listener; ¹⁰that; ¹¹preserve; ¹²your; ¹³honour; ¹⁴veesa, time period equals to 15 times one opens and closes one's eyes; ¹⁵veesas, 10 veesa equals one chasa, 30 chasays equal one pal and 60 pals equal one ghari; ¹⁶ghari, time period equals 60 pals; ¹⁷pehr, time period equals 7 1/2 gharis, 8 phers equal 24 hours; ¹⁸thiti, 15 days of the moments of moon; ¹⁹7 days of the week; ²⁰month; ²¹to make; ²²sun, ²³one; ²⁴seasons; ²⁵many; ²⁶too many; ²⁷manifestations, faces, form.

SHABAD 2

ASA MEHLA 1 (12/13 & 357)

Theme

God is one whereas He has numerous forms.

Literal Meaning

- There are six Hindu religious textbooks, viz., *Sakh* written by Kapil, *Niyacy* by Gautam, *Visheshik* by Canadh, *Yoga* by Patanjali, *Mimansa* by Gemini and *Vedanta* by Vyas. They give us six different type of doctrines, but their sole author is God Himself. He is one though He has many manifestations (1).
- A place where is sung the Creator's praises that place is worth reverence (1, rahao).
- There are different seasons and different divisions of time (viz., veesa (15 moments of eyes), chasaa (10 veesa), pal (30 chasaas), garhi (60 pals), pehr (seven and a half garhis), day and night (8 pehr), thit (15 days), vaar (7 days), month (30/31 days) and 4 seasons (autumn, winter, spring and summer) but there is one Sun, similarly there is only one God but He has different manifestations (2).

Summary

The source of all the seasons and the different divisions of time is the Sun. Similarly the source of all the suns is God. There are different religions, different prophets, different scriptures and different doctrines but their root is the same, their origin is similar and their creator is one, the Almighty God.

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੧

ਗਗਨ¹ ਮੈਂ ਬਾਲੁ² ਰਵਿ³ ਚੰਦੁ⁴ ਦੀਪਕ⁵ ਬਨੇ⁶ ਤਾਰਿਕਾ⁷ ਮੰਡਲ⁸ ਜਨਕ⁹ ਮੋਤੀ¹⁰ ॥
 ਧੂਪੁ¹¹ ਮਲਆਨਲੋ¹² ਪਵਣੁ¹³ ਚਵਰੋ¹⁴ ਕਰੇ¹⁵ ਸਗਲ¹⁶ ਬਨਰਾਇ¹⁷ ਫੂਲੰਤ¹⁸ ਜੋਤੀ¹⁹ ॥੧॥
 ਕੈਸੀ²⁰ ਆਰਤੀ²¹ ਹੋਇ²² ॥ ਭਵਖੰਡਨਾ²³ ਤੇਰੀ ਆਰਤੀ ॥
 ਅਨਹਤਾ²⁴ ਸਬਦ²⁵ ਵਾਜੰਤ²⁶ ਭੇਰੀ²⁷ ॥੧॥ ਰਹਾਉ ॥
 ਸਹਸ²⁸ ਤਵ²⁹ ਨੈਨ³⁰ ਨਨ³¹ ਨੈਨ³² ਹਰਿ³³ ਤੋਹਿ³⁴ ਕਉ³⁵ ਸਹਸ ਮੂਰਤਿ³⁶ ਨਨਾ³⁷
 ਏਕ³⁸ ਤੋਹੀ³⁹ ॥
 ਸਹਸ ਪਦ ਬਿਮਲ⁴¹ ਨਨ⁴² ਏਕ⁴³ ਪਦ⁴⁴ ਗੰਧ⁴⁵ ਬਿਨੁ⁴⁶ ਸਹਸ ਤਵ⁴⁷ ਗੰਧ⁴⁸, ਇਵ⁴⁹
 ਚਲਤ⁵⁰ ਮੋਹੀ⁵¹ ॥੨॥
 ਸਭ⁵² ਮਹਿ⁵³ ਜੋਤਿ⁵⁴ ਜੋਤਿ⁵⁵ ਹੈ⁵⁶ ਜੋਇ⁵⁷ ॥
 ਤਿਸ⁵⁸ ਦੈ ਚਾਨਣਿ⁵⁹ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥
 ਗੁਰ⁶⁰ ਸਾਖੀ⁶¹ ਜੋਤਿ⁶² ਪਰਗਟ⁶³ ਹੋਇ ॥੩॥
 ਜੋ⁶⁴ ਤਿਸ⁶⁵ ਭਾਵੈ⁶⁶ ਸੁ ਆਰਤੀ ਹੋਇ ॥੩॥
 ਹਰਿ ਚਰਣ ਕਵਲ⁶⁷ ਮਕਰੰਦ⁶⁸ ਲੋਭਿਤ⁶⁹ ਮਨੋ⁷⁰ ਅਨਦਿਨੋ⁷¹ ਮੋਹਿ⁷² ਆਹੀ⁷³ ਪਿਆਸਾ⁷⁴ ॥
 ਕ੍ਰਿਪਾ⁷⁵ ਜਲੁ⁷⁶ ਦੇਹਿ ਨਾਨਕ ਸਾਰੰਗ⁷⁷ ਕਉ, ਹੋਇ ਜਾ ਤੇ ਤੇਰੇ ਨਾਇ⁷⁸ ਵਾਸਾ⁷⁹ ॥੪॥੩॥

RAG DHANASRI MEHLA 1

*Gagan¹ mai thal(u)² rav(i)³ chand(u)⁴ dipak⁵ bane⁶, tarika⁷ mandal⁸
 janak⁹ moti¹⁰.
 Dhup(u)¹¹ malanlo¹² pavan(u)¹³ chavaro¹⁴ kare¹⁵, sagal¹⁶ banrae¹⁷
 phulant¹⁸ joti¹⁹.
 Kaisi²⁰ arti²¹ hoe²², Bhav-khandana²³ teri arti.
 Anhata²⁴ sabad²⁵ vajant²⁶ bheri²⁷.
 -1-Rahao.
 Sahas²⁸ tav²⁹ nain³⁰, nan³¹ nain³² hah(i)³³ toh(i)³⁴ kau³⁵, sahas
 murat(i)³⁶, nana³⁷ ek³⁸ tohi³⁹.
 Sahas pad⁴⁰ bimat⁴¹, nan⁴² ek⁴³ pad⁴⁴, gandh⁴⁵ bin(u)⁴⁶ sahas tav⁴⁷
 gandh⁴⁸, iv⁴⁹ chalat⁵⁰ mohi⁵¹.
 Sabh⁵² mah(i)⁵³ jot(i)⁵⁴ jot(i)⁵⁵ hai⁵⁶ soe⁵⁷.
 Tis⁵⁸ dai chanan(i)⁵⁹ sabh mah(i) chanan(u) hoe.
 Gur⁶⁰ sakhi⁶¹ jot(i)⁶² pargat⁶³ hoe.
 Jo⁶⁴ tis(u)⁶⁵ bhavai⁶⁶ su arti hoe.
 Har(i) charan kaval⁶⁷ makrand⁶⁸, lobhit⁶⁹ mano⁷⁰ andino⁷¹ moh(i)⁷²
 ahi⁷³ piasa⁷⁴.
 Kripa⁷⁵ jal(u)⁷⁶ deh(i) Nanak saring⁷⁷ kau, hoe jate terai nae⁷⁸ vasa⁷⁹.*

Notes

¹the full span of the sky; ² platter; ³sun; ⁴moon; ⁵candles, diyas, ⁶are; ⁷the stars; ⁸cluster; ⁹sparkle, be known; ¹⁰pearls; ¹¹joystick; ¹²the name of a mountain; ¹³air; ¹⁴⁻¹⁵waves the fly-whisker (chaur); ¹⁶all; ¹⁷vegetation; ¹⁸orchards; ¹⁹illuminated; ²⁰how; ²¹aarti (a mode of worship); ²²to conduct; ²³the Liberator, the Master of the whole universe; ²⁴an instrument which miraculously plays on its own; ²⁵hymns; ²⁶the play of musical instruments; ²⁷a musical instrument known as duff; ²⁸thousands; ²⁹Yours; ³⁰eyes; ³¹none; ³²eyes; ³³⁻³⁵are Yours; ³⁶⁻³⁹this is only You and no one else; ⁴⁰feet; ⁴¹clear; pure; ⁴²not, no; ⁴³one; ⁴⁴feet; ⁴⁵nose; ⁴⁶without; ⁴⁷Yours; ⁴⁸nose; ⁴⁹like this; ⁵⁰⁻⁵¹is a divine game; ⁵²⁻⁵⁴in all God resides; ⁵⁵⁻⁵⁷is Your image; ⁵⁸whose; ⁵⁹light; ⁶⁰God; ⁶¹withness; ⁶²God; ⁶³to appear; ⁶⁴⁻⁶⁶whatever pleases You; ⁶⁷lotus; ⁶⁸juice of the flowers; ⁶⁹⁻⁷⁰incites the minds; ⁷¹every day; ⁷²⁻⁷³I have become; ⁷⁴thirsty; ⁷⁵blessings, grace; ⁷⁶water; ⁷⁷a bird who longs for water; ⁷⁸God's name; ⁷⁹resides.

SHABAD 3

DHANASRI MEHLA 1 (13 & 663)

Theme

God is great, so should be the mode of His worship. The traditional aarti of a maximum of a hundred lights and a limited number and variety of flowers and other aarti-materials is only a replica of the great aarti which nature is doing to worship the Master of the universe. There are thousands of modes to worship the great Designer.

Literal Meaning

- i. The limitless sky is a huge platter, illuminated by suns and moons, full with the cluster of stars, sprayed with the smell of most fascinating saplings of the mountains, resting with the oozing touch of the great sea breezes and decorated with countless and most colourful flowers of the vegetation, is the most befitting material for the aarti of the great Master (1).
- ii. O! the marvellous Designer of universe, how can I offer my aarti to You? Amidst the vastness of Nature many instruments are playing on their own to sing Your praises (1, rahao).
- iii. You have thousands of eyes, yet have no eye; thousands of images yet no image; thousands of feet, yet have no feet and thousands of noses yet no nose. This is the suspense of Your form (2).
- iv. You reside in Your creation and illuminate it with Your light. This secret can be understood with learning and studies. Your worship is what pleases You (3).
- v. O! God, I am longing to drink the water touched with Your lotus feet. Every day, like 'sarang', I look towards the skies to have a drop of the blessed water. I want to be engrossed for ever in Your worship (4).

Summary

There are countless modes of worshipping the great Master. The aarti which we perform is only a tiny replica of the great aarti which Nature is performing to worship its great creator. God is great so is His creation. In His manifest form He has thousands of eyes, hands, feet and noses, whereas in His abstract form He has none of the so-called human organs. We all must long for His grace.

ਰਾਗੁ ਗਾਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪

ਕਾਮਿ¹ ਕਰੋਧਿ² ਨਗਰੁ³ ਬਹੁ⁴ ਭਰਿਆ⁵ ਮਿਲਿ⁶ ਸਾਧੂ⁷ ਖੰਡਲ⁸ ਖੰਡਾ⁹ ਰੇ¹⁰ ॥
 ਪੂਰਬਿ¹¹ ਲਿਖਤ¹² ਲਿਖੇ¹³ ਗੁਰੂ¹⁴ ਪਾਇਆ¹⁵ ਮੰਨਿ¹⁶ ਹਰਿ¹⁷ ਲਿਵ¹⁸ ਮੰਡਲ¹⁹ ਮੰਡਾ²⁰
 ਰੇ²¹ ॥ ੧ ॥
 ਕਰਿ²² ਸਾਧੂ ਅੰਜੁਲੀ²³ ਪੁਨੁ²⁴ ਵਡਾ ਹੇ ॥
 ਕਰਿ ਡੰਡਉਤ²⁵ ਪੁਨੁ ਵਡਾ ਹੇ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਸਾਕਤ²⁶ ਹਰਿ²⁷ ਰਸ²⁸ ਸਾਦੁ²⁹ ਨ ਜਾਣਿਆ, ਤਿਨ ਅੰਤਰਿ³⁰ ਹਉਮੈ³¹ ਕੰਡਾ³² ਹੇ ॥
 ਜਿਉ ਜਿਉ ਚਲਹਿ³³ ਚੁਭੇ³⁴ ਦੁਖ³⁵ ਪਾਵਹਿ, ਜਮ³⁶ ਕਾਲੁ ਸਹਰਿ³⁷ ਸਿਰਿ³⁸ ਡੰਡਾ³⁹ ਰੇ⁴⁰ ॥ ੨ ॥
 ਹਰਿ⁴¹ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ⁴² ਸਮਾਣੇ⁴³, ਦੁਖ⁴⁴ ਜਨਮ ਮਰਣ ਭਵ⁴⁵ ਖੰਡਾ⁴⁶ ਹੇ ॥
 ਅਬਿਨਾਸੀ⁴⁷ ਪੁਰਖ⁴⁸ ਪਾਇਆ ਪਰਮੇਸਰੁ⁴⁹, ਬਹੁ ਸੋਭ⁵⁰ ਖੰਡ⁵¹ ਬਹਮੰਡਾ⁵² ਹੇ ॥ ੩ ॥
 ਹਮ ਗਰੀਬ ਮਸਕੀਨ⁵³ ਪ੍ਰਭ ਤੇਰ, ਹਰਿ ਰਾਖੁ ਰਾਖੁ⁵⁴ ਵਡ⁵⁵ ਵਡਾ⁵⁶ ਹੈ ॥
 ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ⁵⁷ ਟੇਕ⁵⁸ ਹੈ, ਹਰਿਨਾਮੇ ਹੀ ਸੁਖੁ⁵⁹ ਮੰਡਾ⁶⁰ ਹੇ ॥ ੪ ॥ ੪ ॥

RAG GAURI PURBI MEHLA 4

*Kam(i)¹ karodh(i)² nagar(u)³ bah(u)⁴ bharia⁵, mil(i)⁶ sadhu⁷ khandal⁸
 khanda⁹ he¹⁰.
 Purab(i)¹¹ likhat¹² likhe¹³ gur(u)¹⁴ paia¹⁵, man(i)¹⁶ Har(i)¹⁷ liv¹⁸
 mandal¹⁹ manda²⁰ he²¹.
 Kar(i)²² sadhu anjuli²³, pun(u)²⁴ vada he.
 Kar(i) dandaut²⁵ pun(u) vada he.*

-1-Rahao

*Sakat²⁶ Har(i)²⁷ ras²⁸ sad(u)²⁹ najania, tin antar(i)³⁰ haumai³¹ kanda³² he.
 Jio jio chalah(i)³³ chubhai³⁴ dukh(u)³⁵ paveh, jam-kal(u)³⁶ sahad(i)³⁷
 sir(i)³⁸ danda³⁹ he⁴⁰.
 Har(i)⁴¹ jan Har(i) Har(i) Nam(i)⁴² samane⁴³, dukh(u)⁴⁴, janam maran
 bhav⁴⁵ khanda⁴⁶ he.
 Abhinasi⁴⁷ purakh(u)⁴⁸ paia Parmesar(u)⁴⁹, bah(u) sobh⁵⁰ khand⁵¹
 brahmanda⁵² he.
 Ham garib maskin⁵³ prabh tere, Har(i) rakh(u) rakh(u)⁵⁴ vad⁵⁵ vada⁵⁶ he.
 Jan Nanak Nam(u) adhar(u)⁵⁷ tek⁵⁸ hai, Har(i) Name hi sukh(u)⁵⁹
 manda⁶⁰ he.*

Notes

¹Passions; ²anger; ³mind; ⁴⁻⁵is full with; ⁶⁻⁷in the company of the saints; ⁸⁻¹⁰can be broken; ¹¹past; ¹²karmas; ¹³written; ¹⁴⁻¹⁵realisation of God; ¹⁶mind; ¹⁷God; ¹⁸to remember; ¹⁹⁻²¹is inscribed; ²²do; ²³salutation; ²⁴good deed; ²⁵lying face downwards – a posture of showing respect; ²⁶non-believers; ²⁷God; ²⁸feelings; ²⁹taste; ³⁰inside; ³¹ego; ³²thorn; ³³as they move; ³⁴to prick; ³⁵grief; ³⁶the god of death; ³⁷to bear; ³⁸head; ³⁹a stick or a club; ⁴¹God's men; ⁴²prayers; ⁴³to absorb; ⁴⁴grief; ⁴⁵world; ⁴⁶is destroyed; ⁴⁷the believers; ⁴⁸people; ⁴⁹God; ⁵⁰honoured; ⁵¹⁻⁵²in the whole universe; ⁵³beggards; ⁵⁴support; ⁵⁵⁻⁵⁶the greatest; ⁵⁷support; ⁵⁸support; ⁵⁹comforts; ⁶⁰to achieve;

SHABAD 4

GAURI PURBI MEHLA 4 (13 & 17)

Theme

The believers in God are always the winners and the atheists and egoists always the losers. It might not be visible to the human eye but that is the ultimate truth.

Literal Meaning

- i. Human mind is always full with passions and anger. The company of the holy men can break its vicious state of mind. The past karmas bring you near or take you far from the noble men. Those who do reach the holy men also reach the kingdom of God (1).
- ii. Respect the holy and show humility to them. This is the noblest task (1, rahao).
- iii. The atheists do not understand the feelings of having God in their minds. They fail to apprehend the ecstasy of realising Him. The thorn of ego does not allow them to feel the bliss. They eventually suffer in their lives and at the time of death, God shows no mercy to them (2).
- iv. The believers, on the other hand, get all the comforts and happiness of life. They realise God and are honoured in both the worlds (3).
- v. We are poor and beggars. You are our only support. O! God, you are the only source of our everlasting well-being (4).

Summary

Vices frequently attack human minds and force them to take instinctive actions. The wandering minds can lure people to commit all sort of sins and crimes. The prayers and the company of holy men can help you to control your thoughts and keep the mind under strict control. The true believers, though sometimes seeming to be unhappy, get all the comforts and happiness at the end. Whereas the atheists and egoists though sometimes seeming to be happy, lose everything at the end. God's rules do not spare them and they are severely punished.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫

ਕਰਉ¹ ਬੇਨੰਤੀ² ਸੁਣਹੁ³ ਮੇਰੇ⁴ ਮੀਤਾ⁵ ਸੰਤ⁶ ਟਹਲ⁷ ਕੀ⁸ ਬੇਲਾ⁹ ॥
 ਈਹਾ¹⁰ ਖਾਟਿ¹¹ ਚਲਹੁ¹¹ ਹਰਿ¹² ਲਾਗ¹³ ਆਗੈ¹⁴ ਬਸਨ¹⁵ ਸੁਹੇਲਾ¹⁶ ॥ ੧ ॥
 ਅਉਧ¹⁷ ਘਟੈ¹⁸ ਦਿਨਸੁ¹⁹ ਰੈਣਾ²⁰ ਰੇ ॥
 ਮਨ²¹ ਗੁਰ²² ਮਿਲਿ²³ ਕਾਜ²⁴ ਸਵਾਰੇ²⁴ ॥ ੧ ॥ ਰਹਾਉ ॥
 ਇਹੁ²⁵ ਸੰਸਾਰੁ²⁶ ਬਿਕਾਰੁ²⁷ ਸੰਸੇ²⁸ ਮਹਿ²⁹ ਤਰਿਓ³⁰ ਬ੍ਰਹਮ³¹ ਗਿਆਨੀ³² ॥
 ਜਿਸਹਿ³³ ਜਗਾਇ³⁴ ਪੀਆਵੈ³⁵ ਇਹ ਰਸੁ³⁶ ਅਕਥ³⁷ ਕਥਾ³⁸ ਤਿਨਿ³⁹ ਜਾਨੀ⁴⁰ ॥ ੨ ॥
 ਜਾ⁴¹ ਕਉ⁴² ਆਏ⁴³ ਸੋਈ⁴⁴ ਬਿਹਾਝਹੁ⁴⁵ ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ⁴⁶ ਬਸੋਰਾ⁴⁷ ॥
 ਨਿਜ⁴⁸ ਘਰਿ⁴⁹ ਮਹਲੁ⁵⁰ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ⁵¹, ਬਹੁਰਿ⁵² ਨੁ⁵³ ਹੋਦਿਗੈ⁵⁴ ਫੇਰਾ⁵⁵ ॥ ੩ ॥
 ਅੰਤਰਜਾਮੀ⁵⁶ ਪੁਰਖ⁵⁷ ਬਿਧਾਤੇ⁵⁸ ਸਰਧਾ⁵⁹ ਮਨ ਕੀ ਪੂਰੇ ॥
 ਨਾਨਕ ਦਾਸੁ ਇਹੈ ਸੁਖ ਮਾਰੈ, ਮੋਕਓ⁶⁰ ਕਰਿ⁶¹ ਸੰਤਨ⁶² ਕੀ⁶³ ਯੂਰੇ⁶⁴ ॥ ੪ ॥ ੫ ॥

RAG GAURI PURBI MEHLA 5

*Karau¹ benanti² sunoh³ mere⁴ mita⁵, sant⁶ tahal⁷ ki⁸ bela⁹.
 lha¹⁰ khati(i)¹¹ challoh Har(i)¹² Iaha¹³, agai¹⁴ basan(u)¹⁵ suhela¹⁶.
 Audh¹⁷ ghatai¹⁸ dinas(u)¹⁹ raina²⁰ re.
 Man²¹ Gur²² mil(i)²³ kaj²⁴ savare.*

-1-Rahao

*Eh(u)²⁵ sansar(u)²⁶ bikar(u)²⁷ sanse²⁸ mah(i)²⁹, tario³⁰ brahm³¹ giani³².
 Jisah(i)³³ jagae³⁴ piavai³⁵ eh(u) ras(u)³⁶, akath³⁷ katha³⁸ tin(i)³⁹ jani⁴⁰.
 Ja⁴¹ kau⁴² ae⁴³ soi⁴⁴ bihajhoh⁴⁵, Har(i) Gur te manah(i)⁴⁶ basera⁴⁷.
 Nij⁴⁸ ghar(i)⁴⁹ mahal(u)⁵⁰ pavoh sukh sahje⁵¹, bahur(i)⁵² na⁵³ hoego⁵⁴ phera⁵⁵.
 Antarjami⁵⁶ purakh⁵⁷ bidhate⁵⁸, sardha⁵⁹ man ki pure.
 Nanak das(u) ehai such(u) magari, mokau⁶⁰ kar(i)⁶¹ santan⁶² ki⁶³ dhure⁶⁴.*

Notes

1-2 I do request; 3-5 listen my friends; 6-9 service and company of the saints;
 10 these are the earnings; 11-13 advantage; 14 next life; 15-16 be comfortable;
 17 age; 18 lessens; 19 day; 20 night; 21 mind; 22 God; 23 meeting;
 24 performance; 25 set right; 25-26 this world; 27 bad, useless; 28-29 sins and
 evils; 30 to swim; 31-32 the learned; 33 whosoever; 34 awakens; 35-36 gives this
 taste; 37-38 the secrets of God; 39 they; 40 to know; 41-43 the purpose to come
 into this world; 44-45 do that; 46 mind; 47 to rest, to dwell; 48 your own;
 49-50 home; 51 with ease; 52 again; 53-54 will not happen; 55 turn; 56 one who
 can read the hearts; 57-58 omnipresent; 59 faith; 60 to me; 61 do; 62-64 the dust
 of the feet of the holy men.

SHABAD 5

GAURI PURBI MEHLA 5 (13 & 205)

Theme

Humility, service of the needy, help of the the poor and the company of the noble are the actions which can take you to the kingdom of God .

Literal Meaning

- i. O! my friends, I request you all to join the company of the holy men and perform noble deeds. These will be your earning for the life after death (1).
- ii. Life is passing through very fast. Reform yourself in the company of the holy (1, rahao).
- iii. The world is full with evil and filth. Only those people can swim across this sinful ocean who have tuned themselves with God (2).
- iv. O! men, realise the purpose for which you have come into this world. Feel the presence of God in you heart now, as you might not get this opportunity again (3).
- v. O! Omnipresent and all Powerful God, please fulfil my ambition that I should always be with the holy men (4).

Summary

God, the creator of the whole universe lives far away beyond the skies. How then can we serve Him, please Him and honour Him? God resides in His manifest form in all of us. By serving the poor, the holy and the needy we serve God. By pleasing His people we please Him and by honouring His saints we honour Him. Humility and the spirit of serving others are the greatest virtues. A man elevates himself by living in the company of saints and by listening to their discourses.

SAKHIS*

* (The fables are supportive evidence from the Janamsakhis and the Sikh history.) The number of Janamsakhis correspond to the number of shabads.

SAKHI 1

Everyone who comes into this world has to go back. Life is only for a limited period. On the forehead of everyone an expiry date is imprinted. Guru Nanak Dev in his long hymn '*Asa Di Var*' says: "Jo aeya so chalsi, sab ki hi aee bario .. " Everyone who is born will die. As is said in the hymn, the year (samvat) and the exact moment (saha) of death is pre-determined. It is controlled by God. This rule applies to everyone including the prophets.

Guru Nanak Dev died at the age of 70. On September 7 1539, he bestowed guruship on Bhai Laihna, later known as Guru Angad. Guru Nanak passed away peacefully on September 22, 1539 at Kartarpur (Dera Baba Nanak) now in Pakistan. His followers were both Hindus and Muslims. Just before Guru Nank Dev's death an argument arose between the two communities whether the Guru's body would be buried or cremated. Guru Nanak asked both of them to place flowers on either side of his body and those whose flowers remained fresh until the next day could perform the rites of his own religion. Guru Nanak covered himself with a sheet and breathed his last. Next day before sunrise the elders of both faiths found their flowers absolutely fresh. When they removed the



sheet there was no body. Guru Nanak had risen. The resurrection had taken place. The two communities divided the sheet into two halves the Muslim buried their half whereas the Hindus cremated their half.

Guru Nanak was survived by his wife Mata Sulakhni and his two sons Baba Sri Chand and Baba Lakmi Chand. His parents and his lifelong companion Mardana had died before him.

1.2

Guru Angad Dev passed away on 29 March 1552 at Khadur at the age of 48. His demise was normal and Janamsakhis do not give any specific reason for such an early death.

1.3

Of all the Sikh gurus, Guru Arnardas had the longest span of life. He died at Goindwal on September 1, 1574, at the age of 95.

1.4

Guru Ramdas died at the age of 47. Janamsakhis record a number of family feuds in the Guru's household. The Guru's eldest son Prithi Chand revolted against the appointment of Arjan Dev as the fifth guru of the Sikhs. He used offensive language to his father and to his younger brother, Arjan Dev. He also devised plans to harm Arjan Dev after he was appointed Guru by Guru Ramdas. Guru Ramdas's early death

could be due to the grief inflicted upon his household by Prithi Chand and his family. The Guru breathed his last on September 1, 1581.

1.5

Guru Arjan was the first Sikh martyr. He died in Lahore on May 30, 1606 at the young age of 43. His persecution and ultimate death was a result of a high level conspiracy designed by his elder brother Prithi Chand, his nephew and Prithi Chand's son Mehrban, revenue officer in the finance ministry at Delhi, Chandu Shah, the Mughal officer of Batala, Sulahi Khan and a Muslim religious leader Shaikh Ahmad Faruqi Sarhindi. The Guru was imprisoned in the Lahore fort. He was chained to a post in an open place exposed to the scorching heat of the sun, boiling water was poured on his naked body at intervals and his feet and legs were covered with burning sand. Later he was made to sit on a burning hot plate and was also boiled on a fire.

1.6

Guru Hargobind died at Kiratpur on March 3, 1644 at the age of 49. Of the Guru's five sons, three had died during his life time. The two living sons were Suraj Mal and Tegh Bahadur. The former was engrossed in worldly pleasures and the latter was a recluse. Guru Hargobind was a brave and fearless saint soldier. He fought six battles with the Mughals and later retired to the hills and founded the city of Kiratpur. He left Amristar in 1635. The early death of his three young sons

could have effected the Guru's health and contributed to his early death at 49.

1.7

Guru Har Rai died at Kiratpur on October 6, 1661, at the young age of 32. His early death can be attributed to his disowning his elder son Ram Rai for changing a verse of Guru Nanak Dev in the court of Emperor Aurangzeb. The Emperor later put tremendous pressure on the Guru to change his verdict which the Guru refused.

1.8

Guru Harkrishen died at the young age of 8 at Delhi on March 30, 1664. He saved the people of Delhi and took their disease of smallpox on himself.

1.9

Guru Tegh Bahadur was beheaded at Chandni Chowk in Delhi on November 11, 1675. He was 54 at the time of his death. He died to save the Hindu religion from the persecution of Emperor Aurangzeb.

1.10

Guru Gobind Singh breathed his last at Nanded on October 3, 1708. The Guru deputised Banda Bahadur as the commander of the Sikh forces on September 3, 1708. On September 20, 1708, the Guru was fatally wounded by two Pathan mercenaries sent to kill the Guru by Wazir Khan, the

Governor of Sirhind. An English physician, Dr. Cole nursed the Guru. The wound was healed. But some complication developed later when the Guru tried to pull a bow and the pressure of stretching it reopened the wound. Guru Gobind Singh died at the young age of 42.

Death must not be mourned. It is the only way to go back to the kingdom of God. This unites you again with the Sahib, the Master of the Universe.

SAKHI 2

2.1

There is only one God of the whole universe. All prophets are his messengers. Moses, Ram, Krishan, Buddha, Mahavir, Jesus, Mohammed and Nanak brought the same message. They all taught love of God and humanity. All the religious books, *Torah, Geeta, Ramayan, Bible, Koran* and *Granth Sahib* are the revelation of God.

2.2

Guru Nanak Dev's last journey was towards the West. The important places he visited include: Mecca and Medina in Saudi Arabia, Baghdad in Iraq and Hasan Abdal in North West Frontier Province.

2.3

Guru Nanak completed his western journey during 1517-1521. He went to Saudi Arabia by sea. He sailed from the coast of Kutch in Gujarat in 1517. The Guru dressed himself like a Haji. He put on a blue robe, carried an earthen jug for water, a book of prayers where he recorded his own hymns with the important hymns of other saints, and a mussala (a small carpet)

for saying prayers. While in Saudi Arabia people saw a halo around the Guru wherever he went. At Mecca the Guru stayed in a mosque. At night, while sleeping, his feet moved towards Kaaba, the sacred shrine of Islam, where the Guru was to say his prayers next morning. The priest of the mosque, Rukandin awakened the Guru and spoke angrily to him for showing disrespect to the holy shrine. The Guru suggested that the priest should drag the Guru's feet round and leave them pointing in a direction away from Kaaba. Rukandin filled with rage complied and was stunned to discover that as he moved the Guru's feet the Kaaba moved with them. Guru Nanak smiled and said that God was everywhere. God cannot be imprisoned in shrines like Kaaba, Jerusalem, Mathura and Ayodhya. God is one and is everywhere and the shrines are only symbolic memories. As there are various seasons but only one sun similarly there are numerous manifestations but only one God.

SAKHI 3

3.1

Numerous poets have tried to compose poetry on the beauty and vastness of nature but none comes near to Guru Nanak *Dev's Aarti* composed in Rag Dhanasri.

3.2

Guru Nanak toured east India during 1501-1514. He reached Puri in Orissa in 1510. Pratap Rudra Deva was the king of Orissa at this period. The Guru reached Jagannath Puri in the months of June-July when the annual festival of Ratha Yatra (chariot journey) was drawing near.

The temple of Jagannath in the city of Puri is one of the four important Hindu temples, named for pilgrimage to attain ultimate salvation. The other three are Rameswaram in the South, Badrinath in the North and Dwarka in the West. The temple of Jagannath has an interesting history., Jagannath means the Nath (master) of the jagan (world) and refers to Lord Krishna. Many years after the war of Mahabharata, Krishna, while sleeping in a forest, was killed by the poisonous

arrow of a hunter. The dead body of Krishna remained there for a very long period, rotted and was eaten up by the wild animals. A devout king named Indra-Dyumna was directed in his dream, by Vishnu, to form a big idol of Krishna and to place his remains inside it. Vishkarma, a very famous sculptor undertook the task of making an idol of Krishna, on condition that no one, even the king, should see the image until it was complete. After fifteen days the king became impatient and uncovered the idol to see it. Vishkarma was angry and left the idol incomplete. The idol has no hands and feet. To this day the image stands as it was built many centuries ago.

Rath Yatra is a very famous festival of Puri. The statues of *Jagannath, Brahma* (the god-creator), *Subhadra* (Krishna's sister) and *Balarama* (Krishna's brother) are driven in decorated chariots in the important streets of Puri. People throw themselves under the wheels of chariot to attain salvation. At night time a splendid *Aarti* is recited by the high priest of the temple and is joined in by the elite of the city.

At the time of *Aarti* Guru Nanak also came to join in. But instead of coming into the temple he stood outside and composed the greatest hymn of all his hymns. The head priest after finishing his *Aarti* inside the temple came out to confront the Guru. "Why did not you join us in the *Aarti* inside the temple", asked the high priest. "For I was involved in the all time fabulous and greatest *Aarti* outside here", and then the Guru sang his *Aarti* once again. He said that while I worshipped the supreme God in my *Aarti*, you worshipped only a stone image; while my mind was fixed on the eternal presence of God, your

mind was focussed on the offerings before the idol, and while my mind was enchanted by the unstuck music of the world and the fragrance of His presence in Nature, your mind was lost in the noise of the temple bells and the sound of dancing steps.

SAKHI 4

4.1

Guru Ramdas was born at Chuna Mandi in Lahore. Before guruship he was known as Bhai Jetha. He was a child when his parents died. He was brought up by his maternal grandmother at her home town Baserke.

4.2

When Bhai Jetha was about sixteen years old he came to Goindwal and became a Sikh of Guru Amardas. Later Guru Amardas gave his younger daughter, Bibi Bhani, in matrimony, to Bhai Jetha.

4.3

Before the death of Guru Amardas, the Guru appointed Bhai Jetha as the fourth Guru of the Sikhs. Bhai Jetha thus became Guru Ramdas, He later founded the city of Amritsar.

4.4

Once Baba Sri Chand, the eldest son of Guru Nanak, who was now quite old visited Guru Ramdas at Goindwal. Guru Ramdas went out from his cottage to welcome the guest. Baba Sri

Chand was now head of Udasi sect. Guru Ramdas and Baba Sri Chand had a long dialogue on the development of the Sikh moment since the passing away of Guru Nanak Dev. Guru Ramdas gave a number of offerings to Baba Sri Chand which he gratefully accepted. When Baba Sri Chand was about to leave he asked the Guru why he had grown such a long beard. the Guru very humbly replied that it was to wipe the feet of the holy men like Baba Sri Chand. He also actually started wiping Baba Sri Chand's feet. Baba Sri Chand immediately pulled back his feet and said that it was this sweetness and humility which had made the Guru the prophet of the Sikh religion.

4.5

Once a couple, who had no children and had served many saints and holy men in the hope of getting a boon, came to the Guru at Amritsar. They were admitted in the congregation by the Guru and started doing their daily prayers and service in the community kitchen along with other Sikhs. Everyday the couple would bring two loads of firewood from the forest and would give one in the langar and keep the other one for themselves at home. Once, it was winter night, when unexpectedly a large number of Sikh pilgrimage party arrived to have an audience with the Guru. The night was very cold and there was not enough wood in the store to keep every camp warm. The couple hurried to their home and brought to the camps all the wood which they had stored for themselves. Next day the Guru called the husband and thanked him for his service and asked him for a divine gift. The man was too shy to ask for a child as a boon. He thanked the Guru and said that his very audience had given him everything. On reaching home he

narrated the whole episode to his wife. The wife was angry. She said that he had missed a golden opportunity for a boon to have a child.

Next day, they both went to the Guru and sat silently in front of him with tears flowing from their eyes. The Guru smiled, as he understood what was going on in their minds. He came near them, put his hands on their heads and said that God had answered their prayers and soon they would have a beautiful child. After a year they were blessed with a son who later became a great disciple of the house of Guru Nanak.

SAKHI 5

5.1

Guru Arjan was married at the age of 11 but even at the age of 30 years he had no children. The Guru's wife, Mata Ganga once requested the Guru to bless her with a son. The Guru directed her to go to a Sikh elderman named Baba Budha, who at that time lived in Chherta, and request him for such a blessing. Baba Budha was a Sikh who had the honour to anoint five Gurus, from Guru Angad to Guru Hargobind. Mata Ganga ordered her cooks to prepare the most lavish dishes, she rode a coach and went to see Baba Budha with a party of domestic servants. On reaching Baba Budha's residence she asked her servants to set the dining table and then explained to Baba Budha the purpose of her mission. Baba Budha told her that he had no powers to grant such a boon. He further said that he was a mere servant of the Guru and had no such faculties to shower divine gifts. Mata Ganga came back in great remorse and narrated the whole episode to Guru Arjan Dev. The Guru inquired from Mataji about the food, the mode of travelling and the way of approaching Baba Budha. Mata Ganga narrated to the Guru about the best and lavish food, the royal party and the spread at Baba's residence. Guru Arjan Dev told her that her acts smelt of pride and that holy saints should be served with

humility and modesty and not with show and ego. He advised her to cook everything with her own hands, to walk on foot and lay out everything on her own. Next day Mata Ganga woke up at about 4 a.m. She cooked corn chapatis and spinach in a purely Punjabi style and churned thick and sweet lassi (buttermilk). She put them in a basket which she put on her head and walked all the way to Baba Budha. She repeatedly recited Jap Ji and Anand Sahib enroute to Chherta. Baba Budha saw her coming, he welcomed her in his cottage and gave her a seat to sit on. He saw the food basket and said that he was very hungry as he had not eaten a thing since yesterday. Mataji put the food on a plate and served it to Baba Budha. While he was eating and enjoying the food, Mataji waved a hand - fan to blow fresh air. Baba Budha, then crushed an onion with his fist and said to Mata Ganga that as he had mashed the onion so would her son crush the tyrant Turks who had plundered and raped Punjab. Mata Ganga returned home happy, and within a year she gave birth to a very beautiful and strong son who later became the sixth Guru of the Sikhs and inflicted crushing defeats on the Turks.

REHRAS AND SOHILA

Dr. Sukhbir Singh Kapoor

Sikhism is a world religion. Guru Nanak Dev was the founder of this young religion. *Guru Granth Sahib* is its holy book, and it has a heart-rending history of about 500 years. The first Sikh empire was founded by Banda Singh Bahadur in 1708. The second Sikh domain, known as a Confederation, was set up by the Sikh Misls in 1762. Maharaja Ranjit Singh, the Lion of Punjab, constituted the third Sikh empire in 1799.

The Sikhs are India's bravest and most loyal soldiers. There are about 18 million Sikhs living all over the world. Outside India their largest population is in England, estimated at about half a million. In the West the Sikhs hold top positions in industry, professions and services.

The aim of this book is to spread the message of the Sikh Gurus in the Western hemisphere.

Dr. Sukhbir Singh Kapoor is a graduate of London, Glasgow, Panjab and Agra Universities. He holds doctorates in Philosophy in Sikh History and Accounting. He is a Fellow of the Chartered Institute of Management Account and a Fellow of the Chartered Association of Certified Accountants, both of U.K. Grandson of the Late Professor Kishen Singh, the first Sikh Principal of Khalsa College, Amritsar, and son of the Late Sardar Kulwant Singh, a Senior Executive (secretary) of Punjab and Sind Bank, Dr. Kapoor is the first Director Principal of Khalsa College, London, and first Vice Chancellor of World Sikh University, London. He is Editor of Sikh Courier International, London. A scholar, writer and journalist, he has published more than 100 articles in English journals. He is also the author of 50 books on Sikh religion and history.



BY THE SAME AUTHOR

**All books are in English; Guru-bani text, where relevant,
is both in Panjabi and English.**

Year of publication/book list

- | | |
|--|--|
| <p>2013 <i>Japji- A way to God Realisation</i>, fourth edition
<i>Rehras & Kirtan Sohila-The torch to pass through the darkness of death</i>, second edition [ISBN:81-207-1527-6]</p> <p>2012 <i>Epistles & Signets: Letters written, signs and seals of the Sikh Gurus</i> [ISBN:978-81-17110-390-5]</p> <p>2011 <i>Guru Granth Sahib: An Empirica Study</i> Volume 1 [ISBN:978-81-17110-386-8]
<i>Sikh Law Book</i>, second edition [ISBN:81-7010-328-2]
<i>Islam, An Introductory Study</i>, second edition [ISBN: 81-7010-386-8]
<i>Sikh Religion and the Sikh People</i>, sixth edition [ISBN: 81-7010-230-8]</p> <p>2010 <i>Islam: An Introductory Study</i> (2nd Edition)
<i>Guru Granth Sahib: An Introductory Study</i> (4th Edition)</p> <p>2009 <i>Hinduism—An Introductory study</i> (Second edition)
<i>Comparative Studies of World Religions</i> (Fourth edition)</p> <p>2008 <i>The Crowning Glory of Guru Granth Sahib</i> [ISBN: 81-7601-940-8]
<i>The Last Rites—A Comparative Study of the last rites of different religions</i> [ISBN:978-81-7010-369-1]
<i>The Making of the Sikh Rehatnamas</i> [ISBN:978-81-7010-370-7]
<i>Anglo Sikh Wars</i> [ISBN: 81-7601-945-3]
<i>Sloaks of Guru Tegh Bahadur and Text of Ragamala</i> [ISBN:978-81-7010-371-4]</p> <p>2007 <i>A Dynamic Look into Sukhmani Sahib</i> [ISBN: 81-7601-558-9]</p> <p>2006 <i>The Birds and Guru Granth Sahib</i> [ISBN: 81-7601-772-8]</p> <p>2005 <i>The Sikh Ideology</i> [ISBN:81-7601-729-9]
<i>Janam Sakhi Parampara</i> [ISBN: 81-7601-700-0]
<i>Hinduism—An Introductory study</i> [ISBN: 81-7010-354-1]</p> <p>2004 <i>The Sikh Law Book – the Law personally handed by God to Guru Nanak</i> [ISBN: 81-7010-328-2]
<i>Guru Granth Sahib—An Insight into its Format and Design</i> [ISBN: 81-7010-335-5]
<i>Islam—An introduction</i> [ISBN: 81-7010-341-x]
<i>Sui Generis Martyrdom – Martyrdom of Mata Gujri and Sahibzadas</i> [ISBN:81-7010-344-4]
<i>Sikhism—Guru Granth Sahib and The Sikh History</i> [ISBN: 81-7601-6705-5]</p> <p>2003 <i>Guru Granth Sahib—An Advance Study</i> Volume 2 (2007 edition) [ISBN: 81-7010-321-5]
<i>Dasam Granth—An Introductory Study</i> [ISBN: 81-7010-325-8]
<i>Comparative Studies of World Religions</i> (Second edition) [ISBN: 81-7601-790-6]
<i>Asa di Var—An Epic the listening of which fulfils all worldly desires</i> [ISBN: 81-207-2653-7]</p> <p>2002 <i>Guru Granth Sahib—An Advance Study</i> Volume 1 (2006 edition) [ISBN: 81-7010-317-7]
<i>Sikh Religion and the Sikh People</i> (Fifth revised edition 2007) [ISBN:81-7010-230-8]</p> | <p><i>Sikhism—An Introduction</i> (Second revised and enlarged edition) [ISBN:81-7610-795-1]
<i>Japji—A way to God realisation</i> (Third edition)</p> <p>2001 <i>Sikhism—1000 questions answered</i> [ISBN:81-7010-310-x]
<i>Guru Granth Sahib, An introductory Study</i> (enlarged edition) [ISBN:81-7010-293-6]
<i>Sikh Philosophy, Facts and Fundamentals of Sikh Religion</i> (2nd edition) [ISBN:81-7010-239-1]
<i>Japjee—The Sikh morning prayer</i> (Illustrated deluxe edition) [ISBN:81-7002-078-6]</p> <p>2000 <i>Bhagat Bani</i> [ISBN:81-7010-300-2]
<i>Sikh Religion and the Sikh People</i> (2nd edition) 'Adjudged best book of the year'</p> <p>1999 <i>Sikhism—An Introduction</i> [ISBN:81-7601-795-7]
<i>Saint Soldier</i> (The Khalsa Brotherhood) [ISBN:81-7010-285-5]
<i>Comparative Studies of World Religions</i> [ISBN:81-7601-790-6]
<i>The Creation of Khalsa</i> (Edited) [ISBN:81-7010-294-4]
<i>Japji, "A way to God realisation"</i> (second edition) 'Adjudged one of the best available translations in English'</p> <p>1998/97 <i>Guru Angad Dev, Life, History and Teachings</i>
<i>Nitnem (The daily Sikh Prayers)</i> (Translation in both easy Panjabi and English) [ISBN:81-7010-272-3]
<i>Khushi de Hanju—(KuSI dy hMJU) Panjabi poetry</i></p> <p>1996 <i>The Sikh Marriage ceremony (Anand Marriage)</i>
<i>Baramah (The twelve months)</i></p> <p>1995 <i>Kirtan Sohila and Ardas</i>
<i>Gurbani—God's word</i> [ISBN:81-7010-246-4]
<i>Jap Sahib, Swayas and Ardas, Master compositions of Guru Gobind Singh Ji (Translation followed by relevant Sakhis (life stories))</i> [ISBN:81-702-1622-1]
<i>Janoon—(jnUn) Panjabi poetry</i></p> <p>1994/93 <i>Rehras & Kirtan Sohila— "The torch to pass through the darkness of death, and the Lyric that speaks of lacerations and pangs of separation."</i> (Translation followed by relevant Sakhis (life stories)) [ISBN:81-207-1527-6]
<i>Sikh Philosophy, Facts and Fundamentals of Sikhism</i> (1st edition)
<i>Puniya da chand—(puinAw dw cMn) Panjabi poetry</i></p> <p>1992/91 <i>Japji</i> (1st edition)
<i>Sikh Religion and the Sikh people</i> (1st edition)</p> <p>1990 <i>Being a Sikh</i> [ISBN:81-7010-202-2]</p> <p>1989/88 <i>Ideal Man, Guru Gobind Singh's Concept of a Saint Soldier</i></p> <p>1984 <i>Invasion of Golden Temple</i></p> <p>1983 <i>Sikh Festivals</i></p> <p>1982 <i>Sikhs & Sikhism</i></p> |
|--|--|